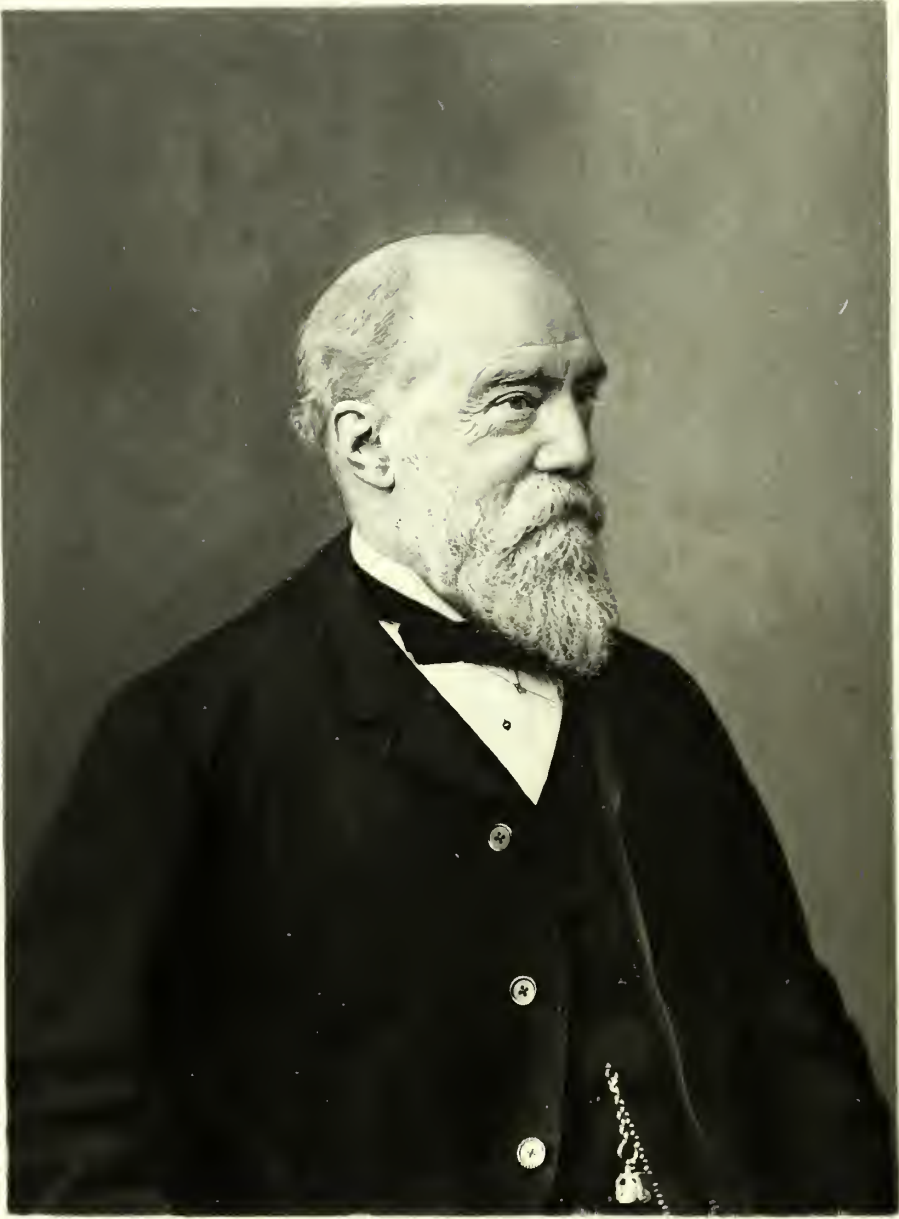


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VOLUME IV.

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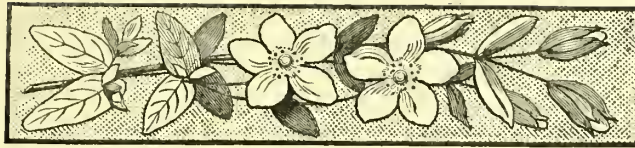


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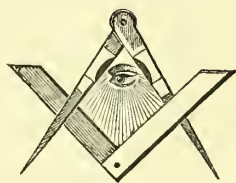
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Ars Quatuor Coronatorum,

BEING THE TRANSACTIONS OF THE

Lodge Quatuor Coronati of A.F. & A.M., London,

No. 2076.

VOLUME IV.

FRIDAY, 2nd JANUARY, 1891.



THE Lodge met at Freemasons' Hall at 5 p.m. Present—Bros. W. M. Bywater, P.G.S.B., W.M.; R. F. Gould, P.G.D., as I.P.M.; W. H. Rylands, P.G. Steward, as S.W.; Dr. W. W. Westcott, J.W.; G. W. Speth, Sec.; W. M. Williams, I.G.; C. Kupferschmidt, Steward; and W. Simpson, P.M. Also the following members of the Correspondence Circle—Bros. E. H. Ezard; C. F. Hogard, P.G.St.B.; J. Charles; G. W. Taylor; J. J. Pakes; E. H. Cartwright; G. R. Cobham; J. Wood; W. C. Mapleton; E. Armitage; M. Mendelssohn; H. L. Warner; C. B. Barnes; L. G. Gordon Robbins; W. G. P. Gilbert; and R. A. Gowan. Also the following visitors—Bros. F. B. Phillips and Thomas Archer.

One District Grand Lodge, five Lodges, and twenty-eight Brethren were elected to the membership of the Correspondence Circle.

The Report of the Audit Committee, as follows, was taken, approved, and adopted:

PERMANENT AND AUDIT COMMITTEE.

The Committee met, on the kind invitation of Bro. Professor Hayter Lewis, at 12, Kensington Gardens Square, W., on Friday, 12th December, 1890, at 6 p.m.

Present :—Bros. W. M. Bywater, W.M.; T. Hayter Lewis, S.W.; W. Wynn Westcott, J.W.; R. F. Gould and W. Simpson, P.Ms.; W. M. Williams, I.G.; C. Kupferschmidt, Stwd.; and G. W. Speth, Sec.

The Secretary produced his books and the Treasurer's Accounts, balanced to the 30th November, which were examined by the Committee and are certified correct.

The Committee agreed upon the following

REPORT.

BRETHREN,

Our Worshipful Master has so lately and so well reviewed our progress in his Installation Address, that very few general remarks are necessary in submitting this, our fourth Annual Report. We may, however, point out that the Worshipful Master's figures respecting the Correspondence Circle, though perfectly accurate, did not take into account the losses by death and resignation in the four years since the Circle was inaugurated. The exact total of members on the 30th November was 980, composed of 145 corporate bodies and 835 brethren: showing a leakage of only 54 in four years. Including the 30 full members of the Lodge our total membership is 1010.

We append a statement of Accounts during the past twelvemonths:—

LODGE ACCOUNT.

<i>Receipts.</i>				<i>Expenditure.</i>			
			£ s. d.				£ s. d.
Balance from 1889	..	...	49 7 10	Lodge rent, 1889	...	...	7 7 0
Subscriptions	...	...	36 5 0	Lodge rent, 1890	...	...	8 8 0
				Quarterage and dues, 1889	...	...	6 15 0
				Quarterage and dues, 1890	...	...	5 12 0
				Tyler's fees and expenses	...	...	3 14 1
				Waiters, reporters, and petty expenses	...	...	8 13 6
				Dispensation, 8th November	...	...	10 6
				Balance { Subs. for 1891 in advance	...	...	9 10 0
				Balance { Balance	...	...	35 2 9
			<u>£85 12 10</u>				<u>£85 12 10</u>
<i>Assets.</i>				<i>Liabilities.</i>			
			£ s. d.				
Balance brought forward	...	...	44 12 9	Nil.			
Arrears of subscriptions	...	...	3 3 0				
Subscriptions due	...	...	22 0 0				
			<u>£69 15 9</u>				

WHYMPER (REPRINTS RESERVE) FUND.

	£	s.	d.
Starting with a balance from 1889 of	79	1	7
Bro. Whympers subsequent payments of	26	13	6
have raised this fund slightly above			
the amount promised of 100 guineas	<u>£105</u>	<u>15</u>	<u>1</u>

LIFE MEMBERS FUND ACCOUNT.

Four Brethren having availed themselves already of the scheme, the Fund now amounts to £27 18s. 0d.

REPRINTS.—VOL. II. ACCOUNT.

<i>Receipts.</i>				<i>Expenditure.</i>			
			£ s. d.				£ s. d.
Subscriptions, various	...	...	170 6 0	Balance from 1889	...	...	70 14 0
				Payments to Lithographer	...	...	46 0 0
				Printing, binding, etc.	...	...	15 6 2
				Circulars and Petty Expenses	...	...	1 7 0
				Transferred to General Fund Account	...	...	36 18 10
			<u>£170 6 0</u>				<u>£170 6 0</u>
<i>Assets.</i>				<i>Liabilities.</i>			
			£ s. d.				
A small stock still unsold.				Nil.			
Subscriptions outstanding	...	...	£17 17 0				
			<u>£17 17 0</u>				

REPRINTS.—VOL. III. ACCOUNT.

<i>Receipts.</i>				<i>Expenditure.</i>			
			£ s. d.				£ s. d.
Subscriptions, various	...	...	2 2 0	Balance from 1889	...	...	14 15 0
Balance	...	...	12 13 0				
			<u>£14 15 0</u>				<u>£14 15 0</u>
				Balance brought down	...	...	12 13 0

REPRINTS.—VOL. VII. ACCOUNT.

<i>Receipts.</i>				<i>Expenditure.</i>			
			£ s. d.				£ s. d.
Balance from 1889	...	...	0 10 0	Lithographer	...	...	103 0 0
Subscriptions, various	...	...	97 12 6	Printer and binder	...	...	9 13 0
Balance	...	...	15 2 6	Circulars	...	...	0 12 0
			<u>£113 5 0</u>				<u>£113 5 0</u>
				Balance brought down	...	...	15 2 6
<i>Assets.</i>				<i>Liabilities.</i>			
			£ s. d.				
Stock				Nil.			
Subscriptions outstanding	...	...	5 6 0				

1889 PUBLICATIONS ACCOUNT.

<i>Receipts.</i>				<i>Expenditure.</i>			
			£ s. d.				£ s. d.
Balance from 1889	...	...	49 11 3	Balance of cost of Part III.	...	...	42 16 9
Subscriptions, various	...	...	87 2 6	Catalogue slips	...	...	1 3 0
			<u>£136 13 9</u>	Authors' Reprints	...	...	2 2 6
				Transferred to General Fund Account			90 11 6
							<u>£136 13 9</u>
<i>Assets.</i>				<i>Liabilities.</i>			
			£ s. d.				
About 350 Vols. in Stock.				Nil.			
Subscriptions outstanding	...	...	15 3 0				

CORRESPONDENCE CIRCLE ACCOUNT.

<i>Receipts.</i>				<i>Expenditure.</i>			
			£ s. d.				£ s. d.
Subscriptions received in 1889	...	...	43 0 6	Christmas boxes, various	...	...	2 0 0
Subscriptions received in 1890	...	...	440 2 9	On St. John's Card, 1889	...	...	40 18 8
			<u>£483 3 3</u>	„ Part I. of Transactions	...	...	89 18 3
				„ „ II. „	...	...	60 3 10
				„ „ III. „ (on account)	...	...	0 16 3
				Library Catalogue slips	...	...	10 12 9
				Authors' Reprints of Papers	...	...	3 11 0
				Printing Circulars and Forms...	...	...	5 10 0
				Bank Commissions and Cheque Book	...	...	0 12 11
				Petty Expenses	...	...	5 1 1
				Transferred to General Fund Account	...	...	193 18 6
				Balance carried forward	...	...	70 0 0
							<u>£483 3 3</u>
<i>Assets.</i>				<i>Liabilities.</i>			
			£ s. d.				£ s. d.
Balance brought down	...	...	70 0 0	Estimated cost of Part III.	...	...	80 0 0
Subscriptions outstanding	...	...	92 3 6	Balance, <i>exclusive of Stock</i>	...	...	82 3 6
and							<u>£162 3 6</u>
about 260 Vols. of Transactions.			£162 3 6				

MEDALS ACCOUNT.

<i>Receipts.</i>				<i>Expenditure.</i>			
			£ s. d.				£ s. d.
Various, for medals ordered	...	...	72 18 6	Balance from 1889	...	...	4 18 11
			<u>£72 18 6</u>	Kenning, for medals received	...	...	67 4 9
				Balance carried down	...	...	0 14 10
							<u>£72 18 6</u>
<i>Assets.</i>				<i>Liabilities.</i>			
			£ s. d.				£ s. d.
Balance	...	...	0 14 10	Medals in order	...	...	0 15 4
Payments outstanding	...	...	26 3 0	Balance, <i>exclusive of value of dies</i>	...	...	26 2 6
			<u>£26 17 10</u>				<u>£26 17 10</u>

BINDING AND CASES ACCOUNT.

<i>Receipts.</i>			<i>Expenditure.</i>		
	£	s. d.		£	s. d.
Balance from 1889	0	6 5	Payments to Binders	25	0 0
Sale of Cases, & binding Vols. to order	32	2 7	Balance carried down	7	9 0
	£32	9 0		£32	9 0
<i>Assets.</i>			<i>Liabilities.</i>		
	£	s. d.		£	s. d.
Balance from 1890	7	9 0	Work in order	2	12 9
Payments outstanding	6	7 6	Balance, <i>exclusive of stock</i>	11	3 9
[and 40 cases.]				£13	16 6
	£13	16 6		£13	16 6

GENERAL FUND.

<i>Receipts.</i>			<i>Expenditure.</i>		
	£	s. d.		£	s. d.
Balance from 1889	22	15 2	Secretary's salary for 1889	100	0 0
Sales of 1887 Transactions	47	5 0	Additional recommended by P.C., (see below)	50	0 0
" " 1888	45	5 6	Expenditure on Library	32	2 7
Transferred from 1889 Publications Account	90	11 6	" " miscellaneous printing	16	9 6
Transferred from Correspondence Circle Account	193	18 6	" " stationery	22	11 7
Arrears on Reprints, Vol. I.	2	15 0	" " postage	138	4 10
Transferred from Reprints II. Account	36	18 10	Bar-lock Type-writer	23	0 0
			Clerical assistance	9	4 6
			Balance carried down	47	16 6
	£439	9 6		£439	9 6
Balance	£47	19 6			

SUMMARY OF CASH ACCOUNT.

<i>Receipts.</i>			<i>Expenditure.</i>		
	£	s. d.		£	s. d.
Balance from 1889	154	4 10	Postage	138	4 10
Lodge Subscriptions	36	5 0	Lodge Expenses... ..	41	0 1
Whymper Fund	26	13 6	Secretary's 1889 Salary	150	0 0
Life Members Fund	27	18 0	Clerical assistance	9	4 6
Reprints, Vol. I. Account	5	14 6	Reprints, Vol. I., Account	2	19 6
" " II. "	170	6 0	" " II. "	62	13 2
" " III. "	2	2 0	Library	32	2 7
" " VII. "	97	12 6	Reprints, Vol. VII., Account	113	5 0
Publications, 1887, Account	47	5 0	Miscellaneous Printing... ..	16	9 6
" " 1888, "	45	5 6	Stationery	22	11 7
" " 1889, "	87	2 6	Publications 1889 Account	46	2 3
Subscriptions to Corr. Circle, 1890	440	2 9	Expenses on Correspondence Circle, 1890	219	4 9
For Medals	72	18 6	For Medals	67	4 9
For Bindings	32	2 7	For Bindings	25	0 0
Subscriptions to Cor. Circle. 1891	55	14 7	Bar-Lock Type-writer	23	0 0
Subscriptions to Cor. Circle, 1892	3	18 0	Balance	336	3 3
	£1305	5 9		£1305	5 9

BALANCE SHEET.

<i>Dr.</i>	<i>Cr.</i>
Lodge Account	Reprints, Vol. III., Account
Whymper Fund... ..	" Vol. VII., "
Life Members Account... ..	
Correspondence Circle Account	Balance—in bank
Medals Account	in hand
Bindings Account	
General Fund Account	
Correspondence Circle 1891 Account... ..	
" " 1892 "	
£363 18 9	£363 18 9

We have resolved to submit the following recommendations to the Lodge :—

1st,—That the sum of £100, being the Secretary's salary for 1889, be increased by the sum of £50, as a recognition of his earnest services.

2nd,—That the Secretary be instructed to draw £200 as salary, to be deducted from the Balance of next year, at the discretion of the W.M.

For the Committee—

W. M. BYWATER, W.M.

In the absence of the author in Syria, the following paper was read by the Secretary :

THE DRUSES OF SYRIA AND THEIR RELATION TO FREEMASONRY.

BY BRO. THE REV. HASKETT SMITH.



OWARDS the close of the tenth century A.D., there reigned in Egypt a certain Khalif, belonging to the Fatimite dynasty; his name was Hâkim. This Hâkim was a man of extraordinary eccentricity, and of unparalleled inaptitude to govern a great people. Vacillation and fanaticism were curiously intermingled in his character; and he continually annoyed and disturbed his subjects by introducing the most outrageous measures, which were almost as soon repealed. Thus, amongst other acts of this worthless monarch, he solemnly cursed the First Khalif of Islamism in the principal mosques of Cairo, and a few days afterwards revoked the curse. He issued a strict order forbidding any of his subjects to undertake the Haj, or sacred pilgrimage to Mecca; and the following year he ordered everyone to go under the severest penalties for neglect of his command. He insisted upon all shops and warehouses in Cairo being kept open day and night; he caused all the vines to be uprooted throughout Egypt, and then, a short time afterwards, ordered new vines to be planted everywhere. He burnt the half of Cairo to the ground, and gave his soldiers free license to sack and pillage the remaining half. He abjured Mohammedanism, and afterwards recanted. In short, he committed as many follies, excesses, and inconsistencies, as his perverted ingenuity could invent. There is little doubt that he was in reality insane; for his conduct can be explained in no other way. The natural consequence of his absurd and atrocious folly can be easily conjectured. His people, at first dissatisfied and troubled, became gradually turbulent and threatening; until, at length, it was evident that not only his throne, but his very life also, was in danger. Then it was that, as a crowning act of audacity, and as a last desperate resort, he gave himself out as an Incarnation of the Deity; hoping thereby to reduce his rebellious subjects into reverent submission, and, perhaps, in his insanity, really imagining that he was indeed Divine. His pretensions were supported by a certain Persian named Mohammed Ibu Ismail Duruzi, who had hung about his court for some length of time, a sycophantic parasite ready to pander to all the poor monarch's infatuated notions. It is most probable, indeed, that Duruzi himself first suggested to Hâkim the idea of his Divinity. However this may be, the blasphemous claim of the Egyptian Khalif was utterly repudiated by his own people. His character and conduct were too well known amongst them to allow of their being cajoled into the acceptance of any such theory; and both Hâkim and Duruzi were summarily disposed of, there being little or no doubt that both were murdered.

It is probable that nothing more would ever have been heard of Hâkim and his pretensions if it had not been for a man named Hamzé, who had been a friend and disciple of Duruzi. Hamzé was a very different character from either his master or his sovereign; for he was neither a conscious impostor nor a harebrained madman. But, however he may have been led to entertain the belief, he became firmly imbued with the conviction that Hâkim's claims were founded upon justice and truth, and that he was in very deed an Incarnation of the Godhead. He was persuaded that Hâkim's mysterious disappearance, so far from being the consequence of assassination or foul play, had been his own deliberate act, and that he had miraculously withdrawn himself from a people and generation which had shown themselves unworthy of his divine presence amongst them. He never believed in his death; and he held and taught that he had betaken himself to some secret place in the heart of China, where he would remain until the time should come when he could again appear and assert his power.

Hamzé endeavoured to preach this new gospel amongst the Egyptians, but he was driven out of the country and forced to exercise his missionary efforts elsewhere. He wandered through Syria, without making any converts, until he arrived on the western slopes of the Lebanon. There he found a strange and remarkable people, living in rigid

exclusiveness amongst themselves, holding no communication with the outside world, and practically destitute of any national code of religion, and ready to listen to a new creed. Amongst these people Hamzé took up his abode, and he finally succeeded in inducing them to adopt his tenets. His personal character was one of singular self-abnegation and purity; and it was probably this personal influence more than the dogmas which he taught which won this race over to the cause which he held. I have said that they had practically no religion of their own, and this is true so far as definite doctrines are concerned; but, as I shall presently show, they had amongst them certain forms, rites, and customs, which might be said to have been of a semi-religious character, and which were, at any rate, most suggestive and significant.

Hamzé drew up a code of dogma and ethics, and compiled the main principles of his faith and teaching in a work which he entitled "The Book of the Testimonies to the Mysteries of the Unity." For a further description of the tenets contained in this book I would refer the brethren to an article in *Blackwood's Magazine* for December, 1890, where I have more fully discussed the subject.

It is sufficient here to say that the followers of Hamzé were named by him after his late master, Duruzi, and that they are known to the present day as the Druses. They are now to be found distributed amongst three main settlements: (1), in the Lebanon district; (2), across the Haurân, on the East of the Jordan, and (3), amongst the Galilean hills and upon Mount Carmel, in the Holy Land proper. A few scattered families may also be met with farther north, in the neighbourhood of Aleppo, but these outlying colonies are merely offshoots from the main stock, and are the result of later migrations from the original home on the Lebanon.

It is not my purpose in the present paper to enter into any detailed history of the Druses, interesting and instructive as the subject would be. This I must reserve for other occasions, for my object now is to prove a couple of propositions, both of which bear intimately upon the history of the Craft of Freemasonry. My two propositions are, then, as follows:—

(I), That the Druses are none other than the original subjects of Hiram, King of Tyre, and that their ancestors were the builders of Solomon's Temple.

(II), That, to this very day, the Druses retain many evident tokens of their close and intimate connection with the Ancient Craft of Freemasonry.

(I.) Anyone who has the most elementary knowledge of the history of the East is aware that the subjects of Hiram, King of Tyre, were known by the name of Phœnicians. He is also, doubtless, aware that the Phœnicians were the great navigators and merchants of ancient days. They have been compared by many writers to the English; and, indeed, so far as the spirit of enterprise, adventure, commerce, and colonisation were concerned, the comparison is by no means inappropriate. We know that the Phœnicians were the first sailors of history who dared to venture beyond the sight of land; that they founded important and flourishing colonies at Carthage in North Africa, on the islands of Malta, Sicily, and Sardinia, in the south of Spain, and many other places; and that they even penetrated as far as England. Their prosperity and renown were unequalled in the ages in which they flourished; and the very mention of Tyre and Sidon, those mistresses of the seas, are sufficient to bear testimony to their ancient prestige.

It has long been understood that the Phœnician race and nationality has become extinct, so far as its individuality of existence is concerned; and that, by intercourse and intermarriage, the people have become merged into other races. And this is true, so far as concerns the Phœnicians, in the common acceptance of the term. That is to say, those seafaring merchants and traders who inhabited the maritime districts ruled over by the Kings of Tyre and Sidon have indeed lost their distinctive nationality. Phœnicia, in that sense, is nothing more than a name of the past, a departed glory, a vanished power. Such an eventuality was the necessary and inevitable outcome of the conditions under which the maritime Phœnicians lived. It was impossible for them to contract relationships with other nations in the ordinary course of their commercial business and their social intercourse, without gradually losing their own individuality of race and character. The very circumstances which conduced to the undying fame of these enterprising navigators also brought about, in the course of generations, their decay and extinction as a nation.

But all that has hitherto been said about these Phœnicians applies merely to that portion of the race who inhabited the narrow strip of land bordering on the sea shore, and who engaged in mercantile and maritime pursuits. There was another section of the Phœnician race who were, in every sense, their brethren and kindred in blood and family, their fellow-subjects in the same realm, partakers with them of the same ancestral stock. This other section presented, however, in the features of their daily life and occupation, a diametrical contrast to their more famous brethren. They were a pastoral and agricultural

class of peasants, inhabiting the mountain glens and valleys of the Lebanon, dwelling above and undisturbed in the secluded retirement of their village homes. They were brought into contact with no outsiders; they had no relations of business or friendship with other races; and, with one solitary exception in their history, nothing ever occurred to bring their names into notice. The solitary exception was occasioned by the building of Solomon's Temple. Hiram, King of Tyre, sovereign of all Phœnicia, maritime and mountainous, proffered his services to his royal neighbour, and, in the prosecution of his friendly assistance, he commissioned that portion of his subjects who inhabited the rural districts on the Lebanon slopes, to hew down the cedar trees, to fashion the timbers, to quarry the stones, and to perform all the other necessary labours in connection with the undertaking upon which he had embarked. Thus, when we read, either in the pages of the Bible or in the history of the Craft, of the subjects of Hiram, king of Tyre, who assisted in the erection of Solomon's Temple, we must remember that these were principally those Phœnicians who belonged to the agricultural and domestic class. It is true that their brethren of the seaboard had also their share in the work, for it was they who were responsible for the safe transfer of all the materials from the Phœnician ports to Joppa, and from thence to their destination at Jerusalem. But the Craftsmen and Masons themselves were mountaineering Phœnicians, inhabitants of those very districts where, many centuries afterwards, Hamzé preached his new religion and founded the sacred worship of Drusedom.

Now I would earnestly draw the attention of the brethren to one cardinal feature of Oriental life. Except under extraordinary and abnormal circumstances,—such, for example, as those I have enumerated in connection with the mercantile section of Phœnicia,—there is an universal tendency amongst all Eastern tribes to maintain unchanged for centuries upon centuries their habits, customs, race distinctions, and places of abode. Such would especially be the case with an exclusive, retiring, and pastoral peasantry, such as the mountaineering subjects of the Kings of Phœnicia. Just exactly as the very conditions of life under which the navigating Phœnicians lived brought about two results, viz., their fame and prosperity for a time, and their subsequent extinction as a race; so did the opposite conditions of life under which their agricultural brethren lived produce two results the opposite of these, viz., their obscurity of renown, and their permanence of existence. Long after Phœnicia as a nation had become nothing more than an interesting matter of past history to the world in general, this portion of Phœnicia was still maintaining in unknown seclusion its integrity of character, race, and blood. The downfall of Tyre and Sidon had caused the worship of Baal and Ashteroth to fall into decay, and when Hamzé came amongst this people he found them practically without a religion. Their rigid exclusiveness of nature had forbidden them to embrace any religion, such, *e.g.*, as Christianity or Mohammedanism, which would have brought them into communion with the outside world; and one of the chief recommendations of Hamzé's faith was that it supplied them with a religion which they could have entirely to themselves.

It is, however, a matter of the most significant note that, though Hamzé could not detect amongst this people any traces of a sacred religion, in the strictest sense of the word, beyond their vague acceptance of the idea of One God, he nevertheless found the existence amongst them of certain secret and mystic rites. To these he alludes particularly in his writings. He speaks of their *signs and passwords*, of their different degrees of initiation, and of their assemblies within closed doors. These ancient traditional rites and mysteries he appears to have incorporated with his new religion, and some of their phrases, ideas, and sentiments he employs and makes use of as if they were his own.

I have thus been enabled to trace without, as it seems to me, any missing link, the unbroken continuity between the pastoral subjects of Hiram, King of Tyre, and the Druses of the present day. The historical connection thus established is confirmed in many ways by collateral evidence. Thus, an intimate acquaintance with the inner life of the Druses reveals to one's observing mind many characteristics in regard to them which are just the very ones we should expect to find among the modern representatives of these ancient highlanders. In the first place, *the Druses are essentially a mountaineering, agricultural, and pastoral race*. Amongst all their many settlements in the Lebanon, the Haurân, Palestine, and Syria there is not, so far as I am aware, a single Druse village in the plain. They are all on mountain heights, perched like eagles' nests on the summit of lofty hills, difficult of access, and implying from their inhabitants the characteristics of highlanders.

Again, in all my researches—and I have been very diligent in my enquiries in this direction—I have never seen or heard of a Druse who is engaged in manufacturing or commercial pursuits. *They are, without exception, agricultural peasants*.

We come now to another remarkable point. *The Druses invariably assert with confidence that they were the builders of Solomon's Temple*. I have questioned them again and again upon this matter; with some I have feigned astonishment at their claim, with others I have pretended to dispute its truth, with others again I have adopted an attitude of perfect

ignorance on the subject. But by all I have been met with an assured declaration that their ancestors most undoubtedly built the Temple at Jerusalem. The Druses know very little about the Bible or the history of the ancient Israelites. Most of the prophets and heroes of old, with whose names we have been familiar from childhood, are quite unknown by these people of Syria, but there is one name of ancient Old Testament story that stands out conspicuous in the traditions of the Druses. That one name is Solomon. He is their fabled hero; it is in him that all their legends and wonderful stories concentrate; and next to Hâkim he occupies the most sacred place in their sanctology.

All these facts, duly considered and weighed together in conjunction, appear to my mind a satisfactory and conclusive proof of the First Proposition which I have laid before the brethren,—That the Druses are the original subjects of Hiram, King of Tyre, and that their ancestors were the builders of Solomon's Temple.

(II.) I come now to the Second Proposition, and shall endeavour to establish with equal, if not with even more convincing, clearness, the fact that the Druses present many evident tokens of their intimate connection with the Ancient Craft of Freemasonry.

And here I may remark, by way of parenthesis, that if it be so we have a very remarkable and overpowering corroboration of the claim which Freemasonry makes to its mystic relation to the builders of the Temple. If it be true, as I have already endeavoured to show, that the Druses assisted to build the Temple, and if it be also true, as I shall now proceed to demonstrate, that the Druses are connected with the Mystic Craft, then it follows, as a necessary and logical consequence, that Freemasonry played an important part in the erection of the House of God upon Moriah; if, indeed, it did not actually take its rise in that important and memorable undertaking.

The arguments which I shall bring forward in support of my second proposition are so numerous and varied that, for the sake of clearness, it is better to distinguish them numerically. (1) It is well known to every brother of the Craft that a threefold condition is laid down for the eligibility of a candidate to initiation into the mysteries of Freemasonry. This threefold condition is as follows: "The candidate must be of full age, free-born, and of good report." In the book of Testimonies to the Mysteries of the Unity, which contains the principles and code as laid down by Hamzê, there are enumerated, in like manner, three conditions for the admission of a candidate into the Druse religion. Now, let it be carefully observed, this threefold condition is critically identical in every respect with that for initiation into Freemasonry. It is thus expressed: "He that believeth in the truths which have been set forth in this book is eligible for admission to the *ranks* (i.e., degrees of initiation), and to take his place in the *secret assemblies* (i.e., the Lodges), provided that he be *of full age, free from servitude, and sound of mind and body*." I must confess that, when I first read this sentence in the sacred book of the Druses, I was perfectly overwhelmed at what appeared to me so convincing a confirmation of the theory I had formed as to the relation between Freemasonry and the Druses, for it appeared to me that an identity so exact could scarcely be the result of mere coincidence, nor did it seem at all probable that either the Craft could have copied the conditions of the Eastern sect, or the latter have taken their phrase from Freemasonry. There remained, to my mind, no other alternative than that the two mysteries were co-related.

(2). I have already referred indirectly to the different degrees of initiation which have been customary amongst the Druses from time immemorial. I may here state that they are at least three in number. There are first those who are called "Jâhels" or "unlearned." These are Druses who have merely passed through the preliminary stage of initiation in their childhood, which consists of a ceremony of shaving the head and other mystic observances when the boy is about six years old. I may here observe that females go through no forms of initiation, and, though some few are admitted to certain services in their *Khalwehs*, or sacred buildings, yet I can find no proof that any of them really belong to, what we may call, the Inner Craft. Here, then, we have, by the way, a trifling parallel to the exclusion of women from the mysteries of Freemasonry, though the matter is so comparatively trivial, regarded as a proof of my present proposition, that I have not thought it worth while to give it a separate paragraph to itself. The first class of Druse initiates, then, of which I have spoken, the Entered Apprentices, as it were, are admitted only to the general assemblies of the Church. They are allowed to wear no distinctive garment, and they can scarcely be discriminated by a casual observer from the ordinary Arab or Syrian of the country. The second class are called "Akkals" or "learned," and are admitted by some mystic secret rite, the nature of which I have been unable to learn. These correspond, so to speak, to the Fellow-Crafts of Freemasonry, and they form, perhaps, the majority of adult Druses. They wear a white turban round a red tarboosh or fez, and they can be readily distinguished wherever they are met. They

are not allowed to smoke, nor to drink any intoxicating liquors, and they have many other restrictive customs upon which I cannot enlarge in this paper.

The third class is that to which the "Khateeb" or priests, belong, and they correspond to the Master-Masons. Their initiation is, I believe, of a very solemn and mystic character; and inasmuch as they occupy a higher and more sacred position than the others, they have, in their turn, certain further prescriptions laid upon them. Thus, for example, they may not even drink tea or coffee—nothing, in fact, but water. They are regarded with the utmost reverence and respect by the Druses in general, as being the sacred repositories of the more hidden and mysterious secrets of their faith.

In addition to these, which constitute the general orders of Drusedom, just as the three degrees constitute the general orders of Freemasonry, there are, I believe, in some villages of the Lebanon and Haurân, certain Druses of a higher and more mystic degree, who are known by their brethren as Prophets and Seers; such, for example, as the *Star-Diviner*, as their chief astrologer is called. For the esoteric aspect of Drusedom has much to do with astrology.

In the main we may say that, so far as regards initiations and degrees, the Druse system is closely allied to Freemasonry.

(3.) We come now to tokens, passwords, and signs. And here let me acknowledge at once that, whatever may be the passwords in vogue among the Druses, they are certainly not words familiar to Freemasons. I have made many attempts to gain the ear of a Druse by words, mysteriously whispered, as a dramatic theatrical aside, solemnly pronounced, or casually uttered when the Druse would be least on his guard, and I have never succeeded in producing the slightest impression. I have rendered them in the original Hebrew dialect, so far as I have been able to give the right accent; I have tried the modern Arabic forms; but always with the same barren result. I can only come to one of two conclusions. Either their passwords are different entirely from anything known in modern Freemasonry; or else they employ the ancient Phœnician versions of the words. The latter supposition is quite possible, and if it should prove correct it will be highly interesting and remarkable. Unfortunately, I am not acquainted with the ancient Phœnician language, and, therefore, I have been unable to experiment in this direction.

But, if the passwords are such as I have been unable to recognise, the case is somewhat otherwise with respect to tokens and signs. Regarding the latter I will mention two particulars. First, that certain points of fellowship, amounting to five or more among the higher classes of the Druses, are common to the sect or society. This is worthy of reflection amongst the brethren, but the second particular is even more so. Upon one occasion I had to enter upon a bargain with a certain Druse farmer in my village. It was necessary that a formal and binding agreement should be ratified between the farmer and myself. As he could neither read nor write, he suggested that an agreement should be made in the manner customary among the Druses. Not knowing in the least what this form of ratification might be, but being always on the look-out for any new information concerning their customs and ceremonies, I readily agreed to the Druse's proposal. Thereupon he brought to me the *Khateeb* of the village and two other Druses as witnesses. The *Khateeb* bade us join hands, and each in turn repeat after him our respective formula of agreement. When it came to the Druse's turn to speak and to make his formal compact with me and as soon as the business was finished he turned to me and asked how and when I had learned the secrets of the Druses. This was one of the first incidents that started me on the scent of the track, which I have since pursued with eager zest, ever accumulating fresh evidence in support of my belief as to the relation of Drusedom with Freemasonry.¹

(4.) Having spoken of the conditions of initiation, the different degrees, the passwords, signs, and tokens of the Druses, I go on to say a few words about their *Khalwehs*. Every Druse village and settlement has its *Khalweh*, or place of sacred meeting. In common language it might be called the Druse Church, but I prefer to entitle it, more accurately, the "Lodge." Besides those attached to each village there are *Khalwehs* to be seen in secluded nooks, amongst the glens, ravines, and dells, on the mountain ranges where the Druses dwell. These are chiefly used for extraordinary occasions and great festivals, and for the gathering together of Druse assemblies from several villages and differing districts. The ordinary *Khalweh* is invariably situated on the outside of a Druse village, on a plot of ground apart by itself; and no houses or buildings are allowed to be erected within a certain

¹ If Bro. Haskett Smith has not seen the late Godfrey Higgins' "*Anacalypsis, or an Enquiry into the Origin of all Languages, Nations, and Religions*" (1836), the following quotation from that singular work may be of interest to him, as affording in some considerable degree a parallel to his own curious experience in the Druse village where he was residing:—"that Mr. Ellis, of the Madras establishment, had, by means of his knowledge as a Master Mason, actually passed himself into the sacred part or adytum of one of the Indian temples," (i., 767).—R. F. GOULD, P.M.

distance of it. This is for the purpose of more effectually securing the absolute privacy of their mystic meetings. During the time of meeting a man is always to be seen stationed on the outside of the Khalweh, and his business is to prevent the approach of any outsider near the place. He is, in fact, the Tyler of the Druse Lodge, whose duty it is to keep off all cowans and intruders from the mysteries of the Craft. I have myself frequently seen the Tyler at his post: and no Masonic Outer Guard, however faithful and zealous in the discharge of his functions, can outvie the watchful vigilance of a Druse door-keeper to the house of his religion. This being the case, it is needless for me to say that I have never been able to penetrate into the hidden sanctum of the Khalweh whilst the brethren of the Druses are assembled in "Lodge." But I have been given to understand by the Druses themselves that at such times they have an Inner Guard duly posted, who bears the same relation to the Masonic official of that name as the outer guard does to the Masonic Tyler.

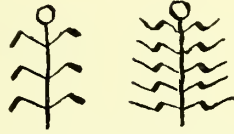
Though excluded perforce from admission to the Khalweh during the performance of the Druse mysterious functions, I have, however, inspected the interior of these Khalwehs in many different places and villages at a time when no rites are going on. I have noticed that they are always built with a strict regard to due orientation—that is to say they invariably face north, south, east, and west. They are plain oblong buildings, nearly square. There are two entrance doors, both in the western wall. The one nearer to the north end is for the men, the southern door for the women. A thick, impenetrable curtain stretches from west to east, screening off a small portion of the southern end, and behind this curtain the women congregate. They can thus hear, *but not see* what is going on. Very little furniture is to be seen in the Khalweh; though, doubtless, as in Masonic Lodges, there are certain articles kept in safe places of concealment, and only produced at the time of assembly. The only conspicuous objects which strike the visitor, on entering the Khalweh, are certain symbols and figures, inscribed on the eastern wall. They are as follows: a text in Arabic, the English translation of which may be rendered; "Oh, Thou secret source of good, keep us from that which we most must fear." The Khateeb of my village explained this passage to me. He told me that the object which the Druse most must fear is a treacherous revelation of the mysteries of his faith: and that this verse was graven upon the wall to remind every Druse, on his entry into the Khalweh, of his binding obligation to preserve inviolate secrecy.

Above this inscription is a rough emblem, apparently intended for a double triangle. But I have noticed that the upper angle of the top triangle is always very acute, whilst the bottom angle of the lower triangle is invariably almost square. Take away the two horizontal lines, which may have crept in in the course of years, and we have the Masonic emblem of the Square and Compasses.



Above this device is an oval figure, undoubtedly intended to symbolize the Eye of God. Here then, again, we have distinct evidence of a close analogy between the emblematical designs of the Druse religion and those of the Craft of Freemasonry.

(5) The mystic signs and emblems which I have described as existing on the walls of the sacred edifices of the Druses are also to be seen, varied to an indefinite extent, in the interior of every Druse abode. Nothing can be imagined more quaintly picturesque than the arched chambers of an ordinary Druse house. Their domestic architecture and internal decorations are quite distinctive and unique; and one would search in vain for anything similar in the dwellings of other Oriental races. They manufacture a peculiar sort of plaster out of a fine white kind of clay, and with this they line their houses both outside and within. When thoroughly dry this mud-clay plaster becomes as hard as stone; and the Druses construct from this material all the internal fittings of their homes. Shelves, cupboards, store-bins for grain, are thus made whilst the plaster is moist and soft, and every article is decorated with various symbolical emblems and designs. These, as may be supposed, are very rough and primitive in their execution, for the Druses have no training in artistic skill, and the quaint devices are merely the result of an hereditary, traditional, native talent. Unfurnished and imperfect as these adornments are, when considered from the point of view of art, they display, nevertheless, a palpable method in their designs, and are evidently intended to symbolize mystic truths. Regarded in this light they are, therefore, exceedingly interesting, and I have spent many an hour examining the various disproportioned figures on the walls, cupboards, shelves, and lockers of the Druse domestic homes. The oval figure and the double triangle, such as I have described in the Druse Khalwehs, are especially conspicuous everywhere. Besides these are certain strange shapes and forms, which the Druse women and girls called "Brides," because, I presume, of their fancied resemblance to a human figure. They are, indeed, not so very unlike the first efforts of a little child to draw the body of a man. But the peculiarity is that there are always an uneven number of arms and legs (or whatever they are meant to be) on either side. I can best explain my meaning by a diagram or two, representing these figures. Thus



and so forth. I have diligently examined many thousands of these designs, and I have never seen either two or four of these arms on either side; they are always either three or five. I have enquired from the Druses the reason for this, but the only reply I have ever received has been a shrug of the shoulders, and the remark that they are made thus *because they are so*. Knowing the significance of the numbers 3 and 5 in Masonic symbolism, it has also seemed to me that here one has another evidence of the mystic relation between the two systems.

(6) In connection with numbers, I may here point out that in the Druse esoteric code the number 7 occupies a very important place. Thus, according to them, the world has seen seven great lawgivers, seven special high priests, and seven major prophets, each inspired by the seven original spirits. The moral law of Hamzé is summed up under seven heads, of the three principal of which I shall presently speak. But the most interesting, perhaps, of these combination of sevens, so far as regards the relation of Drusedom to Freemasonry, is the belief which they hold as to the influence upon human affairs exerted by the "*Seven Stars*." I have already intimated that the higher initiates into the mysteries of the Druses practise the secret arts of astrology. This divining from the stars is essentially confined to the motions and influences of what they call the Seven Planets. According to their belief, the fixed stars have nothing to do with mundane affairs, and they have, therefore, entirely neglected the study of those constellations and orbs. Their attention is confined to the following:—Saturn, Jupiter, Mars, Venus, Mercury, the Sun, and the Moon, and these are what they signify when they speak of the seven stars. These seven stars, they say, were specially created by the seven original spirits, under the directing sway of the One Great Architect of the Universe. Each of the seven is the special abode of a separate individual of these seven spirits, and from thence these seven spirits order and arrange all that happens in this world. Prosperity and adversity, success and failure, weal and woe, life and death, are to be traced absolutely and directly to the influential working, favourable or adverse, of the seven spirits in the seven stars. Now, is it not possible that in this mystic astrological superstition of the Druses we may trace some close connection with the seven stars of Masonic Lore?

(7) I have said that the moral law of the Druse religion is contained in summary in seven articles, of which the first three may be regarded as the chief. What are these three?

(1) The Belief in One God and in His Eternal Truth.

(2) The Exercise of Brotherly Love.

(3) The Practice of Acts of Charity.

The Druses have been branded as non-religionists because they discountenance the practice of prayer. In strong contrast to the Moslem with his manifold devotions, to the Jew with his Sabbaths and ceremonial rites, to the Greek Christian with his prodigality of symbolism, and to the Roman Catholic with his Masses, the Druse abjures any visible ritual of worship. He further differs from the other great sects of Syria by his utter neglect of the practices of fasting and oblation. But, so far from this attitude resulting from a want of true principle on the part of the Druses, it is the consequence of a firm and settled adherence to their creed, which teaches them that the practice of their first three laws has abrogated the duties of these three acts of devotion. In the words of their lawgiver, "The true belief in the *Truth* of the One God shall take the place of *Prayer*; the exercise of *Brotherly Love* shall take the place of *Fasting*; and the practice of daily *acts of Charity* shall take the place of *Almsgiving*."

Thus the practical religion upon which the Druses' conduct is to be regulated may be summed up in the well-known words: "Brotherly Love, Relief, and Truth."

This, then, forms a natural and appropriate climax to our consideration of the marvellous points of resemblance between the principles and practices of the Druse religion and the principles and practices of Freemasonry. It may be said, in brief, (1) that the conditions of eligibility are the same in substance; (2) that the degrees of initiation are virtually identical; (3) that the Druses possess tokens, signs, and passwords; (4) that the Khalwehs, or sacred meeting-houses of the Druses, resemble in many points the Masonic Lodges; (5) that the houses of the Druses are decorated with mystic symbols analogous, more or less, to Masonic emblems; (6) that the *Seven Stars* occupy a position of importance in both systems; and (7) that the practical moral code of both may be represented by the same formula, "Brotherly Love, Relief, and Truth."

Taking all these points into due consideration, and weighing them well together, I can scarcely feel myself presuming too far when I submit to the brethren that I have proved my second proposition, and that I have at any rate demonstrated that the Druses present many evident tokens of an intimate connection with the ancient Craft of Freemasonry.

In conclusion, I desire to say that I have no wish or intention to dogmatize upon my theory. I am well aware that, notwithstanding the almost mathematical demonstration of my two propositions, the subject has as yet been most rudimentarily dealt with, and much still remains, doubtless, to be investigated. And upon this I would desire to make two simple remarks.

(1) Even supposing that the origin of our sacred Craft is rightly to be traced to the ancestry of the Druses, it would be unreasonable to expect that at the present day we should find the two systems exactly identical upon all points of detail. We must remember that nearly 3000 years have elapsed since Hiram, King of Tyre, sent his subjects to Jerusalem to assist in the building of King Solomon's Temple.

During that vast period of time the Craft of Freemasonry has experienced many strange and trying vicissitudes. On its gradual passage from its remote mountain home of Phœnicia to its present existence in the lap of western civilisation, it must inevitably have been subjected to many important modifications. Thus, for example, it is by no means a matter of surprise to me, nor is it calculated to weaken my belief in my theory, that the passwords now in use amongst the Druses are unknown in Freemasonry. I have suggested one possible explanation of this fact, viz., that the Druses may, perhaps, have the original Phœnician passwords; but this is only a supposition, and it may very likely be incorrect. Even in that case it would be not astonishing if it were so, nor would it disprove the common origin of Drusedom and Freemasonry. The system of the Druses has undoubtedly been modified by the introduction of the religion which Hamzé taught. Hence it would be miraculous and incredible that all matters of detail should be found alike in the two Crafts or mysteries.

(2) The second remark which I would make is this. Owing to the jealous exclusiveness and inscrutable mystery with which the Druses hedge themselves around, the whole work of enquiry and investigation is attended with the utmost difficulty and discouragement. If, for example, one of the brethren, interested by the facts which I have stated in this paper, were to determine to undertake a personal pilgrimage to the Druses, and to further examine the matter for himself, I warn him that he would, in all probability, find himself grievously disappointed. It is, indeed, a matter of practical impossibility for a stranger or outsider to learn anything of the secret details of the Druse religious system. It is only after a close and intimate abode amongst them for several years, a familiar intercourse with them in their daily life, engaging in their occupations and pursuits, eating at their meals, sleeping in their houses, sharing in their domestic cares and troubles, sympathising with them in their personal sorrows and joys, that I have been able, little by little, and here and there, to gather together the various items of my knowledge concerning their inner life. And even now, thoroughly as I am acquainted with them, honestly as they have learned to trust me, cordially as they have cast off all suspicion concerning me, I find it absolutely impracticable to question them openly upon the subject of their creed. Whenever I attempt to broach the matter, I am either met with what I know to be a deliberately false reply, or else the whole subject is adroitly turned, in a manner which a Druse alone could have the skill to adopt.

It has been suggested to me more than once that an effectual mode of prosecuting my researches to their utmost limit would be to offer myself as a candidate for initiation into Drusedom. But this again is impossible; for the Druses have a standard saying of their own—"The door is shut: none can enter in, and none can pass out." None but the offspring and blood of Druses are eligible for admission to their mystic rites. It is a matter of sheer impossibility to convert a Druse to any other religion, and it is an equal impossibility to be initiated into Drusedom.

Hence, as they say, "the door is shut." The Tyler stands on duty at the outside; the Inner Guard keeps watch within. The anxious enquirer must still remain in the obscurity and darkness of the outer world; and all that he can hope for is to catch some passing glimpse of the internal mysteries through some chink in the walls laid bare by the careless indiscretion of a stray remark, or by the interchange of courtesies between a couple of Druses, observed by the anxious glance of unsuspected scrutiny. During the great outbreak in the Lebanon in the year 1860 between the Druses and the Maronites, some Druse Khalwehs were forcibly entered, and a few sacred books were captured. Some of these have since been translated and published by Professor De Sacy and others; but they have shed very little light upon the hidden mysteries of the Druse system. They were, after all, but very superficial books; the real records of their secret religion—all of which are, of course, in manuscript alone—are kept in safe custody by the Khateebhs themselves, and are never

left in the Khalwehs. When one of these shall have been unearthed and published, and not until then, can we hope to have sufficient means at our disposal to investigate thoroughly the Druse mysteries: and, meanwhile, I can but ask that the brethren will accept the results of my research for what they are worth, and that they will consider them an honest—and, I will hope, a not uninteresting—contribution towards the solution of the problem of the origin of Freemasonry.

Bro. GOULD, acting as I.P.M., said:—The paper read this evening is the first of its class that has been submitted to the consideration of the Lodge. It deals with an actual living society, fellowship, class, sect, or whatever noun of multitude may be the most applicable to such a body as the Druses of Syria, between which and our own Masonic fraternity there are points of similarity, consisting of secret signs and tokens revealed only to the initiated. The remarks of Bro. Haskett Smith will no doubt receive, as indeed they amply merit, a careful criticism as the discussion proceeds, but I shall myself address a few observations to the brethren, based not so much upon the paper of the evening as upon the class of papers of which I trust it is destined to be the precursor. Freemasonry, as we all know, has exercised a remarkable influence over all other oath-bound societies for a long period. What that period is cannot be absolutely, though it may be approximately, determined. The second quarter of the last century constitutes a sort of zone which will illustrate my meaning. About the year 1725 Freemasonry was beginning to be widely known, and about the year 1750 it had become thoroughly so. Now if we can trace the customs of any other oath-bound society as they existed before say 1725, there is strong probability, amounting almost to certainty, that such were in no way influenced or affected by Freemasonry. But directly that line is passed and we are introduced to usages which prevailed at any later date, the suspicion will present itself that the influence of our own Craft may have then made itself felt, and it will resolve itself (with many minds) into a mere question of degree, becoming extensive or the reverse, according to the evidence dating earlier or later in that century. As we pass, however, from the 18th to the 19th century, what was formerly suspicion will merge into strong probability or more. Evidence of customs now existing, by no means proves that they are of very old standing—and even if we wholly pass over, for the time being, the possible influence of Freemasonry upon all other oath-bound societies or associations, it would be easy to show from the nature of things, that the customs of such bodies must change and fluctuate with advancing years. To take for example Freemasonry itself—the customs of the Society at this day differ very widely from those of our Masonic ancestors of two hundred years ago. Now, there are three degrees; then, there were but two. The paper of the evening lays before us a couple of propositions, and if we accept the first of them it will carry us a great way towards an agreement with the other one. But I am of opinion that if the present customs of the Druses resemble in any way the present customs of the Freemasons, the origin of the similitude will not be found in the theory or supposition of Bro. Haskett Smith. If points of similarity exist, as alleged, and I do not for an instant impeach the good faith of the narrator, though I think it just possible that he may in certain instances have been slightly misled by resemblances more or less fanciful and imaginary—I believe they were copied by the Druses from the Freemasons, and the greater the analogy between the customs of the two bodies at this day—the more clearly, in my view, does the finger of probability point to modern Masonry as the fount or source whence the usages and traditions were derived upon which are based the two propositions or conclusions contained in the paper under discussion. I have expressed the hope that what has been read to us this evening may prove to be but the first of a series of papers, dealing with similar subjects, that this Lodge will be favoured with. We should next turn, I think, in the direction of the secret societies of China. Of these there are a great many, but the Thian Ti Hwui, (the Hung League, or Heaven-Earth-League), is the most important, and I believe by far the most ancient of them all. The actual evidence relating to this association is supposed to ante-date the year 1674, when it was transformed from a purely benevolent into a political society. An interesting work on this subject, written in the English language by Gustave Schlegel, was published at Batavia in 1866. This, our Secretary, Bro. Speth, has half promised to study and dissect, with a view to giving the result of his labours in the *Transactions* of the Lodge. It is to be hoped that he will do so, and in shewing what a field exists for the exercise of his industry and ingenuity, I may mention in conclusion that no less than 333 questions are put and answered before a candidate is admitted a member of the Hung League.

Bro. W. SIMPSON, P.M., said:—Whatever may be the merit attributed to this paper, I think we ought all to hail the production with satisfaction from the circumstances to which we are indebted for its coming before us. The writer, a brother Mason, has gone to the East, and has resided there, I understand, for a considerable time among the Druses, studying their peculiar and seemingly mysterious rites. Being a craftsman he has kept his eyes open and noted whatever appeared to have any resemblance to our ceremonial; and here to-night we have listened to the results of his observations. Travellers go to all parts of the earth and study the manners and customs of the peoples they meet, but it is, I think, almost something new to find a traveller looking out for light and knowledge regarding our Craft in Eastern lands. I hope that the example will be repeated, and that Bro. Haskett Smith will have many followers. Our Brother does not say that it was from this Lodge he received the inspiration which has led him to act as he has done; but we have the evidence before us to night that he knows where the knowledge he has acquired will be acceptable. Some notes copied from the *Quarterly Statement* of the Palestine Exploration Fund, appeared in our *Transactions* about the Druses¹, and so far as these notes extend, they are in tolerable fair agreement with what is contained in the paper of the evening. In considering the paper itself, the two propositions it contains are, I may say, rather startling, and would be of great significance in the history of the Craft, if they can be sustained. But I confess I should like some further evidence before accepting them. It is very possible that as the Druses lived in the mountains, they are probably the descendants of the Phœnicians, and have come down without much mixture of foreign blood. This supposition receives support from the fact that Christianity did not find its way to them, nor had Mohammedanism when Hamzé arrived. Their

¹ *Ars Quatuor Coronatorum*, vol. ii., p. 157.

mountain position isolated them from the races abroad,¹ and the chances that they are a continuation of the early Phœnicians is far from being unlikely. If this peculiar people believed, whether correctly or not, that they are the descendants of those once ruled over by King Hiram of Tyre, it is quite natural that they would claim to have some connection with the erection of such a celebrated building as the Temple of Solomon. A legend of this kind, under the circumstances, was almost certain to come into existence; and for the present, at least, it can only be classed along with the Masonic legend on the same subject. The similarity which Bro. Haskett Smith points out between the ceremonies and organization of the Druses with that of our Craft is certainly interesting, and will form valuable material to the student. The great difficulty will be to show that they have been continued among the Druses from the time of Hiram. I see no reason to doubt that the double triangle may be as old as the building of the Temple, but it is now a very common symbol in the East, and that it should also be found among the Druses is not very surprising. The number "seven" is also an old sacred number; and its existence and prominence among the Druses only dates, in all probability, from the time of Hamzé. This man came from Egypt at the period when that country was the head quarters of the Ishmaelite sect. The mad Khalif Hâkim, who is mentioned in the paper, founded a college in Cairo, he constructed a splendid building for its use, which was known as the "House of Wisdom;"² it was richly endowed, and supplied with books, as well as with mathematical instruments, from which we may suppose that "geometry" was not unknown to them. The sect sent out missionaries, and Hamzé was probably one. Ishmael, the founder of the sect, if I understand right, was the grandson of Mohammed Bakir, who was counted as the seventh of the twelve Imâms, and from this they attached an extra importance to the number seven, so much so that they were called "Seveners,"—this distinguished them from another sect who followed the twelfth Imâm, and were known as the "twelvers." Now the seven lawgivers, seven high priests, and seven prophets of the Druses, have their counterparts in the seven great lawgivers and seven helpers of the Ishmaelites. The one is evidently a copy of the other;—we need scarcely doubt but the sacredness of the number seven may be as old as the building of the Temple,—indeed it is much older,—but any sacredness it may have among the Druses of to-day, has not existed among them continuously since the time of Hiram. It was these Ishmaelites who seem to have been the founders of the principal secret societies among the Mohammedans; and a special interest attaches to the sect on this account. The paper we have listened to to-night shows, I think, that the Druses owe their system to this Ishmaelite sect, for Bro. Haskett Smith himself traces it through Hamzé to Duruzi, and the Khalif Hâkim. Hassan-bin-Sabah, the "Old Man of the Mountain," who founded the Assassins, was three years in Cairo, a student of the Ishmaelite faith, before he started his new creed and got possession of the fortress of Alamut, where he practised his strange initiations. It may be of some interest to many to know that the sect of the Old Man of the Mountain still exists in the East,—they are the followers of part of the creed, but not of the practices of the original founder. They are known as "Khojas," and the head of the sect lives now in Bombay, and traces his descent back to Ali, the son-in-law of the prophet, and the Old Man of the Mountain was one of his ancestors.³ This sect, as well as most of the Shias, practice a peculiar kind of secrecy, which is known as "Takiah," this now takes a form which may be described as "being all things to all men," but it may probably have grown out of the secret forms and rites of the Ishmaelites of an earlier period. The Ishmaelites owe their origin to Persia, and belong to the Shia form of the Mohammedans. They are at the same time closely connected with the almost undefinable and spiritual ideas of that portion of the Shias known as Sufis. It is assumed that they retained much of the old Zoroastrian principles and it is also supposed that they received from India many of the more abstract notions of the Hindu system. This was a strange melange; if these statements can be depended upon, all the secret, mysterious and profound doctrines of the East were centred in Cairo, studied and taught in the college founded by Hâkim the madman. This gives a peculiar interest to the history and ideas of the Ishmaelites, and I think it would be a very valuable thing if we could find some one who would be able to give us the principal data connected with the subject. The paper of the evening is valuable but it only whets the appetite for more; because if the Druses are Masonic, they are only what might be termed a provincial Lodge—the Grand Lodge was the College of Wisdom in Cairo. There is one custom of the Druses described in the paper which, I think, they did not derive from the Ishmaelites. Bro. Haskett Smith says you must be born a Druse,—no one can enter their system except by birth, and no one can leave it unless by death. This is a feature of some of the old systems. It is so with the Jews; it is the same with the Brahmins. On the other hand the Ishmaelites wished to convert all to their faith, so the Druses must have derived their rigid rule from a long past ancestry. Neither is this the Masonic rule, we are open to all races and all creeds. The Brotherhood of all Men is an aspiration that belongs comparatively to a later period.

BRO. W. WYNN WESTCOTT, J.W., said :—He did not wish at all to check research into any bye-path along the road of Masonic history, and he welcomed the lecture as an earnest effort of investigation, but he thought that Bro. Smith's zeal had outrun his discretion, and that to him many trifling coincidences *seemed* strong proofs. The relationship between Druse and Freemason is alleged by him to be not only of an operative, but also of a speculative character; this is curious, because it is a new assertion that the builders of Solomon's Temple were speculative as well as operative masons. If they were not speculative masons, then the religious views and speculations of the Druses, as compared with our own, are immaterial; and the only similarities which concern us are those which refer to operative masonry. There is nothing in the Bible to suggest that either Solomon's or Hiram's artisans were notable for learning or dogma in addition to their skill as craftsmen. Just as it is now told us that the Druses assert that their forefathers built the Temple, so the Hebrews have always asserted the same thing, and the Jews have several special peculiarities corres-

¹ We have a good illustration of this in the Kaffirs of Kaffirstan, near the Hindu Kush; these people live in almost impregnable mountains, with no trade roads through the region. In this position Buddhism, Brahminism, and Mohammedanism—although they have been at their very doors—have never found their way into them; and as a race they have remained unmixed from the most primitive times.

² Hâkim's own name means "Wisdom"—it is the same word as that used at the present day for a medical man, as he is supposed to have knowledge or wisdom.

³ Aga Khan the late head of the Khojas, died at Bombay, in 1881, and was succeeded by Aga Ali Shah. The party who believes him to be the living Imâm of the Ishmaelites exists in India, Afghanistan, Khorassan, Persia, Africa, etc. They have an extensive organization, and contributions are sent from all parts to the chief in Bombay.

ponding to those of the Druses: note the monotheism, the impossibility of becoming a Jew, unless born one, and the extreme difficulty of converting a Jew to any other faith;—thousands of pounds are now yearly spent by missionaries, and Jewish converts can be counted on the fingers of the hands. Our brother's contention that the builders of the Temple,—men asserted to be the most skilful artisans of the age, were suddenly produced from among a race which he himself describes as purely agricultural, and uncivilized mountaineers;—is one requiring some faith. Surely it would seem more reasonable to seek for house and temple builders in the towns, the famous towns we know did exist on the coast, such as Tyre and Joppa. He himself says that there were no manufacturers among his Druse tribes inland. Then again if these mountain recluses even had developed the knowledge of these arts and had become *especially* skilled in masonry and carpentry, so as to be chosen to construct the most noble edifice of the age, how and why did they lapse again into obscurity; artisans of such skill could always command high wages and employment. Yet we know as a matter of fact that there has never been any suggestion that the builders of Roman or of mediæval times ever learned anything from dwellers in the Lebanon or any part of Syria. Our brother confesses that he has never been able to make any impression on any high Druse master with any Masonic word: we may perhaps put the master's phrases out of the question, but it is somewhat odd that these Druses, great admirers, as he says they are, of the Royal Solomon, should not appreciate the reference to the very famous ornaments of the Temple entrance, with which the name of the great Temple King is so closely connected. But then there have been scoffers who have said that Solomon was a myth of the sun-god and not a mortal man at all, and that his name consists of the names of the sun in three languages.

BRO. W. H. RYLANDS said: Although the notes brought before the Lodge are of a very interesting character, I must say at once that, in my opinion, they do not carry conviction with them. Without entering into many of the points raised I may refer to one or two. As far as I understand, this order among the Druses is not administered to the whole tribe, but only to certain individuals. The earliest ceremony is performed during infancy, at an age when the candidate is neither free nor of mature years—but at that time he is dedicated to a certain order, the first step of which is the tonsure. As is well known, this has been from ancient times the mark of dedication to a priestly life. The other steps, which follow at a later period, appear to me to be simply the following out of the same idea, and that the order is nothing more than the Druse order of priesthood, or religious men. That there might be three degrees is not a matter of much importance, but in this instance there seem to be four, if not five. The salutation on meeting is, in general appearance, not an uncommon oriental greeting, ancient as well as modern. The grip of hands as a form of corporal oath, making a compact binding, has also been used from very ancient times. The manner of giving and receiving these, however, would require to be carefully studied, and if not employed with the proper meanings, they would, as evidence, be of little value in argument. The mention of the legend of Solomon's Temple is very interesting, and there seems nothing impossible in the supposition that the Druses are to some extent the mixed descendants of those wood-cutters who supplied the timber by the order of King Hiram. But Lebanon was renowned, the world over, for its timber, and the inhabitants of Phœnicia have always had the reputation of being great builders. Before accepting the legend as a survival among the Druses, and a proof that they are the descendants of either the masons or foresters, there is a very long period to be bridged over in order to show that the legend was not of much more modern introduction. We know that, whatever the worship of the Druses was in early times, it has undergone a serious change during our own era. I have thus shortly shown another possible explanation of the most important points in the argument; but there is another and more difficult portion of the subject. It is to supply the links in the chain reaching through several thousand years. To attempt to compare the moral teaching of Freemasonry at the present time with the operative Masonry of the earliest times, appears to me to be an impossibility. We do not know, and probably never shall know, what that early Masonry was, or whether there was any moral teaching in it at all. To supply all, or only a portion of the evidence required, between the two periods would, it must be admitted, be a very difficult matter. I do not, however, think when all the enormous difficulties and contradictions it would land us in, are considered, that one or two isolated points of seeming similarity, devoid of almost all explanation, are sufficient to warrant us in accepting the Druse theory as even possible.

BRO. SPETH said:—Although holding no brief from Bro. Haskett Smith I am glad that my own opinions will allow me in some slight measure to support the author of the paper in his absence. Every point of his interesting paper has I think been attacked and more or less refuted. I do not desire to deny that the arguments in reply to our Brother's propositions are, in almost every case, perfectly sound, and that taking his resemblances one by one they could all be very legitimately put down as chance coincidences. But were Bro. Smith here he would no doubt point out that he does not rely on one or more points, but on the fact that there is such a great number of so-called coincidences as to make the force of each one greater by the added weight of its neighbours. I feel this myself very strongly, and yet I am not disposed to accept our author's theory. I desire more light, but at least I decline to look at it all as an impossibility. Brother Gould suggests that whatever resemblances may be now present are due to the unacknowledged influence of our own Craft. This I think very unlikely in view of the small number of travellers in the region, and the non-migratory nature of the Druses themselves. Add to this the fact that, throughout this portion of the Levant the word Freemason is a term of reproach and contempt, and it appears improbable that such a simple, primitive people should have acquired any knowledge of our rites. Moreover some of the points made by our Brother date from Hamzé's time, or long before the Craft, as we know it now, existed. Bro. Gould says that to accept the first of the two propositions would carry us a great way towards an agreement with the other. To my mind the first proposition is by no means startling, and for reasons which I will now enter upon, is just that part of the paper which I should almost feel inclined to unhesitatingly accept, viz., that the Druses are the lineal descendants of Hiram's subjects. Bro. Simpson bases the possible origin of the legend current among them on the fame of Hiram and, as their former king, Hiram, helped to build the Temple, they of course claim to have helped also. But is there any proof of this? Does not everything tell against it? It has not been shown that the Druses even know Hiram's name, and I should be surprised to hear that they do. After all who was Hiram? A petty king whose fame rests entirely on a few short passages in the Bible and Josephus, one totally unknown in the East or elsewhere, to whom no legends of any sort attach. There are no greater students of the Bible than the Jews and English Christians, but ask fairly well-read men of either class what they know of Hiram, and unless they are Masons you will in nine cases

out of ten fail to get an answer. [Bro. Simpson here interposed that Hiram's tomb was still in existence, but he did not assert that it was held in any especial reverence by the peoples in its neighbourhood, or by the Druses.] The Druses' tradition that they built the Temple is therefore either due to its being a *bona fide* ancient reminiscence, or to the world-wide popularity of Solomon. But if the latter, why do we find no other oriental people, amongst the many who reverence Solomon, making the same claim? To me the mere fact of this assertion, strange and startling as it is to find it among such a sect, proves its truth. Did they share the claim with other tribes I should put it down to common ambition, and a desire not to be outbragged by their neighbours, but belonging to them alone, it can be scarcely aught else but the assertion of a fact handed down from father to son for all these centuries. And what more natural? Here we have a secluded people, never of much account because they had no share in the glories of their co-patriots, suddenly called to take part in what was then a stupendous undertaking. It was the one event of their history, and naturally it impressed itself upon them proportionately. But Bro. Westcott says we should look for the Temple builders amongst the architectural Phœnicians and not the agriculturists of the Lebanon. But even granting that stone entered largely into the Temple operations, which is by no means proven, as the edifice seems to have consisted chiefly of wood, metal,—gold and silver and brass in profusion,—and curtains, the timbers had to be felled in the forests, and the Bible says this was done by the servants of Hiram. These agriculturists, therefore, who felled and rough-hewed the timber, contributed greatly to the structure, and though it might be more modest for them to say “we *helped* to build the Temple,” there is nothing strange in their claiming a larger share of the work than actually fell to their lot. I am inclined to hold that Bro. Haskett Smith's first proposition merits our most careful consideration and presents us with a reasonable conjecture, but I am sorry that I cannot give my adhesion to the second till more evidence shall be adduced.

On the motion of Bros. Gould and Simpson a cordial vote of thanks was accorded Bro. Haskett Smith.

SUPPLEMENTARY NOTE.

The Rev. Lecturer has favoured us with a most enjoyable paper, which will, no doubt, prove of unusual interest to our wide circle of readers—and none the less so because of the paucity of information we possess concerning this curious people. Persistent efforts have been unavailing to lay bare whatever of mystery there really is in the habits and history of these dwellers in Lebanon. Even our instructor of this evening is fain to admit the care with which they shroud their secrets from the profane. His zeal and assiduity are unquestioned, and our regret must be mutual that their rites remain unknown to us. While not desiring in the least to minimize the value of his statements, or detract from their importance, it seems to me advisable to sound a note of warning lest our enthusiasm should run away with sober criticism, as there is always a fear that similarities, often accidental, or really only attributable to the subjectivity of the human race, may lead us to rash assumptions and the advancing of hypotheses which prove untenable in the light of more exact knowledge.

In considering any Eastern customs which are connected with religious rites, it is well to keep in mind that the esoteric foundation of all these closely-allied faiths is pretty much the same, though of course varied by local colouring.

The earlier portion of the lecture is devoted to the suggestion that the Druses are descendants from the nation ruled over by King Hiram, though this section of them, now under review, is emphasized as agricultural and pastoral mountaineers who make their homes in the rocks like the eagles. I am not sure that such is really the case, but will waive the point. The Tyrians were sailors and traders, while these mountaineers would have been as little skilled in architecture and geometry as their Hebrew neighbours, and it is a nice question whence came the overseers who had charge of the erection of King Solomon's Temple. Hiram Abiff is nowhere mentioned particularly as a worker in stone, but rather as cunning in many handicrafts, and in any case he must have had competent assistants. Our working Grand Master was probably a Dionysiac, and his lieutenants probably learnt, by initiation into the mysteries of Bacchus, the practical knowledge possessed by the members of this great building fraternity, who had erected noble edifices in honour of various deities over Asia Minor and elsewhere.

The Tyrians held constant intercourse with many distant lands, and nearer home would, of course, have more intimate relations with Egyptians, Hellenes, etc., many of whom, no doubt, made their habitat in this dépôt of wealth and luxury. Cypriotes and Greeks naturally gravitated to a place where their labours would be required, and we believe that a number of these served under David at the time when the future King of Israel sojourned at Hiram's court, in whose pay he probably was when Saul was seeking the life of his successor. The operatives of those days, as in later times, would migrate according as there was a demand for their skill. It is clear from the Old Testament record, that amongst the chosen counsellors of both David and Solomon were distinguished foreigners, and the Hebrew cognomens prove a close alliance with peoples whose names were largely derived from Bel and other heathen divinities. The tradition common amongst the Druses that Solomon was a hero is only another proof of the widespread Arabian belief in the magical power said to have been exercised by that King over the Genii by use of talismanic arts. The interlaced triangles, known indifferently as Solomon's Seal, the Shield of David, and the Sign of Vishnu, were supposed to be an integral part of his necromantic properties.

In commenting on the second portion of this essay it will be convenient and save space if I make use of the same numbers employed by our Rev. Lecturer in summarizing his conclusions, and therefore my figures refer to his paragraphs bearing the same numerals.

(1). The “conditions of eligibility” are just such as would naturally occur to any philosophic mind, unenlightened by revelation; and we find that practically the same requirements were demanded from all the initiates in the various occult societies so prevalent in the East. They are identical with the dogmas of the ancient mysteries and the doctrines advanced by Confucius and Buddha.

(2). I cannot trace any closer resemblance between Druse ceremonies and modern Freemasonry than can be easily discovered between almost any other of the mystic societies which have various degrees of knowledge, and correspondingly higher observances with each grade. Ever the different cults mark the advancement of the neophyte by definite instruction and special secrets, and Oriental religions are still closely allied with peculiar modes of recognition.

(3). We must not, because the lecturer recognised in a Druse secret a similarity to one of our own, blindly rush to the conclusion that we have here irrefragable proof of the connection between two systems. In Scottish Freemasonry I find a certain custom which is identical with a very ancient Brahminical token, and another which has so strong a likeness to an Indian practice that I have seen a *bright* Mason startled into impropriety.

(4). Tho "Khalwel" does not, to my mind, manifest any strong affinity to our own Lodge. Its Orientation may be simply in deference to a very usual custom observable in both ancient and modern erections, and still common in either hemisphere. Where convenient, our churches stand east and west, with the consequent result that the sides face north and south, as do the meeting places of the Druses. The rites practised therein are probably akin to those of many of their congeners; the presence of women (often veiled in the East) does not enhance the claim to Masonic relationship. The ancient mysteries were carefully guarded from intrusion, and a further reason, in this instance, may be the necessity, learned from sad experience, of due warning of the approach of enemies.

(5). The symbols referred to are of universal dissemination and not confined to the East, much less to the Lebanon range. Our own cathedrals and more recent structures teem with circles and triangles, and the City churches themselves exhibit a wide diversity of ornamentation based so evidently on these figures, that even an untutored observer cannot fail to trace their forms, as well as the oval, or *vesica piscis*, which possibly is what our essayist assumes to be the Eye of God. Every Orientalist is familiar with the important part assigned to the generative forces. The suggestion that the "*two horizontal lines*" have been subsequently added to the "*Square and Compasses*" cannot be seriously entertained when we know that the Interlaced Triangles, or six-pointed star (drawn with unbroken lines) was, in this part of the world, looked upon as a potent factor in the magical charms worked by Solomon. It bears many names, and is one of the most common symbols met with in the East. Its irregular drawing may be the result of imperfect workmanship or may be intended to signify the dominance of spiritual aspirations over earthly passions, which should characterize every true initiate. Chiselled in stone and marked on the foreheads of different castes, we find no lack of symbols amongst all these ancient and conservative nations.

(6). All the older theosophies assign vast importance to the Heptad, and our Sacred Volume bristles, from Genesis to Revelation, with instances of its use. Those of us who believe in the descent of our mysteries from those of early times are at no loss to account for the prominent place it occupies in Freemasonry. At various dates the Arabians, the Chaldeans, the Egyptians and the Hindus have been expert astronomers, and astrology always exercised considerable fascination over these peoples. As Hamzé, the apparent founder of the present Druse religion—though in all likelihood he merely modified it as has been the case with other leaders who usually find that previous beliefs have to be tenderly dealt with and embodied to some extent in the newer faith—was instructed in, or at any rate migrated from Egypt, it almost amounts to a certainty that his doctrine was a blending of Mohamedan teaching and neoplatonic ideas, possibly coloured by other schools, and digested in the brain of an ascetic fanatic, till it finally took definite form.

(7). The sentiments which we crystallise under the phrase "*Brotherly Love, Relief and Truth*," are not the peculiar property of either Druse or Freemason. Nearly 2,500 years ago Buddha inculcated their observance in his moral code:—Confucius and Mencius laid great stress on the paramount necessity of practising what in the larger meaning of the word, we may well designate as Charity. The old sages and philosophers laid the same duty on their disciples, and every creed worthy of the name has made special provision for the discharge of the claims worthily made upon its members. From the beginning of time the Unity of Deity has been taught by the wise men, and that the Druses, like ourselves, assign first place to the *three* leading articles of their *seven-fold* creed only demonstrates our common humanity.

To sum up, I regret my inability, for the reasons assigned, to accept as decisive any one of the seven conclusions which the writer formulates. The data relied on are not sufficient to base any really valuable dogmas upon, such as he claims to be the case. The similarities are no more striking than can be observed, with even greater clearness, in many other directions, widely scattered over the Orient.

More extended and accurate knowledge of this exclusive people is much to be desired, and we must all hope that Bro. the Rev. Haskett Smith, who has already shown his thirst for information and his love for our Fraternity, will yet be the happy means of achieving success in so laudable a pursuit.—E. MACBEAN, J.D.



A SKETCH OF THE EARLIER HISTORY OF MASONRY IN AUSTRIA AND HUNGARY.

BY BRO. LAD. DE MALCZOVICH.



THE history of Freemasonry in the countries which form to-day the Austro-Hungarian Monarchy may be divided into two separate epochs. The earlier period comprises the history of the Order in the *last* century; extending, more exactly, from 1726 to 1795, when Masonry was altogether suppressed by an Imperial and Royal Edict in both countries. Thereafter Masonry slumbered during more than half a century, and had to be founded anew, its re-introduction being due to quite other authorities, entirely different elements, and effected in other ways, than in the past. There is, therefore, *no organic connection* between the earlier and the latter period, comprising *modern* Masonic history and life in these countries.

One distinction more. At the earlier epoch Masonry flourished as well in the Austrian dominions as in the lands of the Hungarian crown; in the present century Masonry revived simultaneously with Hungarian Constitutional Freedom; first, for a very short while indeed, immediately previous to the outbreak of the Hungarian War of Independence in the year 1848; and again to a more durable existence after the restoration of the Hungarian constitution in 1867, when it received Governmental recognition in the countries of the Hungarian crown, *remaining forbidden in Austria*.

It follows from what has been said that the *modern* epoch can only comprise the history of *Hungarian* Masonry, because, although there are individual Masons in Austria, yet their respective Lodges hold under the jurisdiction of the Grand Lodge of Hungary, and they assemble for ritual work only on Hungarian soil.

Now returning to the earlier period, whereof it shall be the chief object of the following lines to give a brief and concise sketch to that extent which is rendered possible by the records that have been left to us; I shall try—without entering into details—just to draw the very outline of the history of our institution in these regions at the time under consideration. But even in doing so, I feel my work will be far from complete, and many a gap may be left open, waiting to be filled up in days to come; it will necessarily lack completeness in a great many respects for the reason that a large amount of very valuable material has been lost, and a great part destroyed by the adversaries and persecutors of our Order; only a small portion of high historical value, however, having been preserved and recently recovered in several private archives.

After these few introductory words let us face our subject itself. [The particulars are chiefly taken from the historical work of Bro. Louis Abafi (Aigner) mentioned elsewhere, and which is founded on the best sources, in part not generally known hitherto.]

I. BOHEMIA.

Precursory Societies. Bro. Count de Spork. "Three Stars" Lodge, Prague (founded 1726).
Other Lodges.

The country of the actual Austro-Hungarian Monarchy in which Freemasonry made its first appearance was Bohemia. It is strange that even before real Masonry struck its roots into her soil there are recorded a series of societies which, although in no direct connection with, yet undoubtedly show features of striking likeness to our institution. Only a few words about them.

The eldest of these societies, whose origin can be retraced as far back as the 14th century, is the "Fraternity of the Hoop and Mallet." Their emblem was a hoop with a mallet hanging within ("cum signo circuli et mallei in medio pendentis, quod vulgariter Obrucz dicitur.") Obrucz means a hoop. They seem to have been originally a simple guild of hoopers. The list of its members, dating from the 14th and 15th centuries, exhibits, however, a great number of names belonging to nobles, knights, and clergymen. I will not weary you with the enumeration of all the Bohemian names, but merely mention that there are amongst them a "præpositus S. Egidii," a "doctor decretalium præpositus Zderasiensis," a "regius proto-notarius," more "milites de . . ." (knights), a "decanus" and a "canonicus Pragensis," and so on. So it may be assumed that very early other persons beyond operative hoopers had been "accepted" in the guild (quite in the same way as it happened in England with accepted Masons) and these became the ruling party before long. At the head of the fraternity stood King Wenceslas, the power of governing being with three captains

(capitanei) newly elected for each year. As there are mentioned "armigeri dioceseos Pragensis," it appears the fraternity was once of chivalric organization. They exercised works of charity; they erected and endowed a church at Prague in 1382, which was given by them with all its rights and revenues to the "Magisters, Bachelors, and Students of the Bohemian tongue at the University of Prague" (merely reserving the patronage) in the year 1403. Not long afterwards the fraternity seems to have ceased altogether. Possibly a part of the operative elements joined the Bohemian Masons known under the name of "Jung-Herrn von Prag" who took part in the building of Strasburg Cathedral (1365-1404), but who are recorded even in 1486.

One reason for the dissolution of the "Hoopers" may be found in the inner troubles and civil war which succeeded the execution of John Huss. The result of the Hussite wars is well-known in history. A part of the Hussites joined afterwards the Protestant churches, but a small part maintained the doctrines of Huss in all their purity. Having been persecuted, they took the name of "Bohemian Brethren," or "Brethren of the Law of Christ." Their principles being grounded on pure and ancient Christianity, and chiefly comprising the doctrine of the original equality of men, and, as a consequence, the precept of fraternal love, somewhat resembled Masonry. In consequence of the hard persecutions they had to endure, a part of the "Bohemian Brethren" emigrated at the beginning of the 17th century to Hungary, Poland, and the Netherlands. In the latter country they established a society of similar tendencies, which was called "the Friends of the Cross." Their main task was: to spread true brotherly love which should unite not only the members of the society but all mankind. Beyond that they assisted the poor and orphans, and tried to increase enlightenment by the publication of good books for the people. The society flourished at the end of the 17th century. About the same time and even in the first half of the 18th century there existed in *Bohemia* another society of the kind, named "the Fraternity of the Hatchet" (Hackebrüderschaft). Maybe they were a branch of the Bohemian Brethren, like "the Friends of the Cross" in Holland. The emblem of the fraternity was a small hatchet which was always carried by the members. Their motto and form of oath was "by the old hatchet," and one of their rules provided that "no one should be admitted a member whose helve did not fit the old hatchet." The chief object aimed at by the "Brethren of the Hatchet" was the exercise of a true, faithful, and sincere friendship. Now going back to the "Friends of the Cross" in the Netherlands, there existed about the same time Lodges of Operative Masons, which, at the end of the 17th or beginning of the 18th century, must have been united with the Friends of the Cross, the members of the latter society most probably becoming accepted Masons, (much in the same way as it came to pass in England). At the same period, that is to say, about 1680, a young Bohemian nobleman, Francis Anthony Count de Spork (born 1662) visited the Netherlands and joined the society of the Friends of the Cross, which, most probably, was already united with the Operative Masonic Lodges. As Spork is said in records of the time of Joseph II. to have been initiated into Masonry in Holland, although it may have been on the occasion of his later visit to Holland, which took place about 1717; and as there existed at that period no Masonic Lodges in the sense of after-1717; and as, on the other hand, it is a fact that he joined the Friends of the Cross and afterwards founded the first Prague Lodge; all these matters can hardly be explained but in the manner above indicated. (By the way, there is a tradition that the Russian Czar Peter was initiated into a Masonic Lodge when in Holland in 1697-98). I wish to mention another tradition which tells that Spork was initiated into Masonry in 1717 by Anthony Sayer at London, and accepted from him the power of founding Lodges in his native country, an assertion which, however, lacks probability, although Spork had really been visiting England about that time. More improbable yet is the supposition of de Spork's having been initiated by a special lodge, as was the case with the Duke of Lorraine. However this may be, it is a fact that Bro. de Spork founded on his return home the very first Lodge called "*Three Stars*" at Prague, on the 26th June, 1726. From this fact it is more probable that his initiation had taken place on his later visit to Holland and England, in either of these two countries.

The jewel of the new Lodge, as well as the memorial medal struck on the occasion of the establishment of the Lodge, are yet preserved and were described by me elsewhere.¹

The seal of the Lodge, however, seems to have been lost. As for the members they belonged for the greater part to the nobility, among them the Counts Wrba, Paradis, and Kaiserstein; but there were also many of the upper commoners, especially authors and scholars. Among them is to be noted Gottwald Fr. Stillenau, Spork's private secretary, a very learned man, who later on went to Holland in order to maintain a continuous intercourse between the Dutch and the Prague Lodge. He wrote afterwards, under the pseudonym of "Ferdinand van der Roixas," a biography of Spork, published at Amsterdam (in two editions), in which

¹ *Ars Quatuor Coronatorum*, iii., 110.

the proceedings of the Jesuits are sharply scourged. Another member of the Lodge was Charles David, secretary to Count Gallas, afterwards to Count Bubna, who, in the course of time, when an imperial councillor, was ennobled, and on that occasion applied for and received three stars in his coat-of-arms.

As to Bro. de Spork himself, who was W.M. (*then* styled Grand Master) of the Lodge (and who, even previously to the formation of the Lodge, had been made a Chamberlain, 1690; Governor of Bohemia, 1691; and a Privy Councillor, 1692), he did very much in the interests of propagating enlightenment and culture as well as of the common welfare of his fellow creatures. He established a typography (at Lissa) in which books for the people were printed, also three Libraries (at Prague, Lissa and Kukus), a theatre (at Kukus) and a picture gallery (at Lissa).

He caused to come, and became the Mæcenas of, a great number of artists and scholars. Besides that, he cared for the poor and miserable. He founded and endowed many hospitals, almshouses, bathing-establishments, and raised very considerable foundations for charitable purposes. During the famine of the year 1695 he made, in a princely manner, distributions of corn and money. While he was thus a father to the poor, he was, on the other hand, by word and deed, an indefatigable champion of light and progress. As was but natural this proceeding soon made him an object of hatred to the fathers of the Society of Jesus. First a mighty pen-war began between the Count and the Jesuits. He repulsed their attacks by pouring down upon them a shower of satirical pamphlets; moreover, he had satirical medals struck which were destined to eternalize their intrigues (some of them are yet preserved), but most bitterly he revenged himself on them by raising charitable foundations *not in their favour*. Very long continued this struggle. But the enemies of the noble Count wanted to go farther, and they resolved to get rid of him altogether. Dark thunder-clouds towered above the Count's head just in the evening of his life. His adversaries had long tried, and at last succeeded, in rendering him suspicious to the Emperor Charles VI. They accused him and his friends of fighting not only against the Church, but against the State also. They asserted that the pamphlets printed in the Count's press were intended to seduce the people to rebellion. All these accusations acquired some weak flicker of probability by the fact that some of the members of the Lodge, with whom Spork had much intercourse, were well-known adversaries of the Austrian sway. So the Emperor at last inclined his ear to all these calumnies, and an enquiry was ordered by him. At the head of the Commission stood a Jesuit named Konias. The Count was arrested at night-time, and the inquisition forthwith began. On the proceedings of this commission a light is thrown by the one fact, that the Count's library was confiscated, and the whole contents, instead of being examined, were *burnt unread*. A charge of high treason was brought against the Count, and he was tried. This was in 1729, when the Count was sixty-seven years old. The trial was protracted and lasted seven long years. Who knows what the end of it would have been had it not been for the intercession of Francis,—then Duke of Lorraine, a personal friend of Spork's, and who in 1731 had been himself initiated a mason,—with his imperial father-in-law. So the trial at length was closed, after having proved the Count's perfect guiltlessness. He was re-established in all his former dignities, and his accusers had to make public amends. Yet, surely, no recompense could be given for the deep grief he had had to endure for so many years, for the mortifying disgrace gnawing at his honour, that he, a most honourable and high-minded man, the governor of a country, and holder of the highest dignities of the State, had been, *on mere suspicion*, treated as a traitor. Keen sorrow had entirely shaken and broken the old man, so that a short time after the conclusion of his trial, he entered into the Eternal East, on the 30th March, 1738.

Bro. Count de Spork had been a tender hearted philanthropist and a true and faithful Freemason through all his life till his very last moment. He lived as a champion and died as a martyr for spiritual light and liberty.

Now to return to the Lodge. Before going on further in the description of its destinies, it may not be out of place to describe where the meetings of the brethren were held. This place was Bro. de Spork's palace situated in the so-called "Angelus Garden." The garden in question took its name from the learned Italian Angelus de Florentia living there in the 14th century, a physician to Charles IV., Emperor and King of Bohemia. On his advice the king laid out in the new town a great park, and within it a botanical garden—the very first in the whole of Europe. In these grounds, given by the King, the learned Florentine took up his residence. It was there he received the visits of two of his celebrated fellow-countrymen. Cola di Rienzi, the last Roman Tribune, had, after the failure of his well-known plan, fled thither from Rome and sought a refuge there, but was unfortunately arrested by an imperial order and delivered to his persecutors. There the laureate poet Petrarca, when in Prague, the favourite residence of Charles IV., on a diplomatic mission in 1365, was welcomed by his friend and fellow-countryman, Angelus. These grounds, with the old edifice within, fell, in the course

of time, to the noble family of the Sporks. The old structure had been rebuilt by our Bro. de Spork, and it was in this new palace and the gardens adjoining, on this classical soil, with the spirits of Cola di Rienzi and Petrarca hovering round, that the brethren of the "Three Stars" Lodge met for a long space of time. (At present the palace of the Directory for Post and Telegraph stands on the spot.)

A short time before his trial began, Bro. de Spork laid down his presidential gavel in the Lodge, whereupon the same suspended its work for a lengthy period, as the charges which were brought against the Count implied accusations of his friends the brethren. The work was not resumed until 1735, when the favourable conclusion of the trial was only a question of time.

When awakened to new activity Bro. Ferdinand Count Paradis was elected Master of the Lodge, the meetings being henceforth held in his palace. Although an earnest Mason, Count Paradis made a great mistake by permitting politics to be discussed in the Lodge. He belonged himself, with a great part of the members, who numbered more than one hundred at that time, to the so-called "Bavarian" party, which aimed at getting rid of the Austrian rule and putting Charles Albert, Elector of Bavaria, on the Bohemian throne. Another part of the members remained faithful to the Hapsburg dynasty. These were called "Austrians." There was still a third party in the Lodge, called "Neutrals," formed by brethren who, without distinction of political conviction, disapproved of the introduction into the Lodge of politics altogether.

In consequence of this difference of opinion a schism took place in the Lodge between 1738-40, which resulted in the foundation of two new Lodges. The "Bavarians," with Count Paradis at their head, remained in the old Lodge, called henceforth "Bavarian" Lodge. Its meetings took place in the house of Bro. David. Fortune seemed to smile for a while on their endeavours. Meanwhile the Emperor Charles VI. had died, October, 1770. The Elector's army, reinforced by French and Saxon auxiliary troops, entered and occupied Bohemia. On the 26th November, 1741, Prague was taken by the allied armies. The commander-in-chief of the Saxon Army, General Frederick August Count Rutowsky, who was himself a zealous Mason and Grand Master of the Saxon Lodges, sometimes visited the "Bavarian" Lodge. His endeavour was to spread Masonry in Bohemia, wherefore he entrusted to Bro. David the mission to establish new daughter lodges in all the larger towns and places of the country. First of all a daughter lodge was founded at Leitmeritz, which was called "Sincérité." It was, most probably, on the advice and by the interference of Bro. Rutowsky, that the Prague Lodge, together with her Leitmeritz daughter, turned in 1742 to the Berlin Grand Lodge in order to obtain a warrant. The Grand Lodge most willingly complied with the petition, and the Lodge received, even in the same year, a warrant as well as the right to work the 4th so-called "Scotch" degree. Hence it comes that some sources record that the Prague Lodge was founded in 1742 by the Brethren Paradis and David, and that the same had been called a "Scotch" Lodge, which gave occasion to the erroneous supposition that the Lodge had been warranted by Scotland.

The further execution of the plan for establishing Lodges in all the country around was, however, stopped by the victorious advance of the Austrian troops. Prague was retaken in December, 1742. The partisans of the Elector sought refuge in a speedy flight. One part, among them the Counts Paradis and Kaiserstein, escaped, and they were, after some years, by intercession of Francis I., pardoned, and recovered their confiscated estates. Others, less fortunate, were overtaken, tried, and imprisoned. This was the case with Bro. David, who had been one of the most zealous partisans of the Elector. He was sentenced to death, but on the very scaffold (on June 23th, 1743) he was pardoned, his sentence being changed to imprisonment for life, and he was incarcerated in the fortress Buda (Hungary). Whether he got his freedom again, as did many of his friends, is unknown. Such were the destinies of the "Bavarian" Lodge.

After the schism which had taken place in the "Three Stars" Lodge, the withdrawing "neutrals" established a separate Lodge in 1741, which severely forbade and excluded any political matter whatsoever to be discussed in it. The "Austrians" likewise formed a new Lodge, which was presided over by the youthful but ingenious Sebastian Francis Joseph Count Kinigl (born 1720). As a reward for the proved loyalty of this Lodge, it was not only tolerated, but is said to have been publicly recognised by an Act dating from October 17th, 1742. As the three Lodges are only recorded by the above-mentioned designation, so it may be supposed that they took no special names, but all three bore the name "Three Stars." After the war had come to an end, Bro. Kinigl's endeavours were directed towards a re-union of the three separated Lodges. After long and tiring negotiations his wish, at length, became an accomplished fact. The three Lodges re-united and fused into one again, which took the name of "Three Crowned Stars" Lodge (1743). Its first Master was Bro. Kinigl. The by-laws of the new Lodge, created under his direction, re-established the original philanthropic tendencies, and banished politics for ever. Yet a portion of the "Bavarians"

stood frowningly apart and did not join the Lodge. They formed a separate one, called "Three Pillars," in the same year (1743). The name of the first Master is not known. About the year 1752 Captain Schindler was Master of this Lodge. He was an honourable man. But there were some adventurers in the Lodge, especially de Martin (Johnson), who subsequently caused the Order much trouble and mischief. On the other hand, very distinguished noblemen were members of the Lodge, such were Baron Trieste and Count Spaar. John Tobias Seeger, Baron of Dürrenberg, later on Field-Marshal-Lieutenant, was initiated in a Prague Lodge in 1754, as he himself stated, but he forgot to say in which of the two. Both the Prague Lodges, as well as the Leitmeritz Lodge "Sincérité," continued working, although their labours seem not to have been of great result until the beginning of the sixties, at which time we will come back again to them.

As, meanwhile, 1742, the first Vienna Lodge, "Aux Trois Canons," had been established, we will leave Bohemia for the present, and, in our next paper, consider the events which had taken place in Austria.

Before bringing the present account to a close I wish to mention two other statements, both founded on misunderstandings. The one is the assertion that there existed a Provincial Grand Lodge of Bohemia in 1747. A seal bearing that date gave occasion to that erroneous supposition. The seal in question, however, belonged to the Hermetic fraternity of the Asiatic Brethren, who dated back their origin to 40 years before. A similar misunderstanding may have been caused by another seal, on which the assertion is based that there had existed a Lodge "Pythagoras" at Troppau in 1726. To both we shall return later on.

(To be continued).

FREEMASONRY IN HOLLAND.

BY BRO. DR. H. W. DIEPERINK.

Prov. Gr. Warden, Netherlands, South Africa.



THE article of Bro. Crowe under the above heading, on page 84 of volume III. of the *Transactions of the Lodge Quatuor Coronati*, contained a few slight errors which require to be rectified.

The first mention which tradition makes of the existence of Masonic Lodges in Holland is in 1535, when, according to the Charter of Cologne, Lodges existed at Amsterdam, Rotterdam, and Middelburg. The second mention is made of a Lodge called "Frederiks Freedendall," held at the Hague, in 1637. But, as Bro. Crowe says, "no reliance can be placed on it."

The Grand Lodge of England did not issue a charter for a Lodge at the Hague in 1731, but a deputation consisting of Brothers Dr. Desaguliers as Master, John Stanhope and John Holtzendorff as Wardens, the Earl of Chesterfield, Ambassador at the Hague, and three other brethren, was sent in 1731 (not in 1734) by the Grand Master of England to hold a *special* Lodge at the Hague, in order to confer the first two degrees on Francis, Duke of Lorraine, (Gould, *History of Freemasonry*, iii., 202). Findel says (page 312) "when the Emperor Francis I. was initiated, a deputation of English brethren was summoned to the Hague." Preston mentions different names for the members of this deputation (*Illustrations*, page 175, 17th ed.)

Although a Lodge meeting was held on the 30th September, 1734, we only find mention made of a charter for a Lodge in Holland in the List of Lodges 1736-39, under No. 131 "At the Hague, 1735," which became No. 116 in 1740, No. 71 in 1756, and disappeared in the List of 1770. Maarschalk says on page 16 of his "*History of the Order of Freemasons in the Netherlands*," that the first lodge was opened at the Hague on the 8th November, 1734, after which Bro. François Liegeois went to London and received at his request a charter from the English Grand Lodge on behalf of the Dutch Freemasons.

Bro. Crowe is also in error when he says "The present system in Holland only acknowledges the three Craft degrees, etc." Article 4 of the General Law of the Order of Freemasons under the Grand East of the Netherlands reads as follows: "No masonic Rites are acknowledged except those which are now accepted and in vogue in the Order, namely: the Symbolic Degrees, the Higher Degrees, and the Division of the Master's Degree." The Order of Freemasons in the Netherlands is therefore composed of three different systems, which have each their separate administration, laws, and finances. The three Craft degrees are worked under the administration of the Grand East of the Netherlands, the degrees of Elu Ecossais, Knight of the East and the Sword and Supreme Prince Rose Croix, under the Grand Chapter of the Higher Degrees of the Order of Freemasons in the Netherlands; while

the Degrees of Elected Master and Sublime Elected Master, now combined in one degree, are worked under the Chamber of Administration for the Division of the Master's Degree.

While the late Prince Frederick of the Netherlands was Grand Master National from 1816 to 1881, he was at the head of all three systems, but the appointment of Deputy Grand Masters was not peculiar to his Grand Mastership, as Deputy Grand Masters have been in evidence in Holland since 1756, with the exception of from 1818 to 1836, during which period the office was not filled up. Bro. A. R. Falch from 1818 to 1821 was officially styled: "Special Representative of the G. . . M. . . N. . .," and the same brother was appointed Deputy Grand Master for the symbolic degrees in 1836. Since the death of Prince Frederick three different brothers have been placed at the heads of three different systems of Dutch Freemasonry, two being styled Grand Masters, and the third "President of the Chamber of Administration of Sublime Elected Master Masons," the same title which Prince Frederick possessed, as appears by the certificate of the degree published by Bro. Crowe on page 85.

The number of Deputy Grand Masters at present is however not three, as Bro. Crowe says, but nine, namely for the three Craft degrees, one each for the Netherlands, East Indies, Surinam, Curacao, and South Africa, while the higher degrees have a Deputy Grand Master in the four last mentioned countries, two of which offices are not filled up at present. The officer holding equivalent rank in the Grand Chapter of the Netherlands is called "General Inspector." The Head Officer of the Chamber of Administration for the Division of the Master's degree being called President, the officer next in rank is styled Vice-President. There is therefore at present only one Deputy Grand Master in existence in the Netherlands.

The relations between the three different systems or sets of degrees have remained the same after the death of Prince Frederick as before, with the exception that he happened to be the head of each system, while since his decease each system has elected a separate brother as chief. It is true that of late the Board of Grand Officers for the symbolical degrees has claimed to be the governing body of the whole Order of Freemasons in the Netherlands, basing their claim on Article 45 of the General Law, which runs as follows: "The general government of the Order of Freemasons in the Netherlands is called the Grand East of the Netherlands, and possesses the highest authority in the Order, also in civil cases." It must, however, be remembered that this law was made by representatives of Craft Lodges only, and that the governments or representatives of the other two sections of the Order had no voice in the matter, and therefore the law is not binding on them, nor is there any mention made in the entire law of the higher degrees, except in Article 4 above quoted, recognizing them as acknowledged Rites. This contention of the grand officers has lately led to very unpleasant proceedings in connection with an inheritance bequeathed to the Order in the Netherlands, but according to the latest advices the dispute was likely soon to be settled in an amicable and fraternal manner.

In the list of grand officers, Bro. Crowe mentions "two Grand Overseers," this should be "Grand Wardens," because although Overseer is a literal translation of the Dutch word "Opziener," the proper rendering in this case would be "Warden." Overseer would be a more appropriate translation for an officer of a Mark Masons' Lodge.

The aprons worn by Dutch Freemasons are of different materials, for the most part white satin, silk, and leather, edged with the colour of the Lodge and surrounded by gold fringe. The lower corners are generally rounded off, giving the apron the form of a shield. There are no tassels on the aprons, and the emblems and ornaments, with which they are embellished, are different.

With regard to the reversal of some of the secrets of the first two degrees, this is explained by the fact that Dutch Freemasonry follows the modern French Rite, and the transposition dates, in my opinion, from the time of the Great Schism,¹ when the Grand Lodge of England found it necessary "to adopt some new measures" to check the progress of the seceders (Gould II., 397) by "introducing a slight alteration into the system" (Oliver, *Origin of the Royal Arch*, p. 20). The pass-words however are not "exactly the reverse of the English usage" as contended by Bro. Crowe. The battery is in accordance with the reformed French Rite.

The officers of a Lodge are elected for periods of from one to three years, as the by-laws stipulate, they are however re-eligible, and one brother may fill more than one office at the same time. In Holland the Worshipful Master once elected generally retains office till his death: here in South Africa he is seldom re-elected more than once or twice.

Not only can the Master's degree not be conferred earlier than one year after the promotion to F.C. without dispensation, but the F.C. cannot apply for that degree, which is only given after a resolution of the Master Masons of his Lodge, when they consider him worthy to receive it, and no fees are taken for that degree.

¹ I have strong reasons for believing that it was the Schismatics who in England accomplished the reversal, following the lead given them in France. My proofs are not yet sufficiently convincing for publication, but I hope to treat of this matter some day.—G. W. SPETH.

The official rituals for the several degrees are considered only as guides at the receptions, and the Worshipful Master is not obliged to follow them *verbatim*, but can vary the ritual in accordance with the intellectual development of the candidate. This makes the ceremony in many cases very interesting and does away with the monotonous and parrot-like repetition of the same phrases at every admission.

It is also a peculiarity of Dutch Freemasonry that a Mason may only be a member of one Lodge at the same time.

In places where the population is too small for the establishment of a Lodge, seven Masons, members of a Lodge, of which three must be Master Masons, can form a Masonic Club, which must be under the supervision of a neighbouring Lodge, and where the members can meet for the discussion of Masonic subjects and social intercourse, but are not allowed to confer degrees.

Bro. Crowe states that "Grand Officers have no vote in Grand Lodge, and that unless they are delegates, and vote as such, have absolutely no power of any kind." They have the right to speak and are the administrators and managers of whatever concerns the blue degrees, and the executors of the resolutions of the Grand East or general assembly to which they are responsible for their acts. I do not remember that Grand Officers have ever been delegates of Lodges at the same time, it certainly has not been the case in late years, and according to the present law they cannot even hold the office of Representative of a foreign Grand Lodge.

There is a Provincial Grand Lodge for South Africa subordinate to the Grand East of the Netherlands, which has jurisdiction over the Dutch Lodges in the Cape Colony, Free State, and South African Republic.

There are two misprints on page 85 in the certificate of Sublime Elected Master, namely, in the words "ober" and "opperblahte," which should be "over" and "oppevlakte."

THE SVASTIKA.

BY MRS. J. C. MURRAY-AYNSLEY.

[It is generally admitted that the Svastika is in some form emblematic of the sun or fire, but that it is of purely Buddhist origin can scarcely be deemed proved. Assuming that a primitive people have to construct by means of straight lines a device to represent a circle or wheel in movement, it would be difficult to design it more effectually than as represented in the Svastika. The crossing of the two arms gives the centre of its circle, their equality shows that a circular figure is struck from that centre, while its flanges indicate as far as straight lines can the circumference. The reversed direction of the opposite flanges on the arms has always been typical of motion. Whatever, however, may be the signification of this sign it is at once bold, simple, and expressive in character. As a combination of a few straight lines it is impossible to avoid seeing similarities to it in many geometrical tracings, but it appears hardly safe to deduce therefrom that these figures contain or are derived from it. Although signs presumedly typifying the sun or fire may somewhat resemble the Svastika, it does not necessarily follow that they are lineally descended from it. In this as in the other few standard signs it is safest not to wander from the original type without the strongest reasons or assume that similarity arises from relationship. I beg to forward a most interesting manuscript on the subject from Mrs. Murray-Aynsley, a well-known traveller and student, which may interest many of our Circle. A most striking point brought out by the writer is that the direction of its flanges is of little moment, and that Svastikas have been found in the same place with flanges facing in different directions.—

S. C. PRATT, P.M.



SOME have held the Svastika to be an emblem of the Sun, and others again hold that the arms of the Cross represent two pieces of wood and are typical of Fire, showing us the way in which fire was first produced by primitive peoples; two crooked sticks being laid one across the other and a hole drilled through both, in which a pointed stick was inserted and rapidly twirled by the hands until all were ignited at the points of contact. In the present day the sacred fire in certain Hindû temples is said to be kindled in this manner. It seems, however, not improbable that the Svastika may have been originally an emblem of the sun (as a wheel) and of fire also, both serving to convey light and warmth.

The Vedas prescribe the asvattha (pipal or ficus religiosa) and the Samî (Acacia Suma) as the kinds of wood to be used in kindling the sacred fire.¹ In Southern India especially, it is very common to see these two trees planted together when young, so that when grown older their branches and foliage become entwined. The Hindûs style this

¹ Punjab Notes and Queries, vol. II., note 77.

"marrying" the trees.¹ In this manner Tree-worship became in a way connected with Fire-worship. Both the Greeks and the Romans, down to a late period in their primitive history, used the above-described method of procuring fire. They found that the *Pyrkaia*, or lower part, was best made of certain softer kinds of wood, such as ivy (*vitus sylvestris*), whilst the laurel, thorn or other hard wood was to be preferred for the *trypanon* or drilling stick.

Tylor, in his "Early History of Mankind," mentions that the Eskimo kindle a new fire by a very similar process. They most probably see nothing sacred in the performance, whereas by the Hindûs it is regarded with feelings of great awe, feelings extended to the element itself by the ancient Persian Magi, who denoted fire—which they considered the Father and first principle of all things as Zardusht (Zoroaster) had taught them,—by the word Bab or Bap, signifying Father.² Their modern representatives, the Parsi priests of a famous fire temple in Gujarât, boast that they have cherished unextinguished for 800 or 900 years the sacred flame of the ancient Persians, *i.e.* ever since their expulsion from Persia by the Mahometans. The Parsis, however, say that they do not worship fire, they much object to be called fire-worshippers, but they admit that from their youth up they are taught to face some luminous object whilst praying. They maintain that they look upon fire as upon other natural phenomena, viz: as an emblem of Divine power, but they never ask assistance or blessings from it. Pure fire-worship also exists among the modern Hindûs. Thus it was formerly prohibited to all Hindûs to go beyond the Indus river, or rather, properly speaking, the Kâlâ Pânî, or Black Water, as they call the Indian (or indeed any) ocean into which the Indus empties itself; but I was solemnly told by a Marâthâ Brahmin that this rule is now relaxed, and that Hindûs may do so if on their return to Hindustan they worship Agni or fire, saying certain prayers to it, and giving alms and a feast to the Brâhmins. The man who gave this information was in Government employ at a salary of £20 per month, he added that if he went to Europe it would cost him about £100 to be re-admitted into his caste on his return, since this sum varies according to the income a man is known to possess.

Hindûs belonging to certain sects are in the habit of tracing one or more figures of the *Svastika* on the outer walls of their houses, but I cannot recall ever having seen this symbol in the interior of any modern Hindû temple or shrine, nor have I observed its present use by the Buddhists of western Tibet, of Kunâwar, Spiti, or Ceylon. This was not the case in ancient times: *e.g.*, the *Svastika* exists as a so-called Mason's mark on some of the stones of the famous Buddhist tope at Sarnath near Benares, and it is twice repeated on stones in the interior of some cells surrounding the court-yard of the Lal Darwâsa or Red Gate Mosque at Jaunpûr: these have evidently originally formed part of old Buddhist buildings.³

It would appear that within the last few years only, the *Svastika* has been found on ancient Egyptian articles of common use. In the South Kensington Museum are sundry embroideries on stuffs of various qualities purporting to come from upper Egypt. On one such specimen, the material of which resembles our rough bath towelling, is a large *Svastika* of the Hindû type⁴ worked in brown wool.

Together with other Hindû symbols and customs, Spain adopted the *Svastika*. On the occasion of a Hindû marriage it is customary to send presents of sweetmeats, etc., to the friends and relations of the contracting parties. These are placed on brass trays and covered with embroidered cloths, these latter articles are returned to the donor after the gift has been removed by the person to whom it has been sent, who places a small piece of money on the tray for the servant who brought the present. A similar custom prevails in Spain (or did so until very recently), and on the occasions of a fête or naming day presents of sweetmeats, etc., are sent to friends arranged in this same manner.

The writer possesses three of the embroidered cloths used in Spain for this purpose; they are of hand-spun linen, bordered with old lace; conventional flower designs and various wonderful looking animals are worked upon them in coloured silks, and like the Indian embroideries of the same nature, the work is precisely alike on both sides. One of these cloths has the *Svastika* many times repeated upon it, the same symbol was present also on an ordinary well-worn cotton pocket handkerchief at Granada; it formed its only ornamentation. Enquiries failed to procure such a one or to ascertain where they were manufactured.

¹ *Ibid*, vol. II., note 861.


² The same doctrine was afterwards inculcated by Anaxagoras, the Greek philosopher.

It is perhaps worthy of note that this same word for father enters into the Romanch language spoken in the Engadine and some of the adjacent valleys.

³ See also Capt. Temple's note at the end of this paper.

⁴ In which the upper arm of the cross points to the left, in the Buddhist form it points to the right.

This kind of embroidery was evidently known in early Jewish times, for in the Song of Deborah (Judges v., 30), mention is made "of needlework of divers colours, of divers colours of needlework on both sides, meet for the necks of them that take the spoil."

The Svastika has been found in almost every country in Europe. In a letter written a few years ago by Professor Max Müller to Dr. Schliemann and quoted in the latter's work entitled "Ilium, or the cities of Troy" (where this and also other sun symbols have been found in great numbers), the Professor says:—"It (the Svastika) has been found on Bishop's Island, near Königswalde, on the right bank of the Oder: on a vase discovered at Reichersdorf, near Gruben; a whole row of this emblem surrounds the pulpit of Saint Ambrose at Milan; in the catacombs at Rome it occurs a 1,000 times; it is seen also on wall paintings at Pompeii; on a Celtic urn found at Shropham, in Norfolk, and now in the British Museum; also on ancient Athenian and Corinthian vases; on the coins of Leucus of Syracuse, and in the large mosaic in the Royal Garden at Athens. It is found in Hungary and in China,¹ as well as amongst the Ashantees and in Yucatan." It will be observed that Professor Max Müller here speaks of the Svastika as having been only once found in England, but since he wrote the above, numerous examples of it have been unearthed during the excavation of a Roman Villa at Brading, in the Isle of Wight; the form of this symbol, , known as the double sun snake of Scandinavia, exists on an Agham stone at Pen Arthur in South Wales.²

Another form of the Svastika known as the Fylfot and resembling two serpents entwined, was apparently in use in England in the so-called *cinq-ue-cento* period. A Svastika with a Latin inscription upon it was found in 1779 by Armellini in the new catacomb of SS. Agnese at Rome, and Rossi, the great Christian archæologist says of it "That this inscription belongs to the second century of our era," he adds, "Perhaps this is the most ancient *crux gammata* that has ever been found on Christian monuments."

In the Treasury of the Cathedral of Valencia in Spain are two splendidly embroidered altar frontals, said to have formerly belonged to the old Church of St. Paul in London, and to have been sold into Spain by King Henry VIII. On one of them, which depicts our Blessed Lord going to his crucifixion, a soldier of the Roman army, or of one of their auxiliaries, is holding a standard on which is this symbol. It has been supposed by some that the Trinacria or arms of Sicily and the three-legged Manx-man are but forms of the Svastika or fire symbol, which, in process of time, has lost one of its arms; this same type becoming in Scandinavia what is there styled the *Triskele*.

On comparing the results of the grave and bog-finds of Norway, Denmark, and Sweden, it would seem that the Svastika is the most rare in the last named, and most common in Norway, and that sun and fire symbols became disused in the two latter countries about the twelfth century, that is to say about the time that Christianity was introduced there, whereas in Norway they still continue in use down to our own times, though their signification is probably unknown to the present generation.

The so-called "Mangling stick" is still in common use in Norway. It is made of a single piece of hard and highly-polished wood about eighteen inches long by eight or ten in width. At one end is sometimes carved in complete relief a small wooden horse which serves as a grip for the hand, or else the wood is hollowed out so as to leave a raised portion for the same purpose. Its use gives collars and cuffs a much better appearance than the ordinary flat or box iron. A mangling stick, bearing date 1809 (now in the Norwegian Museum at Stockholm), is covered with Svastikas of the double sun-snake type—an apparent proof that in Scandinavia this was deemed a fire symbol. In course of time the Svastika gradually changed its form in those countries, from the simple (Hak-kors or hooked cross) it became the double snake, and finally the Triskele—after it had lost one of its arms. A tolerably convincing proof that the ancients associated the snake with fire is seen in a bronze brooch (see plate, fig. 43) found a few years ago on excavating the site of a Roman camp on the Saalburg, not far from Frankfort-on-the-Main, it is now in the Kursaal Museum at Homburg. Another brooch in the same collection (fig. 45) consists of a plain circle of bronze, enclosing a Svastika of the type of fig. 36. The Svastika has been very generally allowed to be a symbol of the god Thor, who, to the Scandinavians, was the god of thunder and lightning, and of the domestic hearth, and therefore of fire also. The arrows in the hand of Jove, the thunderer of Roman mythology, resemble somewhat a compressed Svastika.

During the Bronze Age, the commencement and duration of which the late Dr. Worsæe (as regards Scandinavia) fixed at from about 500 B.C. to 100 A.D., the form of the

¹ Where it is used as a mark on pottery made specially for the magistrates. It is also a potter's mark in Japan.

² It has also been found on pottery in the island of Cyprus, a specimen is in the Museum at St. Germain in France.

Svastika received several modifications, amongst others it became what he styled the simple S—the double S—also the three-armed figure or the Triskèle.¹

Nos. 1 to 31 inclusive on the accompanying plate, are illustrations of some of the various forms which the Svastika assumed in Scandinavia. Fig 1 has been styled the *Ring Cross*, and is the earliest known form of sun symbol; it has been found on objects belonging to the Neolithic Age. Fig. 17 is a design consisting of a wheel (the wheel of the Sun? The wheel was also an emblem of Buddha, whose preaching was called “turning the wheel of the law,”) and of a mythical animal which we may take to represent the sun-snake. This subject is on a vase of coarse pottery in the Museum at Copenhagen. Figs. 32 and 33 are the so-called Buddhist and Hindû forms of the Svastika. Fig. 34 is on a fragment of a Persian carpet now in the Museum at Gothenburg, Sweden. Fig. 35 is a mark on Japanese pottery; Fig. 36 is the Chinese form of the Svastika. Nos. 37, 38, 41, and 42, are taken from Dr. Schliemann's work “Ilium, or the cities of Troy;” Fig. 45 is another brooch found during the excavations at the Roman Camp on the Saalburg. Fig. 44 is copied from a silver brooch in the Historical Museum at Stockholm. It is highly interesting, as showing the Svastika in connection with the generally received emblems of the sun and moon. Nos. 46, 47, 48, 49, 50, 51 are some of the symbols with which Epirote women in Albania tattoo themselves. Fig. 49 exists upon a bronze group in the collection of Roman antiquities in the Museum at Grenoble, Isère, France, and it has also been found engraved on a stone at New Grange, Drogheda, Ireland. Fig. 51 is precisely the same as No. 23 of the Scandinavian symbols; Figs. 4, 8, and 47 are similar in type, the two latter are reversed, with the addition of a dot. These three examples resemble one of the caste marks of India.

There is even now in our very midst a phase of fire and sun symbolism which seems hitherto to have received but little attention, *viz.*, the presence of such symbols in the crests or in the coats of arms of many of the oldest of the noble families or landed gentry in the British Isles. These appear in the greatest numbers in the armorial bearings of Scottish families, and of those belonging to the most northern counties of England, probably for the same reason that they are more numerous on objects which have been found in the more northern portions of Scandinavia, *i.e.*, that the light and warmth of the sun were naturally prized in such districts, and they may also have survived there longer, since the isolated position of their inhabitants deprived them of much intercourse with the outer world. We find at least three distinct forms of sun and fire symbolism in the crests and armorial bearings of many of our families:

(1). The sun in splendour.

(2). Fire, represented sometimes by a mountain in flames.

(3). The sun as a ring, or as a simple circle, the heraldic term for this latter type being *amulets*² and *annulets*.³

The following examples are some of the most typical ones of each kind—

Blount, Bart. This family is of French extraction, and they were formerly lords of Guisnes in France. Their crest—an armed foot in the sun, and their motto—*Lux tua, via mea.*”

Blunt, Bt. Probably originally the same family. These latter have as their crest the sun in glory, charged in the centre with an eye issuing tears.

In the Earl of Clancarty's arms (the Trenches came from Poitou in 1575) on the first and third quarter is the sun in splendour, and in the centre an escutcheon with the coronet of a Marquis of the Netherlands charged with a wheel with six spokes.⁴

Musgrave, Bt., of Hayton, has for his crest two arms in armour embossed, and sustaining the sun, so has also

Musgrave, Bt., of Tourin, co. Waterford, Ireland—their arms are the same.

The rising sun and the sun in splendour are also borne by the Marquis of Lothian, the Earl of Stamford and Warrington, and by Lords Polwarth and Hammond.

Lord Polwarth's crest is a lady, richly attired, holding a sun in her right hand, and a half-moon in her left. The sun also forms the crest of the Earls of Antrim, and of *Tyrwhitt*, *Fairburn*, and *Nicholson*, *Bts.*, where it is placed between two stars of eight points—and of many other families.

In the arms of Macleod of Lewis, fire symbols exist in connection with those of the sun. Their crest is the sun in splendour; in the first quarter of their arms is a mountain in flames, and in the second quarter the three-legged Manx-man—the motto belonging to this

¹ A design bearing a strong resemblance to the Triskèle is on the shield of Eryx, the legendary King of Sicily, as depicted on a vase in the Museum at Naples. Experts have put its date at before 400 B.C.

² Collins' *Peerage of England*, London, 1779.

³ Sir Bernard Burke's *Peerage, Baronetage, and Knightage*, London, 1880.

⁴ The wheel is still used in Denmark, Holland, and in parts of Germany as a preservative against fire.

latter is "*Quocunque jeceris stabit.*"¹ The Earl of Cromartie bears this same symbol in the first and third quarters of his arms for Macleod, so also do the Dukes of Athole.

The Isle of Man was at one time owned by the Macleods—when, is apparently not known, but in 1405 it came into the possession of the Stanleys (afterwards Earls of Derby), and eventually devolved upon the ducal house of Athole through the marriage of Amelia Anna Sophia, youngest daughter of the 7th Earl of Derby, by his wife, Charlotte de la Tremouille (the Lady of Lathom), daughter of the Duc de Thouars in France, with John, 2nd Earl and 1st Marquis of Athole.

The motto, *Luceo non uro* (I give light but I do not burn), is on a seal in the possession of a member of that family: beneath the motto is a baron's coronet for the Barony of Strange which came to the Dukes of Athole through the female line, and below this again, the sun in glory; it is believed to have belonged formerly to Marjory, eldest daughter of James, 16th Lord Forbes, and widow of John, Lord Macleod (he died in 1789), and she afterwards married the 4th Duke of Athole.

The Manx emblem correctly described is "the three legs of a man, armed ppr, conjoined in the centre at the upper part of the thighs, placed in a triangle, garnished and spurred—*Or.*" We may add yet another variety of the Triskèle, which forms the crest of the Tremaynes, a Cornish family. It consists of three *arms* with clenched fists, placed in the same position—"conjoined at the shoulders, and flexed in triangles—*or*, fists proper." It is possible that this family may have adopted this symbol as a play upon their name; or, what seems perhaps more likely, that the name was derived from the crest.

We have thus endeavoured to trace the outcome of the Trinacria of Sicily, and of the three-legged Manx-man, from the Scandinavian Triskèle belonging to the Bronze Age there, and the Roman type of this same symbol with the serpents' heads.

It may possibly interest some of our readers if we relate a singular superstition which still exists in some parts of England. In Gloucestershire and in Herefordshire it is not uncommon to see on the external walls of some of the older houses, one or two pieces of hoop iron of these forms, \propto \S and sometimes thus, \S . It would seem evident that they cannot render much support to the building, since they are bolted to it at one point only. An interesting explanation regarding the virtue which the common people attach to these irons was given a few years ago by an old servant of the writer's family—a Gloucestershire man, who died five or six years ago—(his age went with the century). Being asked the reason of this S form, he replied "that these irons were made thus in order to protect the house from fire, as well as from falling down."

On being told this, a friend who in her childhood resided in Camberwell, when it was not the populous suburb it has since become, said that she well remembered one of their women servants giving the same reason for their presence on the house.

Professor Sir Charles Newton, in a lecture delivered in December, 1883, on the monuments of Lycian art, alludes to an interesting series of Lycian silver coins, which he refers to the period between the conquest of Lycia under Cyrus, and the overthrow of the Persian dynasty by Alexander. He says "that these coins were struck by a number of autonomous cities, and are inscribed with their names in Lycian characters, and that they have on one side the curious symbol called the *Triquetra*, resembling the Manx three-legs." He is of opinion that the coins belonged to a people whose original name was Tremilæ, a race belonging to the Aryan family, and who were afterwards called Lycians. Another race called the Solymi were a Semitic people, and inhabited Lycia contemporaneously with the Tremilæ, but were driven back into the mountains on the north and east frontiers, and in the east the Tremilæ became mixed with the Greek settlers along the coast.

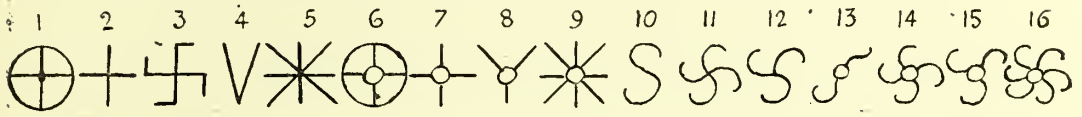
In 1876, when at Leh (the capital of Ladakh or Western Tibet), a caravan laden with carpets arrived there from Yarkund, and we were fortunate enough to secure some specimens, in which the Svastika was introduced into the border. The border seems to give us a hint as to the origin of the well-known Greek key pattern. The centre medallion of one of them is also very interesting, it being the only instance I have hitherto met with in Asiatic work in which the Svastika has assumed the form of the double sun-snake of Scandinavia.

NOTE ON THIS SUBJECT IN THE INDIAN ANTIQUARY, BY CAPT. H. M. TEMPLE, B.S.C.

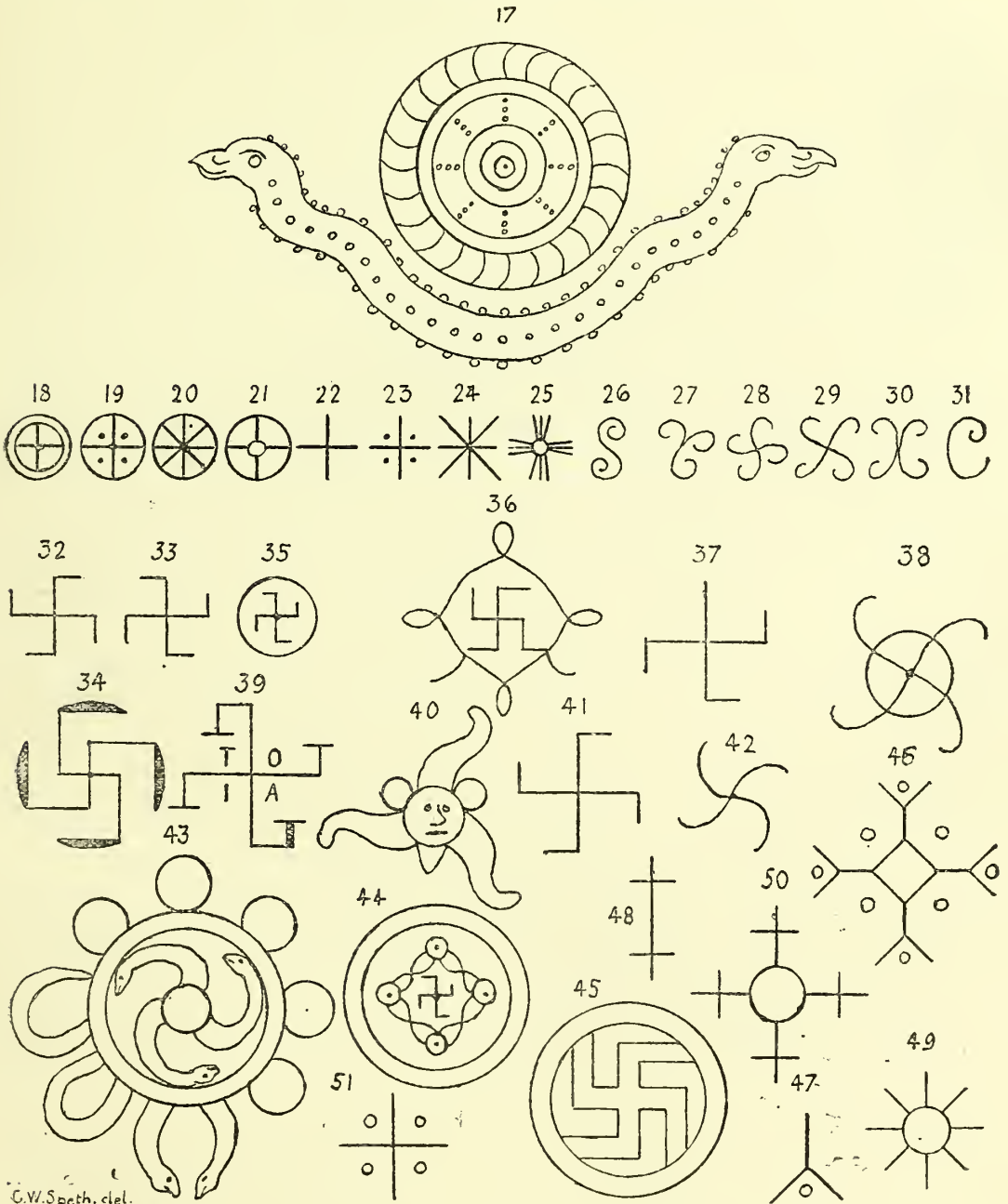
A good deal has been made by the English mythological school of writers of the fact that the Christian Svastikas point to the left, or westwards, whereas the Indian, including Buddhist and Jain Svastikas, point to the right, or eastwards. Letting alone that the right in India is southwards, and never eastwards, the following observations on undoubted

¹ "However you throw me I stand." This is true of the Svastika likewise.

Sun and Fire Symbols, from Denmark. Earlier Bronze Age.



Of the Later Bronze Age.



Buddhist Svastikas will probably go far to settle the theories built upon the pointing of the *Cross fylfot*. In the "*Inscriptions from the Cave Temples of Western India*," Bombay, 1881, are given a quantity of clearly Buddhist Square Pâli inscriptions from Kudâ, Karli, Sailâwûdi, Junnar, etc.: Many of these contain Svastikas at the beginning and end. Kudâ No. 27 has at the end 卐; but at the end of No. 29 is 卐, which occurs again at the beginning and end of Junnar 30, and at the beginning of Junnar 5, 20, 28, 32, and 34, and at the end of Junnar 32, whilst 卐 occurs at the beginning of Kudâ 30, and of Junnar 6, and 27, and at the end of 33. The form 卐 is found at the end of the Sailâwûdi inscriptions, and 卐 at the end of Karli No. 2. In this last example the thickening of the ends of the cross is probably due to the method of engraving. It will be seen, therefore, that the pointing of the Svastika was not due in Pâli inscriptions to its position, nor was it in any way constant.

CHARACTER OF THE ROMAN VILLA AT MORTON, I.W.

BY BRO. SYDNEY T. KLEIN.



REFERRING to my criticism of Col. Crease's paper, and Bro. Speth's insistence on the central figure in Room XII. (*vide* p. 46, vol. III.) being accepted as representing a "Death's Head," I find a most curious coincidence in that the Equinoctial Colure, from which all Celestial Longitudes (Right Ascension) are calculated, and which at the present epoch passes through the Constellation *Pisces*, did actually 2500 years ago pass through "*Caput Medusæ*," formerly one of the minor Constellations, but now merged in the great Constellation of *Perseus*: now *Perseus* is just 90° to the east of *Cancer*, and the Spring Equinox being the same distance¹ in advance of the Summer Solstice, measured along the path of the sun, it follows that the same arguments based on a "Medusa head" might be urged with equal force in favour of the figure being that of Thales—but in this case the figure would be pointing to the Spring Equinox, viz., the point at which the Ecliptic crosses the Equator and Spring begins (this year, 1890, on March 20th, 4^h G.M.T.), but I prefer basing my arguments on *Cancer*, as although the Colure passed through *Caput Medusæ* at that distant date, the Equinoctial point was then located in the Constellation of *Aries* to the south of *Perseus*, and if we credit Thales with having discovered the sun's path, we can hardly debit him with an error of 15° to 20° in Declination.

For those who are, or may be later on, interested in looking up the subject, I append the result of my further examination and references.

a. I find that Thales is noted by several ancient writers as the earliest known historical Greek astronomer and philosopher.

b. He was one of the famous seven wise men and appears to have been considered as the wisest of them, and the first who attempted to take in hand the natural sciences. *Vide* Cic. de Leg., ii., 1:—

"Thales qui sapientissimus in septem fuit," etc., etc.

Origenes, *Philosop* I., proæm, p. 5, ed. Oxon:—

"λέγεται θαλῆν τὸν Μιδῆσιον ἔνα ἑπτα σοφῶν
"πρωτον ἐπικεχειρηκέναι φιλοσοφίον φυσικῆν"

c. References for Thales the discoverer of the Seasons and the first to fix the year at 365 days, *vide* Diog. Laert., i., 27. Discoverer of the Solstices and course of sun from Solstice to Solstice, *idem*, i., 23-24. The first to teach the Greeks to steer by Ursa minor instead of Ursa major, *vide* Callimach Fragm., 94; Schol. II., xviii., 487; Diog. Laert., i., 23; Hygin, *Poet*, Astr., II., 2.

d. Thales the first to predict an eclipse; *vide* Eudemus' History of Astronomy: Ap. Clem. Alex. Strom. i., 14, § 65, p. 130, Sylb.; Diog. Laert., i., 23; Cicero de Div., i., 49; Rep. i., 16; Plyn. N.H., ii., 9, and Themistius Orat. xv.

P.S.—Since writing the above I have had the opportunity of personally examining the principal rooms of this Villa; there is no doubt in my mind that Room XII. was, as Bro.

¹The Spring Equinox is three months in advance of the Summer Solstice, viz., one fourth of a year, and as in one year the earth completes its orbit of 360° degrees round the sun, the Spring Equinox is on that orbit 90° in front of the Summer Solstice, namely, the same "distance" as the Constellation "Perseus" is in advance of "Cancer."

Speth suggests, used or intended to be used, for Mithraic or other rites, and in this sense Col. Crease's paper is of great interest to Masons. The central figure in this room is much clearer than in the illustration, and is a veritable "Caput Medusæ," but after several hours examination of this Villa I am fully convinced that the design in Room XII. is, as suggested in my first criticism, a copy from a much older composition in Rome or elsewhere, and that slight errors have crept in during that process; this idea is forcibly carried out by other errors. The *Svastika* is placed at the west end of the room instead of at the east, and the arms of the Vedic cross are placed in the reverse direction to that which a designer who understood the sign would have known was the correct form. The personification of the four winds referred to in my former remarks seems to suggest that the designer was also not above making slight alterations to harmonise with surrounding conditions. A compilation of designs of all known ancient Roman pavements would, in the present advanced state of Masonic History, be of incalculable interest to those Masons who are working in the hope of tracing our Craft back to the Ancient Mysteries.—S.T.K.

MASONIC CELEBRITIES.

No. 2.—MARTIN CLARE, A.M. AND F.R.S.

BY BRO. R. F. GOULD.



THE subject of this memoir has been briefly noticed by Rose in his *Biographical Dictionary*, as "a writer on hydraulics, and master of a Grammar School, who lived in the early part of the eighteenth century." Chalmers and the other editors of similar publications do not mention him at all, nor will his name be found in our best known Encyclopædias, except, indeed, in those compiled for the use of Freemasons, where work is placed to his credit which he did not perform, while there is an absolute silence with regard to the most material service rendered by him to our Ancient and Honourable Society.

In 1732, as we are told by Mackey and other Masonic Encyclopædists, Martin Clare was appointed by the Grand Lodge to revise the system of lectures—herein following Anderson's and Desaguliers', and being succeeded in turn by Thomas Dunckerley. The whole of this is apocryphal. Clare, indeed, *had* made his mark in Masonry, at even an earlier date than the year 1732, but the circumstances connected therewith were of so singular a character as to justify my proceeding to relate them at some length.

The date of his birth is uncertain, but he died on the 19th of May, 1751, and in recording his decease, the *General Advertiser* of the following day,—May 20th, 1751—has:—"Yesterday died, at his House in Soho Square, Martin Clare, Esq; one of his Majesty's Justices of the Peace and Master of the Academy in the said square."

Of this Academy, as I learn from a pamphlet in the British Museum library,¹ the Directors at one time—probably from about 1735 to 1740—were "Martin Clare, A.M. and F.R.S. and the Rev. Cuthbert Barwis, A.M." Clare's first literary effort, or the earliest, at least, that I have succeeded in tracing, was the following:—"Youth's Introduction to Trade and Business, by M. Clare, Schoolmaster in Soho Square, London, with whom Youth may Board, and be fitted for Business, London, MDCCXX." Of this work a 5th edition was published in 1740, and a 9th, by Benjamin Webb, in 1764. The terms for Board and Schooling were—as disclosed by the "*Rules and Orders*," below cited—without extras, £30 a year. His next work—not to trench upon his Masonic record, which will be presently given with all the fulness at my command—bore the following title—"On the Motion of Fluids, Natural and Artificial." It appeared in 1735,² and was dedicated to Viscount Weymouth, "Grand Master of the Antient and Honourable Society of Free and Accepted Masons," etc.

On the flyleaf of the British Museum copy of this work, there is a MS. note—apparently in the handwriting of the author—which reads, "N.B.—Some months before the publication of this book [the preface is dated May 1st, 1735], Mr. Clare standing candidate for election into ye R. Society; it was objected that he sought that title, to give a sanction to his Profession of instructing Youth, and to his Productions: whereupon he declared that he would not make any public use of said title, and hence he has strictly kept his word."

¹ *Rules and Orders for the Government of the Academy in Soho Square, London, N.D.*

² The price of the first edition was 6s., and of the third 5s. 6d.—*London Magazine*, iv., 396; xvi., 296.

The foregoing assurance is borne out by the title page of the book, upon which the author is described as "M. Clare, A.M." without the letters F.R.S., though¹ these are duly given in the second and third editions, published in 1737, and 1747, respectively.

The Motion of Fluids was frequently reprinted, and the latest copy that I have seen was edited by Mr. R. Hall, in 1802.

Martin Clare was a very active and zealous Freemason, but the precise date of his initiation I am unable to supply. His admission into the Craft must, however, have taken place before the close of 1730, in consequence of a train of circumstances, which it will become my next task to narrate.

In the August of that year, a person named Samuel Prichard, who styled himself a "late member of a Constituted Lodge," published a pamphlet called "*Masonry Dissected*,"² in which he professed to reveal the Secrets of the Fraternity. This was by no means the first of those curious productions, which made their appearance in the form of catechisms from the earliest date at which Masonry became a popular institution, and have been continually reproduced from that time down to our own. Of one and all of these publications, it may be safely affirmed that the only persons who at any time have been deceived by them, were the extremely credulous purchasers upon whom they were palmed off as genuine revelations. Freemasonry, however, has always had its detractors, and about the year 1730, the marvellous progress of the Society under a purely speculative régime, had not only brought into active hostility the long-seething discontent of the operative section of the Masonic body, but had stimulated into a co-operation therewith—none the less real because unacknowledged—all the envy, hatred, and malice, engendered in the minds of the Gormogons, Khaibarites, and others, who had vainly founded *new Orders* or Fraternities in imitation and rivalry of the Freemasons.

A few extracts from the preface to *Masonry Dissected*, will make this clearer to the reader. Prichard there says:—"But in these latter Days, Masonry is not composed of Artificers, as it was in its primæval State, when some few Catachetical Questions were necessary to declare a Man sufficiently qualified for an operative Mason. The term of Free and Accepted Masonry (as it now is) has not been heard of till within these few years. ∴ ∴ ∴

From the Accepted Masons sprang the Real Masons, from both sprang the *Gormogons*, whose Grand-Master the *Volgi*, deduces his Original from the *Chinese*, whose Writings, if to be credited, maintain the *Hypothesis* of the *Prae-Adamites*, and consequently must be more antique than Masonry.

The most free and open Society is that of the *Grand Kaiheber*, which consists of a Select Company of responsible People, whose chief Discourse is concerning Trade and Business, and promoting mutual Friendship, without Compulsion or Restriction."

It will be seen that Prichard here holds up to ridicule the pretensions of the "*Free and Accepted Masons*," as being founded upon something extraneous to the practice of *real* Masonry; that by implication he favours the operative at the expense of the speculative section of the fraternity; and that both the Gormogons and Khaibarites meet with high encomiums at his hands.

Of the dissatisfaction entertained and expressed about 1724 and later by the operative wing of the society many more examples might be given, but I must content myself with briefly citing one or two of them in the text, while indicating, so far as I am able in a note, the reference to sources whence further information may be derived. To begin with, the *Plain Dealer* of September 14th, 1724, has the following:—"I will not be so partial to our Worshipful Society of FREE and ACCEPTED MASONS, as to forbear reproving them, on this Occasion, for the unaccountable Pother and Noise they have lately made in the World ∴ ∴ ∴ What Reflections, what Reproach, have they brought upon that ANCIENT ORDER, by making Proselytes, in so cheap and so prostituted a Manner ∴ ∴ 'Tis my Opinion, That the late Prostitution of our ORDER is in some Measure, the betraying it. The weak Heads of *Vintners*, *Drawers*, *Wig-makers*, *Weavers*, &c., admitted into our *Fraternity*, have not only brought Contempt upon the Institution, but do very much endanger it."³

My next quotation will be taken from the *Daily Post* of December 17th, 1730:—"ALL the Brethren of the worthy Society of Honorary-Free-Masons are hereby summoned and desir'd to meet at their General Lodge, held at the Prince of Orange's Head in Jermyn-street, on Wednesday, the 23rd of this Instant December, at Five o'clock precisely, in order to elect a Master and Wardens for the Year ensuing, and to consider of proper Ways and Means for the Advancement of the said Lodge, and the Honour and Dignity of MASONRY in general. By Order of this Lodge, P. C. T. B. E. G. "

¹ Clare was elected an F.R.S. on March 27th, 1735.—Thomson, *History of the Royal Society*, Appendix.

² A.Q.C., iii., 186.

³ *Quat. Cor. Ant.*, i., No. 4. See further, *Ibid*, Nos. 5 and 6; and *History of Freemasonry*, ii., 378, 386; and iii., 480, *et seqq.*

⁴ The use of this word is both curious and noteworthy.

The same notification re-appeared in the *Daily Post* of December 21st and 23rd, 1730.

The foregoing is merely a sample of the discontent which from the year 1724 (and possibly earlier), appears to have existed in the Lodges of the Metropolis, and to have found occasional vent in the columns of the London press.

Masonry Dissected, as already observed, made its first appearance in August, 1730, and was so cordially welcomed by the enemies and rivals of Freemasonry, that a fourth edition was published before the close of the ensuing November. On the 15th of December, however, in the same year (1730), in the *Daily Post*, and on the 16th of December in the *Daily Journal*, there was the following advertisement:—

“ *This Day is Published,*
A DEFENCE OF MASONRY ; occasion'd
by a Pamphlet, call'd MASONRY DISSECTED.
Rarus Sermo illis, & magna Libido Tacendi
Juv. Sat. II.

Printed for J. Roberts,¹ near the Oxford Arms in War-
wick Lane. Price 1s.”

The same advertisement was repeated in the *Daily Post* of December 22nd, 1730, and though there may have been later ones, none have fallen under my eye. Of the pamphlet thus announced no known copy is in existence, but it was reproduced in the *Free Masons' Pocket Companion* for 1738, and the *New Book of Constitutions*, published in the same year, both of which versions, it may be here observed, have lately been given in the Reprints of this Lodge.²

It has been finely observed,—“The preservation or destruction of historical materials is as providential as the guidance of events.”³ If the diary of Elias Ashmole had not escaped the fate that generally awaits those fragments of autobiography which men leave behind them, the circumstance of his initiation into Masonry would have been lost to us. Nor should we have known, were it not for the preservation of a part of a letter from Dr. Knipe, that the same Herald and Antiquary actually intended to have written a History of our Society.⁴ That Freemasonry was “spread more or less all over the nation,” in 1686, we learn from Dr. Plot, but if his *Natural History of Staffordshire* had not been written, the exact condition of the Royal Art, at the close of the seventeenth century, whether flourishing or the reverse, would now be hidden from our knowledge.

In a publication of A.D. 1744, we are first introduced to the words “Royal Arch,” and of this work but a single copy is known to be in existence.⁵ The same remark holds good with regard to a great portion of what I may venture to term Masonic “Year Books” of the last century. Annually, at least, an Engraved List of the English Lodges, was published by authority. Yet of these, the larger number now extant, are preserved in single copies in the library of Grand Lodge. Many numbers or editions are, indeed, wholly wanting.⁶ Even in the present century (1804), a List of the “Atholl” Lodges was printed and widely advertised, yet not even a solitary copy can now be traced, and our only information with regard to this calendar, beyond the bare fact of its publication,⁷ is derived from a reproduction of its chief features by J. Downe, a Dublin bookseller, in 1804. On June 24th, 1721, at the Annual Assembly and Feast, “Bro. Desaguliers made an eloquent Oration about Masons and Masonry,”⁸ which—according to a somewhat credulous writer, was, in the same year, given to the world in a printed form. But all we know of it with certainty is, that an Oration was delivered by Dr. Desaguliers, the ingenious natural philosopher, before Grand Master the Duke of Montague and his officers, of which not a syllable has been preserved.

The SWORD BEARER'S Song, printed by Dr. Anderson in 1738, has⁹

¹ The form or version of the MS. Constitutions, numbered 46 by me in my latest published catalogue of these old documents (*Q.C.A.*, i., Commentary on Regius MS., *Proleg.* ix.) Also “*The Generous Free-Mason, or the Constant Lady, with the Humours of Squire Noodle and his Man Doodle. A Tragi-Comick-Farical Opera, in Three Acts,*” was printed for and sold by, the same bookseller. See *Hist. of Freemasonry*, i., 74; ii., 208.

² *Q.C.A.*, i. and ix.

³ Palgrave, *Rise and Progress of the English Commonwealth*, i., 121.

⁴ *Biog. Brit.* s.v. Ashmole.

⁵ Dr. Dassigny. *A Serious and Impartial Enquiry*, etc. Reprinted by Hughan in *Memorials of the Masonic Union*, and further noticed by the same writer in his *Origin of the English Rite*, 47.

⁶ See Lane's *Handy Book to the Lists of Lodges*, 192.

⁷ *A correct List of the Lodges of the United Kingdom of Great Britain and Ireland, etc.* Printed by T. Burton for R. Leslie, Grand Secretary, and sold by Richard Barry, No. 106, Minorities, price 1s. 6d.—Printed Proc. of G. L. of England (Schismatics) March 7th, 1804.

⁸ *Constitutions*, 1738, 113.

⁹ *Ibid*, 212.

"Then let us laugh, since we've impos'd
On those who make a Pother,
And cry, the *Secret* is disclos'd
By some false-hearted Brother:
The mighty *SECRET*'s gain'd, they boast,
From *Post-Boy* and from *Flying [Post]*."

Here, an allusion is made to a catechism or catechisms, which appeared in 1723, the *Post Boy* having probably copied from the *Flying Post* or *vice versâ*. Of the former newspaper there are comparatively few numbers in the British Museum, and among them the one referred to above is not to be found.

The file of the *Flying Post* or *Post Master* is more complete, and in No. 4712 of that journal, from Thursday, April 11th, to Saturday, April 13th, 1723, a catechism is given, which was reprinted a few years ago—I believe for the first time, with the possible exception of its having been copied into the *Post Boy*—by myself.¹

With respect to the catechism in question, a well-known writer has observed:—"As it precedes the 'Grand Mystery' by a year, it may fairly be considered the first of the so-called *Exposures*, of which so many have been printed, and sold to Freemasons generally, who like the amusement of reading all such harmless pamphlets."²

But a still earlier catechism is referred to in a non-Masonic work of 1722, from the study of which, the diverting author of *Ebricitatis Encomium*, or *The Praise of Drunkenness*, was enabled, as he tells us in the xvth chapter of that humorous disquisition, to pass a satisfactory examination, resulting in his being given a place at table on the occasion of the celebration of one of the Annual Feasts of the Society.

Yet our knowledge of there having been at one time such a production in existence, is a very insufficient consolation for the fact which is brought home to us, that—except as above related—every trace of it has disappeared.

Why the pretended revelations, which appeared in the *Daily Journal* of August 15th, 1730, and in Prichard's *Masonry Dissected*³, were reprinted times without number, while those of earlier date were allowed to pass into oblivion, I have endeavoured in some degree to explain—but at this point I am mainly concerned with presenting a few illustrations by which the soundness of Sir F. Palgrave's aphorism in regard to the fortuitous preservation of historical materials may be proved to the satisfaction of the reader.

By way of a final example, let me next take the *Defence of Masonry* itself. No known copy of the original pamphlet is in existence, and all trace of its contents might have been lost, had it not—very much after the fashion of Ramsay's celebrated oration—been handed down in new and distinct channels of publication.⁴

More might be said with respect to certain other (*alleged*) Masonic documents, of which no originals have been forthcoming *ex gr*, the "Locke" and "Krause" MSS., the "Larmenius" and "Cologne" Charters, *et cetera*.⁵ But in more ways than one their examination would carry us too far, nor would it be permissible to dwell at any length upon Harleian MS. 1942⁶—a form of the old Constitutions possessing certain remarkable features which are absent from all the rest.

To return, however, to the *Defence of Masonry*—the authorship of the piece has hitherto been enveloped in mystery, and all the guesses hazarded with regard to it, my own not excepted, have fallen very wide of the mark.

That the writer was a man of learning, a master of style, and an able polemic, there was ample proof in every page of the publication.

This, for reasons which I have elsewhere expressed at some length,⁷ induced me to ascribe the authorship to Dr. Warburton, and a passage in my *History of Freemasonry*, wherein the same opinion was repeated,⁸ led Bro. W. Dixon, W.M. of the Witham Lodge, No. 297, to favour me with a communication on the subject, which at once cleared up the mystery, and has been the occasion of a literary portrait of Martin Clare appearing in the current number of our *Transactions*.

Before, however, proceeding with the evidence that has been supplied by Bro. Dixon, it will be convenient if I present what I have been able to cull from other sources with regard to the Masonic career of the subject of this memoir.

In the first Minute Book of the Grand Lodge of England, there is given in MS.—"A List of . . . All the Regular Lodges as they were returned in the year 1730"—meaning, as we are told by Bro. Lane,⁹ 1730-31. According to this List, at the No. 43, there was a

¹ *Freemason*, October, 1880; also in *Hist. of Freemasonry*, iii., 487.

² Bro. Hughan in the *Freemason*, October 23rd, 1880.

⁴ *Hist. of Freemasonry*, iii., 83.

⁵ *Ibid.*, chap. xi.

⁶ *Ibid.*, i., 64; ii., 208; *Q.C.A.*, i., part iii., xi.; *A.Q.C.*, iii., 32.

⁷ *Keystone*, Philadelphia, July 19th, Sept. 6th and 13th, 1884.

⁸ Supplement to *Masonic Records*.

³ *A.Q.C.*, iii., 186.

⁸ ii., 356.

Lodge at the "Cross Keys, Henrietta Street" (now the "Old King's Arms" Lodge, No. 28), established in 1725, whereof—in 1730, or 1731, the Master was Sir Cecil Wray, and the Senior Warden, Martin Clare. There were thirty-one members in all, and among them are to be found the names of Sir Robert Lawley, Bart., five Esquires, two Captains, and a Doctor of Medicine.

For this information I am indebted to Bro. Henry Sadler, who is of opinion that Clare was made a Mason in No. 43, as his name does not appear among those of the various members of Lodges given in the list of 1725.

From the same excellent authority, who has kindly placed at my disposal some of the proof sheets of his forthcoming work, "*Thomas Dunckerley, His Life, Labours, and Letters*," I learn further, that Clare was Master of the Lodge at the Shakspear's Head, St. James', (constituted 1721, then No. 4, now the Lodge of Friendship, No. 6), in 1736, also that he was the leading spirit of it, and that the Minutes of the Lodge, posted up from loose papers or writings from January, 1738, to December, 1749, were recorded in his handwriting.

The Minutes of No. 4 (now No. 6) inform us that, on March 13th, 1738, "Bro. Clare according to his undertaking, read a lecture on the Subject of Education."

Various other lectures were read from time to time by the members, and the practice of so doing—as Bro. Sadler well observes—and of which further evidence will be given, was not unusual among the higher class of Lodges at that time.

On January 25th, 1742, "The Master proposed the Revival of the Lectures in this place, and this seeming universally agreeable to the Society, his Worship requested the D.G.M. [Clare], to entertain the Lodge this Day Fortnight at 9 o'clock and the Subject was left to his own choice. After him Bro. Wagg promised to read this Day Month."

Upon the foregoing entry Bro. Sadler remarks:—"The scientific lectures had been omitted for several months past. The word 'Revival' was originally written *Revisal* by Clare, but as the proceedings were transcribed by him, from rough minutes, probably taken by someone else, he doubtless mistook the word and afterwards altered the *s* into a *v*, although at first sight and taken without the context the word might now easily be mistaken for *Revisal*." Bro. Sadler goes on to say—"This trifling error may have given rise to the tradition that Clare revised the Craft lectures by request of the Grand Lodge;" and he adds, "I am not aware of the existence of the least evidence or indication that he did anything of the kind."

On March 30th 1734, on the occasion of what we should now call the "Installation," but which in those days was styled the "Proclamation" of the new Grand Master, the Earl of Crauford who had been inducted into that office, appointed Sir Cecil Wray, Bart., his Deputy G.M., and among the Grand Stewards nominated the same evening, were William Hogarth and Martin Clare.

At the next "Assembly and Feast," April 17th, 1735, the Earl of Crauford again presided and was supported by many brethren of influence and position, including the Dukes of Richmond and Athol, the Marquess of Beaumont, the Earls of Winchelsea, Wemyss, Loudoun, and Balcanas, Lord Cathcart, and Lord Vere Bertie. After the Feast, Lord Crauford "proclaimed aloud Lord Viscount Weymouth, Grand Master of Masons; who appointed

John Ward, Esq., deputy Grand Master.

Sir Edward Mansell, bart.

Martin Clare, A.M. and F.R.S. } Grand Wardens.

The Secretary and Sword-bearer [were] continued."¹

Clare sat in his own chair as Junior Grand Warden at the next Quarterly Communication,—June 27th, 1735—and it was at the close of the same year—December 11th—he delivered the famous lecture by which he is best known. On the occasion in question, Sir Robert Lawley, Master of the newly constituted Steward's Lodge, "reported that Br Clare, the Junior Grand Warden, had been pleased to entertain it on the first visiting Night with an excellent Discourse containing some Maxims and Advice that concerned the Society in General, which at the time seemed to their own Lodge, and an hundred visiting Brethren," worthy of being read before the Grand Lodge itself—which was accordingly done, it being "received with great attention and applause," and the lecturer was "desired to print the same."² The Junior Grand Warden—Martin Clare—sat as Deputy Grand Master on the evening that this lecture was delivered in the Grand Lodge, while George Payne (G.M. 1718 and 1720) presided as Grand Master, with Jacob Lamball (S.G.W. 1717) and Dr. James Anderson (J.G.W. 1723) as his Wardens "*pro tempore*."

Clare's Oration or "Discourse" (1735) was translated into several foreign languages, and a reprint of it will be found in the *Pocket Companion and History of Freemasons* for 1754,

¹ *Constitutions* (1784), 231.

² *Grand Lodge Minutes*.

also in Oliver's *Masonic Institutes*, and other publications. Four things were pointed out by the Junior Grand Warden, from some one of which, Incivility attended by Discord and want of Harmony, would usually be found to have their rise.

The first was a NATURAL ROUGHNESS, which made a Man uncomplaisant to others.

The second, CONTEMPT, a thing inconsistent with Good-breeding.

The third, CENSORIOUSNESS, which he again sub-divided into RAILLERY and CONTRADICTION.

The fourth thing against Civility, and therefore apt to overset the Harmony of Conversation, was CAPTIOUSNESS.¹

Martin Clare's "Discourse" forcibly reminds one of the "Speech" delivered by a similar functionary, the Junior Grand Warden (Drake), of the Grand Lodge of All England at York, on the 27th of December, 1726,² and together with the still more famous Address of the Chevalier Ramsay, on the 21st of March, 1737,³ make up a chain of Orations, which unlike many of their modern successors, will be found to yield fresh pleasure each time they are perused and compared.

Clare was present in Grand Lodge—as J.G.W.—on April 6th, 1736, and a few days later—April 15th—new Grand Wardens were appointed by the Earl of Loudoun, who succeeded the Earl of Crauford as Grand Master. Of his subsequent attendances the official records tell us that he was present and "acting by Commission as S.G.W." on December 27th, 1736; and as "late Grand Warden," January 31st, and April 18th, 1739.

On February 24th, 1741, he acted as D.G.M.; on March 19th following, as S.G.W.; and it being the occasion of the Grand Feast, he was appointed by the Earl of Morton, the new G.M., to be his Deputy.

At the next meeting of the Grand Lodge—June 24th—Martin Clare presided, and on January 12th, March 23rd, and April 27th, 1742—when he went out of office—sat in his own seat as Deputy Grand Master.

Two years later—May 2nd, 1744—and again on March 25th and April 18th, 1745, he was also present, and is described as "late D.G.M." Once more he sat as "Deputy," 21st November, 1745, and the latest allusions to him in the Minutes of the Grand Lodge, occur under the dates of April 14th, 1746; April, 30th, 1747; December 22nd, 1748; and May 26th, 1749; on all of which occasions he is described as "L.D.G.M." (late Deputy Grand Master).

As the materials are wholly wanting from which alone I could proceed with any later sketch of Martin Clare's career as a Freemason, I shall now revert to that earlier portion of it, in which he first comes before us as a writer of the Craft.

The records from which I shall next quote are the Minutes of a Lodge held at the Saracen's Head, Lincoln, which was constituted September 7th, 1730, and whose original number on the roll of the Grand Lodge of England was 73. It was erased November 17th, 1760. For the loan of the Minute Book of this Lodge I am indebted to Bro. W. Dixon (to whom I have previously referred), and the whole of the entries therein,—which range from December 5th, 1732, to September 27th, 1742, and are of great interest and value—will, I am glad to state, be published by him in the ensuing number of these *Transactions*.

EXTRACTS FROM THE MINUTES OF THE LINCOLN LODGE.

October 2nd, 1733.—Present, Sir Cecil Wray, Bart., Master; Coningsby Sibthorpe, Esq., Senior Warden; Thomas Becke, Gent., Junior Warden; Sir Christopher Hales; 5 other members, and 6 visitors (Esquires)—"When Brother Clare's Discourse concerning Pritchard as also some of our Regulations and By Laws were read, and the Master went thro' an Examination as usual."

December 4th, 1733.—Present, the same officers, Sir C. Hales, 4 other members, and 3 visitors (Esquires)—"After which several of the By Laws were read, as also Brother Clare's Discourse on S.M. and G.F."

August 6th, 1734.—"Several of the By Laws . . . as also Brother Clare's Discourse relating to P——d was read and the Lodge was closed with a song."

January 6th, 1736.—Present, Sir Cecil Wray, 7 other members, and 2 visitors (Esquires)—"When the Master went thro' an Examination, and Bro. Clare's Lecture made to a Body of free and accepted Masons assembled at a Quarterly Communication held near Temple Bar, December y^e 11th, 1735, was read by Brother Becke."

Through Sir Cecil Wray, who was Deputy Grand Master in 1734, and as we have seen, a former Master of the London Lodge in which at the same time Clare served the

¹ An Address to the Body of Free and Accepted Masons, December 11th, 1735. By Martin Clare, M.A., Junior Grand Warden.

² *Hist. of Freemasonry*, ii., 405.

³ *Ibid.*, iii., 84.

Minutes of the Old Lodge at Lincoln.

2. Oct. 1733.

When Brother Clavis Discharge concerning
Pitcheard and also some of our Regulations and
By laws were read and the Master went thro'
an Examination as usual

4. Dec. 1733.

After which several of the By Laws were read
as also Brother Clavis Discharge on S. M.
and G. F. Then the Master went thro' an
Examination as usual;

6. Jan. 1735.

When the Master went thro' an Examination and
Brother Clavis ^{Discourse} made to a Body of five and
assisted Masters assembled at a Quarterly
Communication held near Temple Bar, December
9th 1735 was read by Brother Porter

office of Warden, the *Defence of Masonry*, by the latter, no doubt found its way to Lincoln.

The letters "S.M." and "G.F." which occur in the Minutes under December 4th, 1733, must, I think, have had some subtle reference to Samuel Prichard and his pamphlet, but their precise signification has withstood my best endeavours to lay it bare.

The entry of August 6th, 1734, is a singular one, and tends to show that the full mention of Prichard's name in the earlier Minute was a slip on the part of the scribe who recorded it, the motive for secrecy being, as the other evidence seems to point out, that the real aim of Clare or those by whom his pen was set in motion, was to convey to the world that the reply to *Masonry Dissected* was the production of some impartial critic, and in no wise a merely Masonic pamphlet, written in order for the Freemasons. This view is supported by the letter from "Euclid," which is given in the *Constitutions* of 1738, immediately after the *Defence of Masonry*. In this the writer observes:—"The *Free Masons* are much obliged to the generous Intention of the unbiass'd *Author* of the above *Defence*: Tho' had he been a Free Mason, he had in Time perceived many valuable Things suitable to his extended Views of Antiquity, which could not come to the *Dissector's* Knowledge; for they are not intrusted with any Brothers till after due Probation."¹

Bro. W. H. Rylands, in a letter to the *Keystone*, Philadelphia,² has advanced the supposition that "Euclid" was in point of fact Dr. Anderson himself, and the conjecture has much to recommend it.

The last extract from the Lincoln Minutes—January 6th, 1736—affords corroborative evidence of the Bro. Clare, whose "Discourse" is referred to under October 2nd, and December 4th, 1733, being identical with Martin Clare, M.A. and F.R.S.

The late Dr. Oliver, in one of his numerous works, has reprinted "*A Defence of Masonry*,"³ and describing it, he remarks—"In 1738 appeared [italics mine] Dr. Anderson's celebrated *Defence*. It was a most learned and masterly production, and completely demolished poor Prichard."⁴ From which it would seem clear that the commentator had never seen or traced any earlier copy of the pamphlet than was published in the *Constitutions* of 1738.

On what grounds the authorship of the "*Defence*" was attributed to Anderson by Dr. Oliver, it would now be futile to enquire, though it may be observed that while until the recent unravelling of the mystery by Bro. Dixon, to prove who *did* write the pamphlet was a task of no ordinary difficulty, the fact that Dr. Anderson *did not*, ought to have been a patent one to every person acquainted with the acknowledged works of the "Father of Masonic History."

It is, however, not a little remarkable, that on the same page of his *Masonic Institutes*, in which the *Defence of Masonry* is fathered on Dr. Anderson, and in the paragraph which immediately precedes that announcement, Dr. Oliver thus expresses himself:—"In 1735, the celebrated address of Martin Clare, J.G.W., was issued. He had been already authorised to revise the Lodge Lectures; which difficult task he accomplished to the satisfaction and edification of the brethren."

To the above there is a foot-note, wherein the Doctor refers to the "ancient Minute book" of the Lincoln Lodge, and actually cites the Minutes of December 4th, 1733, and August 6th, 1734—though *not* the earlier entry of October 2nd, 1733—but evidently without connecting in any way "Bro. Clare's discourse on S.M. and G.F." in the one instance, and that "relating to P——d," in the other, with the masterly reply of the future Junior Grand Warden of 1735 to the *Masonry Dissected* of 1730.

In the *Free Masons' Pocket Companion* for 1738,⁵ which contains the earliest reprint—so far as at present known—of the "*Defence*," below the title "*A Defence of Masonry*," will be found, in MS. the words "By a Worthy Brother," and the inference deducible is, I think, that the name of the real author was a very open secret, at least among what may be generically classified as the "Masonic Authorities" both at the time of publication and for a good many years afterwards.

The little work is in all respects a most remarkable production, and as it has been twice reprinted in the publications of this Lodge,⁶ it will be quite unnecessary to do more than refer the reader to the 1st chapter for the ostensible grounds on which it was published to the world, and to the later ones for a very successful attempt on the part of the writer to resist the attack made upon Freemasonry, by boldly and resolutely carrying the war—to use a familiar figure of speech—into the enemies country.

There is only one further passage in the "*Defence*" to which I need specifically allude, and with the remarks that arise out of it, I shall bring this sketch to a close.

In chapter II., will be found the following:—"There appears to be something like *Masonry* (as the *Dissector* describes it) in all regular Societies of whatever denomination:

¹ Q.C.A., vii., 226.

² August 30th, 1884.

³ *Masonic Institutes*, Lecture ii., 47.

⁴ *Ibid*, Introduction, 27.

⁵ i.e., the copy of that work in the Grand Lodge Library.

⁶ Q.C.A., i. and vii.

They are *All* held together by a sort of *Cement*, by Bonds and Laws that are peculiar to each of them, from the Highest to the little Clubs and Nightly Meetings of a private Neighbourhood . . . There is the Degree of *Enter'd Prentice*, Master of his Trade, or *Fellow Craft*, and Master, or the *Master of the Company*.¹

In the last sentence of the preceding extract, the Fellow Craft is described as "Master of his Trade,"—meaning the highest grade, rank, title, or degree (existing separately from the *offices* of the Society) as then known to, or at least recognised as such by, the writer of the Essay.

This passage in the "Defence" is in strict harmony with the Constitutions of 1723, and all the Ritualistic evidence of that or any earlier period, that has been handed down to us. In the Masonry of ancient times, by which I mean the customs of the Society, as practised before the era of Grand Lodges, there were two degrees, the Apprentice Part and the Master's Part. These passed into the control of the Grand Lodge of England in 1717, and some years later—the exact date cannot be determined—they were expanded into three. But the old system died hard, and it is doubtful whether the practice of communicating the Masonic secrets, according to the new method, became a very general one,² until some years after the "*Defence of Masonry*" saw the light. Clare evidently wrote as one of the older school. It is quite clear that only two degrees were in his contemplation when his essay was composed, and by a curious coincidence the Minutes of the Lodge in which his "Discourse" is referred to, though slightly later in point of date, are equally silent with regard to more than a first and second ceremony being worked by the Lincoln Brethren of 1732-42.

These Minutes, however, the readers of our *Transactions* will shortly be able to examine for themselves.

Bro. Dixon's discovery settles one point of great interest to the students of Masonry, but lesser points spring up in turn and await solution at their hands. The horizon enlarges as well as recedes. Masonic Archæology—*teste* ARS QUATUOR CORONATORUM—is no longer an expression devoid of meaning, but a reality. Still there is a wide field before us, and the actual labourers are few in number. If, therefore, the custodians of ancient Craft documents would follow the excellent example of Bro. William Dixon, much benefit would result. English Lodge Minutes of any great antiquity, do not abound, but in some few instances they exist, and their publication—as in the case of the Lincoln records—would doubtless throw a much needed light on the early history of Freemasonry in the eighteenth century.

¹ Q.C.A., i., part ii.; vii., 217.

² See A.Q.C., i., 176 *et seqq.*





FRIDAY, 6th MARCH, 1891.

THE Lodge met at 5 p.m. at Freemasons' Hall. The following members were present—Bros. W. M. Bywater, P.G.S.B., W.M.; R. F. Gould, P.G.D., D.C., as I.P.M.; W. Wynn Westcott, J.W., as S.W.; C. Purdon Clarke, C.I.E., as J.W.; G. W. Speth, Sec.; Rev. J. C. Ball, S.D.; C. Kupferschmidt, Steward; and W. H. Rylands, P.G. Steward. Also the following members of the Correspondence Circle—Bros. Col. J. Mead; Major-General W. J. Vizard; J. Bodenham, P.G.A.D.C.; Frank King; Prof. F. W. Driver; F. A. Powell; C. Fletcher; E. H. Ezard; C. N. MacIntyre North; W. Masters; F. W. Levander; Hamon le Strange, D.P.G.M., Norfolk; R. A. Gowan; J. H. Hughes; H. Chintamon; Jabez Hogg, P.G.D.; A. Escott; E. Haward; J. Newton; G. R. Cobham; G. Gregson; and Col. Sir Norman Pringle, Bart. Also the following visitors—Bros. F. Taylor, W.M. 726; J. W. Stevens, 2234; A. W. Gerrane, 1415; and Dr. W. G. Walford, W.M. 1584.

Five Lodges and thirty-nine brethren were elected to the membership of the Correspondence Circle.

The Secretary produced a design and estimate for a jewel, differing somewhat from the badge of the Correspondence Circle, to be worn by members of the Lodge. The design was approved and ordered to be proceeded with.

In the absence of the author who was unable to attend, the following paper was read by the Secretary.

MASONIC LANDMARKS AMONG THE HINDÛS.

BY BRO. REV. P. J. OLIVER MINOS,

M.M. of Tyrian Lodge, No. 1110, Eastbourne.



THE aim of this paper is to endeavour to trace, as far as possible, the origin of the rites and ceremonies of the ancient order of Freemasons; in other words, to point out briefly what arrests attention as Freemasonry or some similar institution among one branch of the Aryans. The principles of our order are founded upon the *laws of nature* and the *voice of God through His creation*; therefore, we must diligently and perseveringly seek in the religious dogmas and customs of primitive or ancient people, particularly those of the East, where the foundation of the whole machinery of religious mysteries, as far as is known, was first promulgated and practised. I firmly believe the science of Freemasonry to be Aryan; I feel sure that researches into Hindu, Persian, Greek, and Roman mysteries or sacred rites and ceremonies would reveal facts interesting and instructive to the brethren. Egypt, though non-Aryan, possesses mystic rites similar to those of the Aryans. This I take to be an evidence that "The whole earth was of one language and of one lip." (*Gen. xi., i.*) Who knows what mystic rites and ceremonies came into existence on the plain of Shinar before the interposition of God to defeat a daring scheme? When the Jews were carried captive into Babylonia (Shinar), they were struck with the magnitude and peculiar character of certain of the Babylonian temples. One of these, Birs-Nimrûd, though it cannot be the famous Tower of Babel itself, may well be taken to show the probable shape and character of the edifice. The following is taken from Rawlinson's *Herodotus*, vol. ii., pp. 582-3:—"Upon a platform of crude brick, raised a few feet above the level of the alluvial plain, was built of burnt brick the first or basement stage—an exact square, 272-ft. each way, and 26-ft. in perpendicular height. Upon this stage was erected a second, 230-ft. each way, and likewise 26-ft. high; which, however, was not placed exactly in the middle of the first, but considerably nearer to the s.w. end, which constituted the back of the building. The other stages were arranged similarly—the 3rd being 188-ft., and again 26-ft. high; the 4th 146-ft. square, and 15-ft. high; the 5th 104-ft. square, and the same height as the 4th; the 6th 62-ft. square, and again the same height; and the 7th 20-ft. square, and once more the same height. On the 7th stage there was probably placed the ark or tabernacle, which seems to have been again 15-ft. high, and must have nearly, if not entirely, covered the top of the 7th storey. The entire original height, allowing 3-ft. for the platform, would thus have been 156-ft., or, without the platform, 153-ft. The whole formed a sort of oblique pyramid, the gentler slope facing the N.E., and the steeper inclining to the S.W. On the N.E. side was the grand entrance, and here stood the vestibule, a separate building, the débris from which having joined those from the Temple itself, fill up the intermediate space, and very remarkably prolong the mound in this direction." The Birs-Nimrûd was ornamented

with the planetary colours, as it was called the "Temple of the Seven Spheres." I have no desire to examine the above; I will leave it as a suggestion on my part and resume my enquiry. At present, I will confine myself to the sacred rites and ceremonies of the Hindûs. From the ancient writings of this wonderful people I hope (however feebly) to point out rites and ceremonies *similar* to (if not identical with) those now known and practised among the Freemasons. With this object in view I shall be obliged to make quotations; therefore, brethren, I must rely on your indulgence and forbearance.

"Knowledge is power," says Bacon; but the Hindû Rishis (seers) say, "Knowledge is sight." To acquire this sight we must travel far back to between 1500 and 1000 years before Christ. About this time the hymns of the Vedas were probably composed by a number of Rishis. Veda is a word used to imply divine unwritten knowledge, issued like smoke from fire or breathed by the self-existing Being called Brahman (the universally diffused essence of the universe). This divine knowledge (Veda) was transmitted orally through a succession of teachers and disciples, who jealously reserved to themselves the sole or exclusive right of ownership, and were thence called Brâhmans. As early as the fifth century before Christ it was counted a (most) heinous sin for a single mantra (hymn) to be heard, much less rehearsed, by the lower order (uninitiated or unprivileged).

In Rîç-Veda Samhitâ (collection of mantras) there are 1017 hymns; these are most ancient and most important. It is a collection of hymns which may have been sung by our

Aryan forefathers in praise of the personified elements; it is not arranged or classified for ritual purposes. The Gâyatrî (most sacred text of the Vedas) is addressed to Sûrya (sun):—"Tat savitur vareṇyam bhargo devasya dhîmahî, dhiyo yo naḥ prácodayât."—Rîç-Veda, iii., 62, 10.

[Translation of above.—Let us meditate on that excellent glory of the divine Vivifier; may he enlighten our understandings.]

This prominence of Sûrya (sun) in the Vedic triad of gods arrests my attention at the very threshold of my inquiry. The W.M., S.W., and J.W. are one and all connected masonically with this luminary; in fact, the personification of the sun in our Lodges is so marked that it cannot be denied. Further, among the Rîç-Veda hymns specially addressed to Sûrya I find the following:—

"Behold the rays of Dawn, like heralds, lead on high
The Sun, that men may see the great all-knowing God.
The stars slink off like thieves, in company with Night,
Before the all-seeing eye, whose beams reveal his presence,
Gleaming like brilliant flames, to nation after nation."

Sir M. Monier-Williams' *Indian Wisdom*, p. 19.

"The all-seeing eye." This idea in the Purâṇic age (about A.D. 8) was represented by an *eye*. S'iva, one of the Trimûrti, is furnished with a large fiery (3rd) eye, far surpassing in brilliancy his other eyes. In one of S'iva's temples at Benares I noticed a large eye painted on the roof over the figure of S'iva; moreover, I saw drawings by native artists exposed for sale so like the Masonic emblem that I often wondered within myself. The (bird) peacock, on account of the semblance of *eyes* on his feathers, is considered a sacred bird. The phrase "All-seeing eye" and the symbol representing it, now imply Masonically the true God; but what did they signify in the early ages of Freemasonry? The Sun,¹ the great *eye* of the world. [Need I add that the image of Sûrya is a round piece of mixed metal, twelve fingers in diameter.]

The Mânavadharmasâstra (law-book of Manu), which in its present form is assigned to about the fifth century before Christ, is a metrical version of the traditional observances of the Mânavas, a tribe of Brâhmans of the Yajur-Veda school. This law-book of Manu (a mythical sage) is perhaps the oldest and most sacred Sanscrit work after the Veda and S'rauta-sûtras. The following is from Bühler's translation of the Laws of Manu, Book ii.:—

v. 42. "The girdle of a Brâhmaṇa shall consist of a triple cord of Muñja grass, smooth and soft; (that) of a Kshatriya, of a bowstring, made of Mûrvâ fibres; (that) of a Vais'ya, of hempen threads."

v. 43. "If Muñja grass (and so forth) be not procurable, (the girdle) may be made of Kus'a, As'mantaka, and Balbaja (fibres), with a single three-fold knot, or with three or five (knots according to the custom of the family)."

v. 44. "The sacrificial string of a Brâhmaṇa shall be made of cotton, (shall be) twisted to the right, (and consist) of three threads, that of a Kshatriya of hempen threads, (and) that of a Vais'ya of woollen threads."

v. 63. "A twice-born man is called Uparîtin when his right arm is raised (and the sacrificial string or the dress, passed under it, rests on the left shoulder); (when his) left

¹ Tilaka (the sectarian mark on the forehead) may be explained as a sign for the sun.

(arm) is raised and the string, or the dress, passed under it, rests on the right shoulder, he is called *Prâc'inâvîtin*; and *Nivîtin* when it hangs down (straight) from the neck."

v. 64. "His girdle, the skin (which serves as his upper garment), his staff, his sacrificial thread, (and) his waterpot he must throw into water, when they have been damaged, and take others, reciting sacred formulas."

v. 173. "The (student) who has been initiated must be instructed in the performance of the vows, and gradually learn the Veda, observing the prescribed rules."

v. 174. "Whatever dress of skin, sacred thread, girdle, staff, and lower garment are prescribed for a (student at the initiation), the like (must again be used) at the (performance of the) vows.

Observe that the girdle and the sacred thread or sacrificial string are not the same, as in verses 42 and 44: they are two different things in the initiation ceremony. The girdle may be a cable-tow, and the sacrificial string (being an emblem of office) may be the official collar. The mention of "skin (which serves as his upper garment)" in v. 64, and "dress of skin" in v. 174, may refer to something similar to our (skin) badge. We may here with benefit notice that the division of the people into the four classes of *Brâhmans* (priests), *Kshatriyas* (soldiers), *Vais'yas* (agriculturists), and *S'ûdras* (servants)—as foreshadowed in the *Purushasûkta* of the *Rîç-Veda*—was at this time more thoroughly established, though the strict rules of the different castes as found in *Manu's* code were not yet generally in force. Therefore the three castes for which clear and distinct provisions were made, may be three grades or degrees of the *Dvija* (twice-born). Perhaps they correspond to the three grades or degrees among *Freemasons*, who (once upon a time) marked the grades with longer probation or (in some cases) made the distinction lifelong. Just as in the three Orders of the Church, a Deacon may remain a Deacon all his life or be raised to a Priest after one year or number of years; and when a Priest he may or may not become a Bishop. Observe the introduction of "Staff" in verses 64 and 174! "Waterpot" in v. 64!

Sir M. Monier-Williams, in his work on "Religious Thoughts and Life in India," (pp. 360-1), says:—"The next *Sanskâra* was that of Initiation (*Upanayana*), which in the case of high-caste boys took place at eight years of age, though it might be *Upanayana* deferred to the age of sixteen. This and marriage were perhaps the most important of all the *Sanskâras*. The nature and significance of initiation would scarcely be inferred from its name, *Upanayana*, which simply means 'leading or bringing a boy to his Guru or spiritual preceptor.' But in real fact, until the boy was so brought, he could not be invested with the sacred thread, and until he was invested he could not be reckoned among the 'twice-born,' and until he was spiritually regenerated by the act of investiture he could not be permitted to use a single prayer, or repeat the Veda, or engage in any single religious service or sacrificial rite. Nor was any ceremonial observance effectual unless the thread was worn. Indeed even in the present day a *Brâhman* before initiation has no right to any other name than *Vipra*. It is only when he has been invested with the sacred thread that he has a right to the title *Dvi-ja*, 'twice-born.' Nor ought the name *Brâhman* to be applied to him until the assumption of the thread has qualified him to learn the Veda (*Brahmâ*) by heart. If we inquire a little closely into the nature of the sacred symbol supposed to be capable of effecting so vast a transformation in a human being's condition, we find that now, as formerly, it consists of three slender cotton threads—white in colour to typify purity, and tied together in one spot by a sacred knot of peculiar construction (called *brahma-granthi*), each of the three threads also consisting of three finer threads tightly twisted in one. The construction of this cord is no doubt simple, but it must be borne in mind that the thread when formed is of no use unless blessed by *Brâhmans* and consecrated by the recitation of *Vedic* texts. The texts usually repeated during the process of arranging the threads are the *Gâyatrî* and certain other texts from the *Black Yajur-Veda*. At the same time holy water is repeatedly sprinkled on the cord by means of *kus'a* grass. So soon as the *Hindû* boy had been made regenerate by the solemn putting on of this mystic symbol, his religious education and spiritual life really began. And now for the first time he was taught to repeat that remarkable *Vedic* prayer for illumination called *Sâvitri*, or *Gâyatrî* (from *Rîç-Veda* III., 62. 10), thus translatable: 'Let us meditate on that excellent glory of the divine Vivifier, may he illumine our understandings'—that most ancient of all *Āryan* prayers, which was first uttered more than 3000 years ago, and which still rises day by day towards heaven, incessantly ejaculated by millions of our India fellow-subjects."

The above is valuable in point of time. Sir M. Monier-Williams, an able and reliable Sanskrit scholar, lately visited India (I think in 1876), and testifies in his work on "Religious Thought and Life in India" what he saw and heard among the *Hindûs*. From this quotation we learn that the age of the candidate for initiation must be eight and not higher than sixteen for high-caste boys; also that a *Brâhman* (be he young or old) has no right to be called such before initiation; and that the *Gâyatrî* or Veda (*Brahmâ*) was for the first time taught

or learnt to be repeated *by heart*. As every Brâhman had to pass through four Âs'ramas (conditions in life), and each of the Âs'ramas had many (incumbent) religious duties to perform, so an early age was mentioned ; but it is to be noticed that the maximum age was sixteen, that is, until the candidate arrived at maturity, or was of age according to Hindû Law. In the 1st As'rama the Hindû boy had to go through twelve Saṅskâras, of which the ninth was Upanayana. In this rite the Yajnopavita (sacred thread) is worn over the left shoulder and allowed to hang down diagonally across the body to the right hip ; however, this is not the only manner of wearing, as we have read in Mânava dharmasâstra, Bk. II. v. 63, distinct and separate names for distinct and separate positions of the arms and the sacred thread. Therefore the Yajnopavita, according to the manner of wearing, may stand for a cable-tow or collar of office.

"The ceremony of induction begins by the youth's standing opposite the sun, and walking thrice round the fire. The Guru then consecrates the Yajnopavita by repeating the Gâyatrî ten times. Then, girt with the thread, the youth asks alms from the assembled company, to indicate that he undertakes to provide himself and his preceptor with food. The Guru then initiates him into the daily use of the sacred Sâvitri prayer (called Gâyatrî), preceded by three suppressions of breath, the triliteral syllable Om¹ and the three Vyâhritis, or mystical words, Bhûr, Bhuvah, S'var, and admits him to the privilege of repeating the three Vedas, and of performing other religious rites, none of which are allowed before investiture."

"The rite of investiture is concluded by the binding on of a girdle (Mekhalâ), made of Muñja grass."—Sir M. Monier-Williams' *Hinduism*, pp. 60-61.

Here more light is shed on the subject. The torch of inquiry, undimmed by the mid-day sun, burns brighter and steadier: my way appears clearer before me. I feel that Freemasonry is an Âryan Institution. Read my last extract carefully. Let me humbly draw your attention to the following:—Firstly, "Youths standing opposite the sun," *i.e.*, to the west. Compare this with the position of candidates in the three degrees. Secondly, "Walking thrice round the fire," *i.e.* symbolical of solar revolutions or rising, culmination, and setting of the sun. This form of circumambulation is not without its suggestiveness. Thirdly, "Girt with the thread, the youth asks alms" &c. Doubtless this is a practical lesson in charity, so worthily taught and practised among Freemasons. Fourthly, "The Guru then initiates him into the daily use of the sacred Sâvitri (called Gâyatrî)" &c. Among us it would correspond to the imparting of Masonic lessons or instructions by W.M. Fifthly, "The rite of investiture is concluded by the binding on of a girdle (mekhalâ)" &c. The candidate for Freemasonry is no longer without an apron.

No doubt most authentic information is to be obtained from the original sources ; therefore I purpose quoting the Gṛihya-sûtras (aphoristic rules). These differ from S'rauta-sûtras, and do not relate to S'rauta or Vedic sacrifices so much as to domestic rites. The Laws of Manu were originally embodied in Gṛihya-sûtras ; but additions having been made by an author or authors, the whole collection was assigned to Manu—a mythical sage. Hence the Gṛihya-sûtras are older than the 5th century before Christ.

The following is from Âs'valâyana-Gṛihya-Sûtra, Kaṇḍikâ. 19. (Oldenberg, *Sacred Books of the East*, vol. xxix.) :—

"1. In the eighth year let him initiate a Brâhmaṇa 2. Or in the eighth year after conception ; 3. In the eleventh a Kshatriya ; 4. In the twelfth a Vais'ya. 5. Until the sixteenth (year) the time has not passed for a Brâhmaṇa. 6. Until the twenty-second for a Kshatriya. 7. Until the twenty-fourth for a Vais'ya. 8. After that (time has passed), they become patitasâvitrika (*i.e.*, they have lost their right of learning the Sâvitri). 9. No one should initiate such men, nor teach them, nor perform sacrifices for them, nor have intercourse with them. 10. (Let him initiate) the youth who is adorned and whose (hair on the) head is arranged, who wears a (new) garment that has not yet been washed, or an antelope-skin, if he is a Brâhmaṇa ; the skin of a spotted deer, if a Kshatriya ; a goat's skin, if a Vais'ya. 11. If they put on garments, they should put on dyed (garments) : the Brâhmaṇa a reddish yellow one, the Kshatriya a light red one, the Vais'ya a yellow one. 12. Their girdles are : that of a Brâhmaṇa made of Muñja grass, that of a Kshatriya a bow-string, that of a Vais'ya woollen. 13. Their staffs are :—that of a Brâhmaṇa of Palâs'a wood, that of a Kshatriya of Udumbara wood, that of a Vais'ya of Bilva wood."

Kaṇḍikâ. 20.—"1. Or all (sorts of staffs are to be used) by (men of) all (castes). 2. While (the student) takes hold of him, the teacher sacrifices and then stations himself to the n. of the fire, with his face turned to the e. 3. To the e. (of the fire) with his face to the w. the other one. 4. (The teacher then) fills the two hollows of (his own and the student's) joined hands with water, and with the verse, 'That we choose of Savitri (Riç-Veda, v. 82.

¹ May be written A-U-M.—P.J.O.M.

1), he makes with the full (hollow of his own hands the water) flow down on the full (hollow of) his, (*i.e.*, the student's hands). Having (thus) poured (the water over his hands) he should with his (own) hand seize his (*i.e.*, the student's) hand together with the thumb, with (the formula) 'By the impulse of the god Savitṛi, with the arms of the two As'vins, with Pūshan's hand I seize thy hand, N.N.!' 5. With (the words), 'Savitṛi has seized thy hand, N.N.!' a second time. 6. With (the words), 'Agni is thy teacher, N.N.!' a third time 7. He should cause him to look at the sun while the teacher says, 'God Savitṛi, this is thy Brahmā'ṛiṇ; protect him; may he not die.' 8. (And further the teacher says), 'Whose Brahmā'ṛiṇ art thou? The breath's Brahmā'ṛiṇ art thou. Who does initiate thee, and whom (does he initiate)? To whom shall I give thee in charge?' 9. With the half verse, 'A youth, well attired, dressed came hither' (Riġ-Veda III. 8, 4) he should cause him to turn round from the left to the right. 10. Reaching with his two hands over his (*i.e.*, the student's) shoulders (the teacher) should touch the place of his heart with the following (half-verse). 11. Having wiped the ground round the fire, the student should put on a piece of wood silently. 'Silence indeed is what belongs to Prajâpati. The student becomes belonging to Prajâpati'—this is understood (in the S'ruti)."

Kaṇḍikâ. 21.—"1. Some (do this) with a Mantra: 'To Agni I have brought a piece of wood, to the great Jâtavedas. Through that piece of wood increase thou, O Agni; through the Brahman (may) we (increase) Svâhâ!' 2. Having put the fuel (on the fire) and having touched the fire, he three times wipes off his face with (the words), 'With splendour I anoint myself!' 3. 'For with splendour does he anoint himself'—this is understood (in the S'ruti). 4. 'On me may Agni bestow insight, on me offspring, on me splendour. On me may Indra bestow insight, on me offspring, on me strength (indriya). On me may Sūrya bestow insight, on me offspring, on me radiance. What thy splendour is, Agni, may I thereby become resplendent. What thy vigour is, Agni, may I thereby become vigorous. What thy consuming power is, Agni, may I thereby obtain consuming power'—with (these formulas) he should approach the fire, bend his knee, embrace (the teacher's feet), and say to him, 'Recite, Sir, The Sâvitṛi, Sir, recite!' 5. Seizing with his (*i.e.*, the student's) garments, and with (his own) hands (the student's) hands (the teacher) recites the Sâvitṛi, (firstly), Pâda by Pâda, (then) hemistich by hemistich, (and finally) the whole (verse). 6. He should make him recite (the Sâvitṛi) as far as he is able. 7. On the place of his (*i.e.*, the student's) heart (the teacher) lays his hand with the fingers upwards, with (the formula), 'Into my will I take thy heart; after my mind shall thy mind follow; in my word thou shalt rejoice with all thy will; may Brihaspati join thee to me!'"

Kaṇḍikâ. 22.—"1. Having tied the girdle round him and given him the staff, he should impose the (observance of the) Brahmā'arya on him. 2. (With the words), 'A Brahmā'ṛiṇ thou art. Eat water, Do the service, Do not sleep in the day-time. Devoted to the teacher, study the Veda!'"

This long quotation emphasizes all my former points: (1) *The maximum age of the candidate*, viz., 16 for a Brâhmaṇa, 22 for a Kshatriya, 24 for a Vais'ya. The different ages for different degrees or grades are owing to difference in the number of ceremonies bound to be performed by Brâhmaṇa, Kshatriya, and Vaisya respectively. (2) *Upper Garment* (*i.e.*, leather or skin apron): an antelope skin for a Brâhmaṇa, spotted deer skin for a Kshatriya, goat's skin for a Vais'ya. (3) *Girdle* (perhaps cable-tow or collar): of Muñja grass for a Brâhmaṇa, bow-string for a Kshatriya, of woollen for a Vais'ya. The following fresh points in the ceremony are introduced:—(1), *Dyed Garments*: reddish yellow for Brâhmaṇa, light red for Kshatriya, and yellow for Vais'ya. (2) The "*Staff*" is enlarged upon: different kinds of *wooden staff* for different degrees or grades. (3) The Guru "stations himself to the N. of the fire, with his face turned to the E.;"¹ whereas the Brahmā'ṛiṇ stations himself to the E. facing the W. (4) The pouring of water by the Guru over the hands of the Brahmā'ṛiṇ, then seizing the pupil by the hand *accepts* him as one initiated. (5) The Guru turns his pupil (or candidate) round from left to right, then, reaching with his two hands over the pupil's shoulders, his (pupil's) heart as a mark of perfect *fellowship*. (6) The *imparting* of the Sâvitṛi or Gâyatrî "Pâda by Pâda, (then) hemistich by hemistich, (and finally) the whole verse," &c. This careful imparting of secret or sacred word or words has its particular significance. (7) *Obedience* is beautifully taught by "into my will I take thy heart," &c. (8) The charge of *due observance* (as the conclusion of the ceremony) of ancient rules and regulations, rites and ceremonies.

¹ " (The teacher) makes him place himself to the west of the fire and say, 'I have come hither for the sake of studentship (brahmā'arya)' and 'I will be a student (brahmā'arin)."—Pâraskhara-Grihya-Sūtra.

"He should cause (the student) to stand northwards of the fire, facing thereto, and to join his hands."—Kâṇḍikâ-Grihya-Sūtra.

"The teacher with his face turned to the east, the other with his face to the west.—S'āṅkhâya-Grihya-Sūtra.

Besides the Âs'valâyana Gṛihya-Sûtra, there are the Gṛihya-Sûtras of Sâṅkhâyana, Pâraskara, and Khâdira. In these the ritual extant in reference to Upanayana are to be found; but Mr. Ernest Sibree (of the Indian Institute, Oxford), who supplied me with the one quoted, had not time to copy others. My thanks are due to him for two or more extracts from the sacred books of the Hindûs. He also informed me of the existence of a rare copy of the Mâunjibandhana, which contains a much fuller form of ritual of Upanayana. There is no English translation of this.

It is probable that although the Tri-mûrti is not mentioned in the Vedas, yet the Vedas are the real source of this Triad of personification. This is proved by the fact that the Vedic poets grouped all the forces and energies of nature under three heads, viz., Indra, Agni, and Sûrya. The idea of Tri-mûrti was gradually developed; Brahmâ, Vishṇu, and S'iva became the Tri-mûrti or Triad of divine manifestations. There is a well-known figure of Tri-mûrti carved on the rock in the celebrated caves of Elephanta, near Bombay. This represents the Triad with three grand heads springing out of one body; but the Trikoṇa (triangle) is frequently used by the Hindûs to symbolize this triune co-equality. Here is presented to us a definite landmark which cannot be disowned. The fact that the symbolical figure (triangle) plays an important part in Freemasonry is enough to associate Hindûism (or rather Brâhmanism) with our Antient Craft.

Once a Benares Pundit in trying to explain to me the Tri-mûrti, drew on the ground an equilateral triangle with issuing rays of light from the middle of the figure. The rays of light represented Brahman, *i.e.*, the one sole self-existing supreme Being; the angular points Brahmâ, Vishṇu, and S'iva. On further explanation he added more rays of light to the exterior of the triangle. Thus almost drawing a triangle with the All-seeing eye within, and rays of light forming a circle outside the figure.

"This universe was enveloped in darkness—unperceived, undistinguished, undiscoverable, unknowable, as it were, entirely sunk in sleep. The irresistible self-existent lord, undiscerned, creating this universe with the five elements, and all other things, Brahmâ was manifested dispelling the gloom. He who is beyond the cognizance of the senses, subtle, undiscernible, eternal, who is the essence of all things, and inconceivable, himself shone forth. He, desiring to produce various creatures from his own body, first created the waters, and deposited in them a seed. This (seed) became a golden egg, resplendent as the sun, in which he himself was born as Brahmâ, the progenitor of all worlds."—Dr. Muir's "Original Sanskrit Texts."

Let me point out that the "golden egg" is this sphere or globe as represented on F.C. tracing board. Vishnu Purâna describes the "egg" thus: "Its womb, vast as the mountain Meru, was composed of the mountains, and the mighty oceans were the waters which filled its cavity. In that egg were the continents, seas, and mountains."—Wilson's "Vishnu Purâna."

Thus, without further quotation on the first person or pillar of the Hindû Triad, I may safely say that Brahmâ has shown his "WISDOM to contrive."

"Listen to the complete compendium of the Purâna according to its Vishnu tenor. The world was produced from Vishṇu; it exists in him; he is the cause of its continuance and cessation; he is the world."—Wilson's "Vishnu Purâna."

"Be thou the framer of all things, O Vishṇu! Be thou always the protector of the three worlds, and the adored of all men."—Kennedy's "Hindû Mythology."

The idea of Vishṇu is that of a divine Pervader, with enough of *strength* in himself to support the infused essence to grow and thrive. Vishṇu is the only member of the Tri-mûrti who, by infusing his essence into actual flesh and blood, made incarnate beings (Avatâras) for the salvation of the world in times of peril and danger. Thus Vishṇu displays "STRENGTH to support."

The third person of the Hindû Triad is S'iva (Heb. *Ieva* = *life*). He is generally called the Destroyer; but when we consider that death (among the Hindûs) is a change or passing into a *new existence*, we cannot give to S'iva the idea of annihilator.

S'iva Therefore he who destroys, causes beings to assume *new forms* of existence. Hence S'iva is the Bright or Lively One.

Sir M. Monier-Williams writes about S'iva in his book called "Hindûism" as "the eternally-blessed one, or causer of blessings—he is the eternal reproductive power of nature, perpetually restoring and reproducing itself after dissolution."

Thus S'iva, the third pillar of the Hindû Triad, may be said to possess the quality of "BEAUTY to adorn," *i.e.*, of re-creating in a higher or (more) beautiful form. Recreation in a lower and degraded form being punishment, not reward.

In connection with the Tri-mûrti I will add a free translation of what was written down in the Bânglâ tongue (for me) relating to the ceremony of initiation:—The chief

Brâhman sat on a brilliant throne in the E., dressed in a gorgeous flowing robe bespangled with stars, and holding a wand in his (right) hand. This was Brahmâ. The representative of Vishnu in the W.; the representative of S'iva, in the S. Both these Brâhmanas were dressed in flowing robes of (equally) gorgeous colours. A very remarkable undesigned coincidence! Sir William Jones refers to this ceremony in his works. The wealthy had the full ritual, but the poor as little as possible. The full ritual was (is) only used in Râjbati (hall or palace); never in Mandir (temple).

The doctrine of bhakti (salvation by faith) existed from the earliest ages, and this was fully explained and enlarged upon in the Bhagavad-gîtâ. Those who applied the principle of faith to the *dual* nature of the gods, divided themselves into two divisions, viz., Dakshinâc'ârins (right-hand worshippers) and Vâmâc'ârins (left-hand worshippers). The right-hand worshippers adopt the Purânas; the left-hand, the Upanishad and the Tantras. At the rites of the left-hand worshippers a great circle (c'akra) is drawn to symbolize *perfect equality* of worshippers. This usage is based on the verse, "Prâpte hi Bhairave c'akre sarve varṇā dvijottamāḥ Nivṛtite Bhairave c'akre sarve varṇāḥ prithak prithak."

[Translation by Sir M. Monier-Williams: On entering the circle of Bhairava, all castes are on an equality with the best of the twice-born; on leaving it, they are again separated into castes.]

The c'akra (circle) is then used as an emblem of *equality* of all castes, doubtless on the fact (practically and geometrically proved) that all lines drawn to the circumference from a certain point within the circle are equal to one another. This is tantamount to opening the rites of the Vâmâc'ârins on the centre.

Notice that the Brâhmanas used a *sacred word*: it is so sacred that none must hear it uttered. This word is Om or A-U-M. In the ordinances of Manu, we find that Brahman milked out, as it were, from the three Vedas, the letter A, the letter U, and the letter M, which form (by coalition) the triliteral monosyllabic word Om, together with three mysterious words Bhûr, Bhuvaḥ, S'var. The three letters A-U-M are pronounced Om, and it refers to Brahman (Self-existing Being) in his triple quality of creator, preserver, and destroyer. Iod, Hi, Vau, Hi also make a word, which was always communicated in a whisper or low voice. This holy name was (and is) always held in the highest veneration.

Lastly, the orientation of Hindû Temples¹ may be noticed. Sûrya (sun) and Vishnu (probably a form of the sun or penetrating solar ray) being popular personified deities, it therefore seems probable that the Hindû temples would be built with *Orientation* a true E. and W. direction (as some temples are). In fact, in some temples dedicated to Sûrya or Vishnu the sunlight is allowed to shine down into the interior of the temples through an opening or openings at the E. end. This orientation of temples is not new to Freemasons, therefore I shall not expatiate upon it.

SYNOPSIS OF LANDMARKS AMONG THE HINDUS.

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|---|---|
| 1. Prominence given to Sûrya, the Sun. | 10. Seizing the Brahmâc'arin's hand with the thumb. |
| 2. "The all-seeing eye." | 11. Reaching over the Brahmâc'arin's shoulders his heart. |
| 3. Girdle of Muñja grass, etc. | 12. "Into my will I take thy heart." |
| 4. Yajnopavîta | 13. "Observance of the Brahmâc'arya." |
| 5. Upanayana candidate "standing opposite the sun." | 14. Trikoṇa. |
| 6. Upanayana "walking thrice round." | 15. Brahmâ, Vishnu, and S'iva. |
| 7. Brahmâc'arin "asks alms." | 16. C'akra (equality). |
| 8. Gâyatrî imparted "Pâda by Pâda," etc. | 17. Staff (wooden). |
| 9. Binding on of Mekhalâ. | 18. "Dyed garments." |
| | 19. OM or AUM. |
| | 20. Orientation of Temple. |

Among the above are resemblances that may be traced: in some cases dim, in others clear and bold. These resemblances may have started from some *common institution* for distinguishing friends from foes as the human race increased; but when "no room" forced emigration, this institution was carried forward by a few brothers to their new home. In course of time *additions* or *bye-laws* were made. Hence the difference and resemblance.

¹ "In Rajputana, all temples dedicated to Bal-Siva, the vivifier, or 'Sun-god,' face the east."—Under "Temple" in Balfour's Cyclopædia of India.

BRO. DR. WYNN WESTCOTT, J.W., said: Worshipful Master and brethren, we cannot fail to recognise the attention and study which our Bro. Minos must have given to the Hindoo books and to the religions of India; and we must admire the ingenuity he has displayed in his parallel between the Masonic rites and the religious observances of the Brahmins. But we have already had more than one such series of resemblances brought to our notice—the last occasion being a very interesting, even if a fallible, attempt to reconcile the creators of Freemasonry with the Druses of the Lebanon. I felt it to be my unpleasant duty on that occasion to warn my brethren against being over sanguine in adopting such a suggestion of Masonic parentage; in regard to the present attempt at elucidation of the origin of our institution I feel that our task is still not completed, and that we must not commit ourselves to the belief that the mystery has been solved. The truth no doubt is, that let us compare the whole body of Masonry with any order or society, or cult or religion, that may be selected, there must be a considerable number of points of resemblance. The assemblies of any body of worshippers, or of the members of any society must meet in some place—hall or temple—which must have some furniture, and some decorations; there must be one, two, or three principal persons; who must wear certain distinctive marks or clothing; the hall or temple is almost always intended to be in a certain relation to the points of the compass; there must be an opening or preliminary business in every meeting, and a closing rite—benediction or vote of thanks; and even the request to deposit some offering on a suitable plate is not wholly unknown at other assemblies in England—besides at our initiations. I must not be understood to desire to discourage any investigations concerning any ceremony, faith, society or cult; but I have so often found that an earnest student of any one speciality is so apt on riding along a promising bye-path to find his study carry him away from a *prudent* conclusion, and like a horse to take the bit between its teeth and land its rider or master in an untenable and undesirable position, that a warning against *over* zeal should not be much out of place from a Brother who is no longer *over* young. Before constructing a parallel between Freemasonry as we see it now, and any truly ancient institution such as Brahmanism, we should be careful to seek for the resemblances to *those* points of Freemasonry which *may* be very old; and abstain from pointing out resemblances to any points whose introduction into the Masonic whole can be shewn to be due to that period which was the Revival, if not the birth of the institution in its present form: otherwise we are only shewing where the constructor or reconstructor of the 17th century got his material from, and we may be led to confuse cause and effect, original and copy. This is a point which students have before now omitted to notice, and so many a neatly conceived theory has been upset. The religions of India have been long a pleasing study to me, too sadly limited by want of leisure, but I should be glad to be allowed to make remarks on a few points in the lecture of Bro. Minos, and these I have received counsel upon from some learned Hindoo friends. Early in the lecture our Brother remarks “the prominence of the Sun in the Vedic *Triad* of gods arrests attention;” the parallel being between the “triad of gods” and the “three principal officers” of a Lodge. Now as a matter of fact there is no triad of gods alluded to in the Vedas. Brahmā, Vishnu, and Siva—he refers to as the members of this triad. Now Brahmā is not *even mentioned* in the Rig Veda, nor is Vishnu, and Siva is there only an inferior deity. These three deities only became supreme at a later date than the Vedas: in them the Creator is Hiranya Gharba. Later in the lecture indeed our Brother confesses that the Trimurti, or Trinity, is not mentioned in the Vedas: but whether or not this be so, there is in Europe itself also another Trinity of the ruling powers to whom the parallel might be similarly extended; and the millions who revere the Hindoo Trimurti are probably as numerous as those who view the Almighty powers from our Christian aspect; and yet these might by a Hindoo Masonic student be as naturally referred to, as the Great Prototypes of our Lodge rulers. No European of Hindoo experience places the Vedas as less than 1500 years old, and many are prepared to grant an unknown antiquity; but some astronomers have pointed out that there are allusions in the Vedas which might set back their primary conceptions to 25,000 years. I must point out that any arguments based on the Purnsha-sukta as evidence of great antiquity must be fallacious for this treatise is certainly post-Vedic; consult the evidences adduced by Dr. Muir, author of “Original Sanskrit Texts.” The Gayatri verse of prayer is addressed to the Sun as Savitri—a feminine word, a goddess—for the sun was symbolized as a Goddess Mother before it was symbolized as a Male God. The myth tells us that Savitri was the wife of Brahma,—the mother of the four Vedas, and of all the Dwija or twice-born ones of the three higher castes. Occultly speaking the word Gayatri is the Earth, Sky, and Heaven, the Bhur, Bhuvah, and Svar, or Universal Ether-akasa before its differentiation. Manu, to whom the laws are attributed, is no *mythical* sage—the title means “Thinking Man,” from the verb “Man”—to think: Manu is a *symbolic* sage. As to Siva, the so-called Destroyer, the word “siva” is also an adjective meaning “prosperous,” and I fail to trace any relation with the Hebrew word CHIH pronounced Chiah, meaning Life, derived indeed from the root HVH, “he was:” Eve is CHVH from the same root. Bro. Minos calls Bhakti,—salvation by faith; a reference to the Bhagavat Gita shows us chapter xii. is named Bhakti, which no doubt has a meaning “faith,” but let there be no mistake, no Hindoo would assent to the dogma that any man can be saved or justified by what Christians call justification by faith, that is assent to a doctrine. The chapter on Bhakti Yoga teaches the benefit of *serving* Krishna who is there the teacher from a faith in him, a distinction to the Karma Yoga of chapter iii. which is justification by works for the works sake: but in both cases the *work* is the essence of the ethical standard. In the 3rd chapter we read “Perform thou that which thou hast to do, at all times, unmindful of the result, for the man who doeth that which he hath to do, without affection, obtaineth the Supreme:” this is justification by works. From chapter xii. entitled Bhakti Yoga, are taken these aphorisms. “Those who *serve* me with constant zeal, and are induced with a steady faith are esteemed the best devoted,” “those whose minds are attached to my invisible nature, have the *greater labour* to encounter;” “by performing *works* for me, thou shalt attain perfection.” To the Hindoo, faith without works is in vain. One last remark and I have done, and this refers to the mystic word, the M.M.’s word is said to be lost, or at any rate is not expressed, and a substitute word is pronounced. There is here a true parallel between this sacred word and mystic AVM of the Hindoos; the high initiates of India avoid the use of the AVM in conversation, asserting that its pronunciation has positive effects, and that these vary with the mode of pronunciation and with the accents, and that it cannot be used without some effect, and hence should be not used at all unless by an adept who is familiar with the correct mode and with its several powers and uses. The Rabbis of the Hebrew Kabbala claimed the same serious properties for their sacred Tetragrammaton; and so great an impression have their doctrines left on Jewish customs that the modern Jews have lost the real pronunciation of the word, and when a Jew comes to the word in reading the sacred scrolls he pauses and substitutes the word “Adonai,” which means “Lord.”

BRO. W. H. RYLANDS said: The paper we have heard this evening follows so closely on the lines of that read by Bro. Simpson on 24th June, 1890, that the remarks then made equally apply. They will be found in our *Transactions*, vol. iii., p. 98. In the present paper, however, more information has been collected, bearing on the ceremony of investiture, and we must, I think, congratulate ourselves on having placed before the Lodge these curious and interesting items of information. They add to our store of knowledge about ceremonies which are always of value in tracing ancient ideas of initiation. That any portion of the garments or the sacred cord with which the Brahman is invested has any connexion whatever with the apron or collar worn by the Freemasons, I do not for a moment believe. The Masonic apron, as we have it now, is, I consider, the descendant of the purely operative apron. It was and is a very important portion of clothing for working purposes, but I doubt if it carried with it any symbolism whatever, more than the very practical and perhaps prosaic fact that a man put it on as a Mason, and did not wear it until he was one. If this idea be correct, it necessarily follows that any symbolism now attached to the Masonic apron is of later introduction. Also if that symbolism agrees in part with a symbolism found connected with some other garment belonging to another ancient system, it is no proof whatever of derivation, but only shows either a similarity or adaptation of ideas. It appears to me that the materials, colours, etc., of the garments, cords, staffs, and other portions of the equipment of the Brahmans and the other divisions, are simply such differences as would be naturally insisted upon as distinctive marks. These classes are, it must be remembered, divisions of a caste system and not progressive degrees. A certain amount of symbolism, it may be, was a guide in the choice of the materials, colour, etc., of their garments; it is, however, worthy of note that the materials seem to have been chosen with regard, to some extent at least, to the quality and quantity of light or hard usage they might be expected to undergo. My former remarks on the sacred cord of the Brahman brought forth a reply from Bro. Westcott, which appeared in the *Transactions* (vol. iii., p. 100). He appears to have misunderstood my suggestion. I do not for a moment expect to find in such cases of symbolism all the peculiar, and in nature, necessary physiological stages, etc., of a birth. Even if they are not followed to the letter in the symbolical new birth it does not invalidate my argument. Many of the leading points are found in the investiture of a Brahman. It is called a new birth. The father and mother are present—not real ones, it is true, one of them is a priest, and the other a book. The boy has to be tied to his symbolical mother, the Vedas, just as in the corresponding (in some particulars) ceremony of marriage, where the two are tied together. The child before his birth is tied to its mother by a cord, and by this means it receives its life, etc. It seems to me only natural that it should appear in the ceremony, playing, as it does, such an important and necessary part in both the real and symbolical second birth. Nevertheless, mine is only a theory, and I must hold to it until it is destroyed by conclusive argument, or what would be better still, a distinct statement from one of the older sacred books of the East, which would contradict it.

BRO. HURRYCHUND CHINTAMON said: The paper of Bro. Rev. Minos read to-night by our brother Secretary is indeed very interesting, and on careful perusal of the same again I find that he seems to have not only devoted much of his time and attention to the study of the subject, but has gained thorough insight into the Aryan Scriptures by personal inquiry at a place considered to be one of the most sacred places of pilgrimage in India. It is indeed very creditable to him to admit the science of Freemasonry to be Aryan. Mythologically speaking, the details of ceremonies of *Upanayan* among the Aryans are on the whole correct, and establish the truth that our Freemasonry institution is a part and parcel of the Brahminical *yagnopavita* ceremony in another form with certain modifications. It is nothing but a moral institution for the divine service and rites designated by certain symbols allegorically illustrating theology or the philosophy of religion by fables and parables, the favorite methods of communicating instruction adopted at all times and in all countries. The mystical intention is called the moral. The only marked difference between Brahminical *upanayan* and Freemasonry is that the former is performed publicly when a boy attains a certain age without any test or vow before initiation, and the latter only after the age of twenty-one, and at a secret meeting of free and accepted masons. So really speaking both institutions, though similar in their object and rites, are different to one another in point of imparting knowledge and granting privileges to all.

After a few words each from Bros. PURDON CLARKE and C. J. BALL, Bro. GOULD moved and Bro. WESTCOTT seconded a hearty vote of thanks to Bro. Minos for his interesting paper, which was duly put and carried.

ADDENDUM.

The custom which Bro. Minos refers to in Bāṅglā (Bengal?) when a wealthy person is being initiated, and three robed persons sit in the E., W., and S., may, perhaps, be traced back to the period of the *Satapatha Brāhmaṇa*. At least there was an arrangement at that time, from which the form at the present day may have been developed. Since writing the paper on *Brahminical Initiation* I have worked out more particularly the details of the temple, or building, in which the ceremony took place. There appears to have been two temples, which formed one; and the one I shall partly describe had in it, besides the altar, three fires. That in the east was called the Ahavaniya,—I have not yet learned the meaning of this word, but it was the principal one. In the west was the Gārhapatya fire; from the first part of the word I take this to refer to the "house." In the south was the Dakshināgni fire; the name here meaning "South Fire." These fires might possibly be looked upon as "three lights," but the *Brāhmaṇa* does not allude to them in this character. There were seats in this temple. The officiating Brāhmaṇ had his seat close to the Ahavaniya fire, that is in the east. At the Gārhapatya fire was the seat of the sacrificer's wife—the sacrificer is here the person being initiated—I take it that the wife sat there because it represented the "Household Fire." There is no seat indicated at the Dakshināgni. It is a long time since the date of the *Satapatha Brāhmaṇa*, some centuries at least B.C. Many changes have taken place since then in the Brahminical system, and the development in the initiation rite to what Bro. Minos describes as the custom of the present day would be easily accounted for. Supposing this to have been the case, the origin would not be connected with the Triad of Brahma, Vishnu, and Siva, these forming the Trimurti—which is modern. Siva did not exist in the Hindu Pantheon at the time of the *Brāhmaṇas*. Still, this does not seem to me to detract from the value, in a Masonic sense, belonging to the information on this subject which Bro. Minos has brought forward.

There is another point in Bro. Minos' paper which interests me, it is the *chakra*, or circle, within which all caste distinction ceases. The form in which it is described is new to me, but at the same time I can add a counterpart to it existing in India. At Puri,—better known as “Juggernaut,”—within the boundary of the city, (the boundary may be looked upon as the *chakra*, or circle,) no caste exists. Pilgrims, no matter how high their caste, are on a level with the Sudras as soon as they pass within the sacred limits of the town. I possess some of the rice cooked in the kitchen of the temple, and I am told that a Brahmin would eat it out of my hand. Those who are familiar with Brahminical rules about food will understand what a wonderful exception this is to the usual caste notions. I feel no doubt but this rule at Puri, and the rite described by Bro. Minos, are connected in some way.

Since writing the above I have found a reference to the circle. It is in the *Indo-Aryans*, by Dr. Rajendralala Mitra, in which he gives a chapter on “Spirituous Drinks in Ancient India.” As I expected, it belongs to the Tantric or S'ákta worship, which is essentially secret, and far from being respectable. This learned author says that “the Kaulas, who are the most ardent followers of the S'ákta Tantras, celebrate their rites at midnight in a closed room, where they sit in a circle round a jar of country arrack, one or more young women of a lewd character being in the company.” Vol. i., p. 405. They drink until they are helplessly drunk. “In such circles [*Bhairav' i-Chakra*] Kaulas of all castes are admissible, for, say the Tantras, when once in the mystic circle all castes are superior to Brahmins, though on coming out of it they revert to their former ranks in civil society,” *ibid.* “The Tantras inculcate absolute secrecy in its performance, and disclosure is condemned as calculated to frustrate all its merits and prove highly disreputable,” *ibid.* Whether the secrecy which is preserved in these rites is due to their mystic character, or to what is disreputable in them, would be a very interesting point to determine; but unfortunately our knowledge on the subject is as yet very far from being complete. We do know that this Tantric worship, or S'ákta puja, is intimately related to the *chakra*, or circle, as a symbol, and that the signification ascribed to it, as well as the rites which are performed, are better to be left untold. I believe that the Tantric system is also modern, and belongs to the Pauranic period, which may be roughly put as from the sixth to the ninth century.

Bro. Minos refers to the orientation [to the east of Hindu Temples as being “probable.” I can assure him that such is the rule, as laid down in the *Silpa-sastras*; but it is not always carried out. I hope to give the authority for this when I produce the paper on the *Orientation of Temples*.—W. SIMPSON, P.M.

In replying to the criticisms on my paper I will adopt the following plan: 1stly, thank the brethren; 2ndly, give an answer to the few points touched upon; 3rdly, supply further particulars on one or two landmarks.

Firstly, in expressing my acknowledgments to the brethren and especially to those who took part in the discussion, I confess I was most agreeably surprised in finding a Bráhmaṇ. Bro. Hurrychund Chintamon's remarks are valuable, for he spoke from *experience* of Upanayana. Judging from his knowledge of the English tongue, I would say he knows as much, if not more, of Sanskrit. To know the Hindús, to understand their past and present writings, to fathom the depth of their heart and soul, we must *know* and *study* Sanskrit literature. Without such knowledge one is apt to be misled by the *verbal* statements of Hindús. I recognise the friendly tone of the remarks of Bro. Dr. Wynn Westcott and of Bro. W. H. Rylands.

Secondly, in replying to the criticisms, I am bound to point out that Bro. Westcott's assertions *re* Vedic Triad are distinctly at variance with those of Vedic students. Sir M. Monier-Williams in “Hinduism,” asks the question “To what deities, then, did the Vedic poets address their prayers and hymns?” After discussing the question on pages 21 to 24, he arrives at the conclusion, “These three, Indra, Agni, and Sūrya constitute the Vedic triad of gods.” In Wilkins' “Hindu Mythology,” I find “Yāska, (probably the oldest commentator on the Vedas) gives the following classification of the Vedic gods:—‘There are three deities, according to the exponents of the Vedas: Agni, whose place is on the earth; Vāyu or Indra, whose place is in the air; and Sūrya, whose place is in the sky. These deities receive severally many appellations, in consequence of their greatness or of the diversity of their functions.’”

Agni, the god of fire, is one of the deities of the Vedas. With the exception of Indra, more hymns are addressed to him than to any other deity.

“Bright, seven-rayed god, how manifold thy shapes
Revealed to us thy votaries: now we see thee
With body all of gold; and radiant hair
Flaming from three terrific heads, and mouths,
Whose burning jaws and teeth devour all things.
Now with a thousand glowing horns, and now
Flashing thy lustre from a thousand eyes,
Thou'rt borne towards us in a golden chariot,
Impelled by winds, and drawn by ruddy steeds,
Marking thy car's destructive course with blackness.”
&c., &c., &c.,

Sir M. Monier-Williams “Indian Wisdom.”

Sūrya and (or) Savitri are two names by which the sun is spoken of in the Vedas. Savitri is the name of the sun when *invisible*; whilst Sūrya, when the sun is *visible* in his full burning glory. Although the Vedic hymns in which Sūrya and (or) Savitri is invoked are not very many, yet his worship was most common in the Vedic days, and continues to the present time. It is to *him* the Gāyatri—the most sacred text of the Vedas—is addressed at his rising or appearance in the horizon by *every* devout Bráhmaṇ.

Indra, judging from the number of hymns addressed to him in the Vedas, was the *most popular* deity. In the Vedic epoch Indra was far more popular than he is in modern days: Indra is now chief of the inferior deities.

¹ Dr. Muir's “Original Sanskrit Texts.”

"Come, Indra, come, thou much invoked,
Our potent hymn thy steeds has yoked.
Friend, Indra, from the sky descend,
Thy course propitious hither bend.
But Indra, tho' of us thou thinkest,
And our libations gladly drinkest,
We, mortal men, can only share
A humble portion of thy care."
 &c., &c., &c.

Dr. Muir's "Original Sanskrit Texts."

Thus, then, the *Vedic Triad* consists of Agni, Sûrya, and Indra. These three by continual and persevering sacrifices gained the superiority of the rest of the Vedic gods. I have not confounded the *Vedic Triad* with the *Trimûrti* (Purânîc Triad). They are certainly different.

The word *heve* or *heva* equally signifies the *life*, and a *serpent*. St. Clement of Alexandria, states that the word *heva*, which is known to mean *life* also means a *serpent*. On this double meaning of the word, the metamorphosis of Cadmus and Hermione into serpents is grounded. When Moses lifted up a brazen serpent in the wilderness, the children of Israel knew and understood that it was a symbol of life. Siva (of the Purânîc Triad) is generally depicted with serpents (cobras) coiled round his head and body. Hence the relation between *Siva* and Heb. *Heva*.

My guarded words *re* the Yajnopavita and the Mekhalâ suggest but do not *establish* the parallelism. Does Bro. Rylands mean to say the Brâhman *never* wears something like an "operative apron" to keep himself unspotted from the blood of the he-goat sacrificed? I have seen repeatedly the "operative apron" so used in pâdhaballi (sacrifice of he-goat).

The points noticed by me are *prominent* points among the Hindûs. They cannot be *fortuitous* re Freemasonry; to say the least, they point to some common parent of Brâhmanism and Freemasonry.

Thirdly, I will take this opportunity to add one or two things that have arrested my attention since writing my paper.

i. The word Freemason is a compound word. Free (Ger. *frei*) is generally understood among philologists to be connected with (not derived from) the Sanskrit *pri* = to love, delight, and to have designated originally the *relatives* (dear ones) of the head of the family, as distinguished from the *slaves*. Again, the Persian *var* or *vara* = enclosure, may be connected with the English "Free." The etymology of "Mason" is not very clear; it may be connected (not derived) from Persian *mazon* = sorcerer.

Hence Freemason by the Aryan or Indo-European family is (or may be) connected with "dear ones" or "exclusive men of science and art, i.e. sorcerer."

ii. *On* was the name of the deity worshipped by the Egyptians; the sun was adored as his representative. The Egyptians believed *On* to be the *living and eternal God*, and the fountain of all light and life. St. John, in Rev. i., 4, uses this word, "ho On, kai ho en, kai ho erchomenos," which is translated in the authorised and revised versions by "Him which is, and which was, and which is to come."

In conclusion, just a line or two as to Bânglâ. This word refers to the language of Bengal and not to the division of land which is Bengal or Bangal. My best thanks are due to Bro. W. Simpson: I shall look forward to his paper on the Orientation of Temples.—P. J. OLIVER MINOS.

UNIDENTIFIED OR MISSING MSS.

By BRO. Wm. J. HUGHAN, P.G.D.



WHILST we have every reason to be gratified at the numerous discoveries which have followed, or resulted from, the well directed researches of Masonic students of late years, there are still several copies of the "*Old Charges of British Free-Masons*," once known and referred to, which have so far eluded detection. I do not think it likely that they have been wilfully destroyed, especially the "Wilson" and "York" scrolls which are missing, and yet we seem no nearer to their discovery than we were years ago.

It is quite possible that the list of *eleven* "Missing Versions," noted by Bro. Gould in his valuable Commentary to the "Regius MS.," may eventually be reduced to *nine* or less, by its being found that Nos. 60 and 61 are one and the same MS., and so also in respect to another couple which might be enumerated. At present, however, I fear to indicate much in such a direction, because the evidence is at times conflicting and invariably puzzling; though the two noted seem to be fairly identified as the "York MS. No. 3," of A.D. 1630, quoted by Hargrove in 1818.

For the sake of regularity and uniformity of treatment, as far as possible, I shall follow Bro. Gould's arrangement of the MSS., as it does not appear to me that any improvement can be made therein. The table is given in Volume I. of the "Antiquarian Reprints."

52. "MELROSE No. 1," A.D. 1580, *circa*.

The "Melrose MS., No. 2," was transcribed¹ by Andro Mein, in December, 1674, from

¹ It was in turn copied in the year 1762, and was then entitled "the old Rights of the Lodge," No. 3 being also preserved. No. 2 is given by me in *Masonic Magazine*, Jan., 1880, from an exact copy kindly made by Bro. W. Frederick Vornon, (C.C. 2076), of Kelso, Scotland.

a document having a certificate attached, or added to the original, of the year 1581, and which was likewise copied by the Scribe. The latter was an acknowledgment that "Robert Winseter hath lafully done his dutie to the science of Masonrie," and was attested by the subscription and mark of "John Wincester, his Master frie mason." The scroll No. 1 may, therefore, be accepted of the year 1580 *circa*, the text by reason of certain peculiarities being of importance when that period is thus fairly fixed. Its allusion to the "priviledge of y^e compass, square, levell, and y^e plum-rule" being kept by "frie-masons" from the knowledge of "Loses" (or "Cowans") is a valuable and unique reading of its kind; and moreover the custody of the 2nd MS. of 1674 being in Lodge hands, from then to now, is a most satisfactory indication of its genuineness as well as authenticity.

Whether the original will be traced or not it is impossible to decide, but apparently we have preserved what may be assumed to be an accurate copy, made in the year 1674 by a member of the old Melrose Lodge.

53. DR. PLOT'S MS. 17th Century.

The testimony of Dr. Plot, in his *Natural History of Staffordshire*, 1686, as to the character of the Craft in his day is of considerable value and interest. The whole of the four paragraphs in that work concerning the "Society of Freemasons" may be found in my *Masonic Register*, 1878 (pp. 11-12), and the portion respecting "the *parchment volum* they have amongst them containing the *History and Rules* of the craft of *Masonry*" is given in Bro. Gould's *History*, chapter 2.

I admit with Bro. Gould that "no existing MS. agrees exactly with these references or extracts" cited or made by Dr. Plot, but in the event of the paragraph being simply written from memory, or as the result of conversations with one or more members of the Lodges in question, it seems to me scarcely desirable to accord to the sketch the same amount of credence as if Plot had carefully transcribed the account direct from the scroll itself. This evidently he did not do, and neither was he inclined to accept the statements as correct, for though one of the most credulous of men himself, Dr. Plot sought to ridicule the pretensions of the "Compiler" of the volume as a Historian of the Craft of Masonry.

Though not *exactly* as the text of Dr. Plot, in relation to a few minor matters, the "*William Watson, MS.*" lately discovered, is, beyond question, a representative or successor of the scroll that was seen by the Historian of Staffordshire. It is the only document that refers to the

"Charges seen and perused by our late Sovereigne Lord King Henry y^e Sixth and y^e Lords of y^e Honourable Councell, and they have allowed them well and said they were right good and reasonable to be holden,"

and until I detected this important reading,¹ Dr. Plot's statement was wholly unconfirmed by any of the "Old Charges" extant. The value of this, the latest MS. traced, is thus much beyond the usual, and well merits reproduction in facsimile, at an early date, for the series of "Masonic Reprints" of Lodge No. 2076.

I am glad to find that Bro. G. W. Speth² endorses my estimate of the "William Watson MS." So also does Dr. Begemann, who writes me that it must be a "separate family to itself."

Dr. Plot speaks of Freemasonry being "brought into *England* by *St. Amphibal*, and first communicated to *St. Alban*, who set down the *Charges*," &c. The scroll he quotes from certainly termed Edwyn the *youngest* son of Athelstan, and one or two trivial differences are apparent, but the paragraph (No. 85) winds up with the declaration

"It is also there declared that these *charges* and *manners* were after perused and approved by King *Hen. 6*, and his *Council*, both as to *Masters* and *Fellows* of this right worshipfull *Craft*,"

the scroll and the "William Watson MS." being practically the same document.

54. DR. ANDERSON'S MSS.

I refer to the MSS. supposed to have been quoted by Dr. Anderson in his *Books of Constitutions*, 1723 and 1738, in my introduction to the Reprint³ of the latter rare volume, and therefore suggest now that these views on the subject may be taken as read. The misfortune is that the "Father of Masonic History" was not noted for his accuracy in making extracts, hence the singular and almost impossible excerpts he furnishes from copies of the "Old Charges," may be wholly fanciful in respect to all their peculiarities.

55. THE "BAKER MS."

Dr. Rawlinson made a transcript of "an old MS.," entitled "The Freemasons' Constitutions," which was once in his possession, but has not since been identified.⁴ To the copy

¹ "*Freemason*," January, 1891.

² "*Freemason*," February 7th, 1891.

³ *Antiquarian Reprints* of Lodge No. 2076, Vol. VII.

⁴ "*Rawlinson MS.*," *Mas. Mag.*, September, 1876.

(which he wrote about A.D. 1730) he has attached a note respecting the "Roll or Book" mentioned in the original, which was to be "read and plainly recited, when a man was to be made a Free Mason," as follows:—

"One of these rolls I have seen in the possession of Mr. Baker, a carpenter in Moorfields."

I gather from this that the document he copied from was not in the form of a Roll, hence the reference. Bro. Speth has shown the fallacy of connecting this possibly missing MS. with the "Matthew Cooke MS.," in his able introduction to Vol. II. of our Reprints, so I need not now allude to that error as to identification suggested by Herr Findel.

As respects the "Baker MS." it may be, and probably is, one of the Rolls at present known and preserved by Lodges or in Grand Lodge or other libraries; so that here again we may fairly omit the No. 55 from the series of Missing MSS., especially as nothing is known of its text.

56. THE "LANGLEY MS."

Bro. Gould styles Batty Langley "a prolific writer," and was the first to detect or make known the references of a masonic character in the 3rd edition of the *Builders' Compleat Assistant* of 1738, by that author. Only that edition is available in the British Museum, but I was fortunately able to secure the 2nd edition for the library of Grand Lodge. Bro. Gould and I would like to know the date of the original issue of that work. It will be found (by comparing the particulars supplied by Langley with several of the MSS. which might have been known to him, and which are still preserved) that there is no reason to suppose that he had consulted a text at present missing, for there are several that could easily be utilized to furnish a sketch of the early History of the Craft, similar to that given by him. Dr. Anderson, in 1723, was also able to aid considerably in that direction, similar statements being found in his *Book of Constitutions* of that year.

I have copied the annexed from the 2nd edition, which is not dated, and it is to be hoped, ere long, we shall know if it agrees with the first issue.

"The Builders' Compleat Assistant, or a Library of Arts and Sciences, &c., &c., by B. Langley, 2nd edit. (London: Printed for Richard Ware, at the Bible and Sun, on Ludgate Hill)."

Part 2, Vol. i. "of Geometry," (p. 61.) introduces the six Lectures by a dissertation beginning with the declaration that Geometry "is the Basis or Foundation of all Trade, and on which all Arts depend," and then follows a historical sketch, abbreviated (and slightly altered) from a copy of the "Old Charges" relating to Geometry, as follows:—

"This Art was first invented by JABAL the Son of LAMECH and ADAH, by whom the first House with Stones and Trees were built."

"JABAL was also the first that wrote on this subject, and which he performed with his Brethren, JUBAL, TUBAL CAIN, and NAAMAH, who together wrote on two Columns the Arts of *Geometry, Musick, working on Brass and Weaving*, which were found (after the flood of Noah) by HERMARINES, a Descendant from Noah, who was afterwards called HERMES, the father of Wisdom, and who taught those Sciences to other Men. So that in a short time the Science of *Geometry* became known to many, and even to those of the highest Rank, for the mighty NIMROD, King of *Babylon* understood *Geometry*, and was not only a Mason himself, but caused others to be taught *Masonry*, many of whom he sent to build the city of *Nineve* and other cities in the *East*. ABRAHAM was also a Geometer, and when he went into *Egypt*, he taught EUCLID, the then most worthy Geometrician in the World, the Science of *Geometry*, to whom the whole World is now largely indebted for his unparalleled Elements of *Geometry*. HIRAM, the chief Conductor of the Temple of *Solomon*, was also an excellent Geometer, as was GRECUS, a curious Mason who worked at the Temple, and who afterwards taught the Science of *Masonry* in *France*."

"ENGLAND was entirely unacquainted with this noble Science until the time of ST. ALBAN, when *Masonry* was then established, and *Geometry* was taught to most Workmen concerned in Building; but as soon after, this Kingdom was frequently invaded, and nothing but Troubles and Confusion reign'd all the Land over; this noble Science was disregarded until ATHELSTAN, a worthy King of *England*, suppressed those Tumults, and brought the Land into Peace; when *Geometry* and *Masonry* were re-established, and great Numbers of Abbys and other stately Buildings were erected in this Kingdom. EDWIN, the Son of ATHELSTAN, was also a great Lover of *Geometry*, and used to read Lectures thereof to Masons. He also obtained from his Father a Charter to hold an Assembly, where they would, within the Realm, once in every year, and himself held the first at *York*, where he made Masons; so from hence it is, that Masons to this day have a Grand Meeting and Feast, once in every year."

57 and 58. THE "MORGAN AND DERMOTT MSS."

At the "Ancient" Grand Lodge held on December 6th, 1752, Bro. Laurence Dermott, the Grand Secretary, enquired if there were any more MSS. to be delivered to him, and received the reply that "Mr. Morgan had a roll of parchment of prodigious length which contained historical matters relative to the ancient Craft, which parchment they did suppose he had taken abroad with him." Nothing is said beyond this, so it is impossible to identify the document. It may, however, be the "Scarborough MS." No. 29,¹ now belonging to the Grand Lodge of Canada, or there are a few Rolls of exceptional length, that might furnish the one which the first Grand Sec. of the "Ancients" (Mr. Morgan) had in his possession in

¹ *Masonic Magazine*, September, 1879. Also facsimile of the Roll; No. 434 Catalogue (*Library No.* 2076.)

1752. The loss of the Roll did not seem to affect Bro. Dermott very much, as he produced "a very old manuscript, written or copied by one Bramhall of Canterbury, in the reign of King Henry the Seventh, which was presented to Bro. Dermott—in 1748—by one of the descendants of the writer."¹ It is much to be regretted that all trace of this document has been lost, especially as it is declared to contain "the whole matter in the fore-mentioned, as well as other matters not in that parchment."

59. THE "WILSON MS."

When our lamented Bro. Woodford announced the discovery of one of the "Old Charges," which he believed was the "Wilson MS.,"² noted in the "Manifesto of the Lodge of Antiquity" of A.D. 1778,³ and by Bro. William Preston in his "Illustrations of Masonry," there was no lack of rejoicing and congratulation. The visit, however, of our esteemed Secretary, early in 1888, to the "Fenwick Collection" of MSS. at Cheltenham, put an end to all our fancies in that direction,⁴ the Nos. 4 and 5, now known as "Phillipps MS. 1 and 2," being neither the "Wilson MS." in question, nor apparently any other document hitherto noted Masonically. It seems that No. 1 was bought from Mr. John Cochran, a London bookseller, in 1829, No. 416 in his Catalogue,⁵ whereas the "Wilson MS. No. 2," with others, was sold in June, 1843, by Thorpe, to Sir Thomas Phillipps. I am now on the look out for one of the catalogues containing particulars of this collection for sale, and shall be glad if members of the "Quatuor Coronati" will do me the favour to search in like manner, and report if successful.

The MS. now under consideration is said to have been "in the hands of Mr. Wilson of Broomhead, near Sheffield, Yorkshire, written in the reign of King Henry VIII.," and I still hope for its recognition.

60. "YORK MS., No. 3." A.D. 1630.

61. "HARGROVE'S MS." Quoted in 1818.

The "York MS. No. 3," of the year 1630, is one of the *six* owned by the "Grand Lodge of all England" (York), and duly recorded in an inventory of its effects, A.D. 1779. The remaining five are now safely secured amongst the treasures of the extinct Grand Lodge, so carefully preserved by the "York Lodge," No. 236.⁶ No. 60, as above, however, has been lost sight of for many years, but Hargrove in his "History of the ancient city of York," A.D. 1818,⁷ quotes from a MS. as "from the ancient records of the fraternity," which excerpt does not precisely agree with any codex known. Mr. Hargrove was friendly with Bro. Blanchard, the last Grand Secretary of the York Grand Lodge, and derived his information as to the Craft from that official, so I think it likely he quoted from this missing MS. as follows. This extract may yet lead to its detection, hence I have transcribed it.

"From the ancient records of the fraternity."

"When the ancient Mysterie of Masonrie had been depressed in England by reason of great wars through diverse nations, then Athelstan, our worthye King did bring the land to rest and peace. And though the ancient records of the Brotherhood were manye of them destroyed or lost, yet did the Craft a great Protector find, in the Royal Edwin: who being teached masonrie and taking upon him the charges of a Maister, was full of practice, and for the love he bare it, caused a charter to be issued, with a commission to hould every yeare an assembly where they would, within the Realme of England, and to correct within themselves statutes and trespasses done within the Crafts. And he held an Assembly at York and made Masons, and gave them their Charges, and taught them the manners of Masons, and commanded that rule to be holden ever after, and made ordinances that it should be ruled from Kings to Kings.

And when this Assembly was gathered together, they made a cry, that all Masons both Old and Young, that had any Writeinge or understanding of the Charges that were before in the land, or in any other land, that they should bring them forth; and when they were secured and examined there was found some in French, some in Greek, some in English, and some in other languages: and he commanded a booke thereof to be made, and that it should be read and told when any Mason should be made and to give his Charge; and from that time to this, Masons have kept and observed that form," &c.

62. "MASONS' CO. MS."

All we know of this document is that in the *Edinburgh Review* for 1839⁸ it is stated by Sir Francis Palgrave that the inventory of the contents of the chest belonging to the above Company "not very long since" made mention of "a book wrote on parchment, and bound or sticht in parchment, containing an 113 annals of the antiquity, rise, and progress of the art and mystery of Masonry." In 1839, unfortunately, it is stated "But this document is now not to be found." The description of the Scroll does not quite fit any known MS.;

¹ Gould, chap. 2. Also Records of that Grand Lodge.

² Published in *Mas. Mag.*, 1876, and Bro. Kenning's *Arch. Lib.*, 1879. (No. 1085, *Q.C. Catalogue*, 2076.)

³ Hughan's *Masonic Sketches and Reprints*, 1871, pp. 102-8 (No. 330, *Catalogue*).

⁴ *Transactions*, vol. i., p. 127.

⁵ *Q.C. Catalogue*, No. 680.

⁶ Hughan's *Old Charges*, 1872, (*Catalogue* No. 239,) and Bro. Gould's *History*, chap. 2.

⁷ Vol. ii., pp. 475-480.

⁸ Vol. lxix., April, p. 103.

and the "113 annals" is a singular way of estimating its character. I have often wondered if the Inventory was correctly described by Sir Francis Palgrave, and wish much his statement was tested by reference to the Records of the Company.

I trust that this brief sketch of the present state of the enquiry relative to the "Missing and Unidentified MSS," will lead to renewed activity, and eventually to the discovery or recognition of one or more of these possibly important documents.

OUR PORTRAITS.

THE portraits for this year will be:—Frontispiece with No. I., vol. iv., The W.M. for the year, Bro. W. M. Bywater, P.G.S.B., a short Biography of whom is given in *Ars Quatuor Coronatorum*, vol. I., p. 9., and a slightly more detailed account of his Masonic career will be found in III., 182. No. 2 will contain the portrait of Bro. R. F. Gould, P.M. and Founder, P.G.D.; and No. 3, that of Bro. W. J. Hughan, Founder, P.G.D. Of both these Brothers short biographical notes will be found in *Ars Quatuor Coronatorum*, p. i.

A CURIOUS MASONIC APRON.

BY BRO. D. R. CLARK, M.A., F.S.A., SCOT.



THE apron which is herewith reproduced by collotype process, from a photograph, belongs to Mr. William Gillies, a Glasgow solicitor, who got it from his grandmother, at her death, twenty years ago. It had been in her possession for nearly fifty years previously, having been given originally to her husband by a Freemason in Cork "for services rendered to him." At that time it was reputed to be old, and of considerable value on that account, tradition dating it back somewhere about 130 years ago. Tradition in these matters, is however, not very reliable, and the only certain thing in regard to the age was the fact that it had been in the possession of Mr. Gillies and his family during the last seventy years.

The apron is 32 inches long by 29 inches wide. The material is linen, embroidered with silk of different colours, by a process called tambouring. A relation of mine, who is technically acquainted with this kind of embroidery, told me after carefully examining the apron, that it could not be more than probably 60 or 70 years old, as the style of work proved that. This doubt as to the traditional age of the apron caused me to examine it more carefully, and to endeavour if possible, to discover from the symbols, whether thereby the age could be established. I noticed that just under the coffin at the bottom of the apron, there was embroidered in white silk "No. 22," and under the flap above, I found the initials "H.McM," and reversed "McM.H." which indicated the name of the first owner. The "No. 22" showed that the apron originated in the North of Ireland, as on the Roll of the Grand Lodge of Ireland, "No. 22" is the Lodge "Truth," of Belfast, erected in the year 1817. Some of my masonic brethren were puzzled by many of the symbols, especially the embroidered jewel, between the Cock and Cross Keys, with the motto "We stop at Philippi." This "Order of Philippi" is said to have been invented circa 1812, by Finch, a masonic impostor; so that from these proofs I think it can be clearly established that the apron had its origin in the North of Ireland soon after the year 1817.

Regarding the symbols; the compass, square, and arc on the flap, is worn as a jewel in Scotland, by a Past Master, in Ireland it denoted a Prov. G.M. The other symbols are pretty clearly indicated in the reproduction, but I shall notice some of them. To the right is the Ark and Dove, Noah's hand coming out of the window. Beneath that is the ladder with three steps. Lower, we have the Scaffold, Level, and a Cross tied with a knot. Brother W. J. Hughan is inclined to refer the latter to the "Union Bands" as worked in Ireland, Scotland, and England early in this century. The Bridge, he thinks, has reference to the 16th degree of the French Rite, L.D.P.—"Liberty of Passage"—in Royal Arch of Enoch; but I think, it may more probably allude to the crossing of the Bridge in the "Knights of the East and West." The Rod and Serpent refer to the working of the veils, as still practised in Scotland and Ireland in the Royal Arch, as also do the three figures S. M. A. beside the Rainbow and the Pot of Manna at the left hand top corner, which in the early part of this century appear to have been commonly employed in the same connection. Brother Hughan has A. M. S. in this order on a copy of the Royal Arch Seal, belonging

to Nelson Lodge, No. 13, Newry, Ireland; and he considers that they mean, "Adam, Moses, Solomon." The central figure, M., I think appears to hold up his hands, which would be quite appropriate for Moses. Brother W. H. Rylands believes that these letters S. M. A. stand for Shadrach, Meshech, and Abednego, the "Three Master Masons from Babylon," in *R.A. Ritual*. The degrees of Royal Arch, Ark Mariners, and K.T. (Cock, Lamb, Lights on Triangle, etc.) are clearly depicted. The jewel "In hoc signo vinces," belongs to the Red Cross of Constantine and has sometimes been employed by the K. T.

The position of the Master and his Wardens, forming a triangle, is worthy of attention, as are also the two tables of stone; and scarcely distinguishable in the reproduction, on the other side of the central figure, are the Hebrew characters יְהוָה (Tetragrammaton).

The ornamentation on the two pillars deserves more than a passing notice, but space forbids any further reference to this very curious old Masonic relic, which I trust may interest the brethren generally.

REVIEW.

A RAVEN'S SKETCH OF FREEMASONRY AT BOTTOMS, EASTWOOD, IN YORKSHIRE.¹—This little work owes its appearance in book form to a paper having been read by Bro. Craven before the Prince George Lodge, No. 308, Bottoms, in 1885, there being present on the occasion Bro. Tew, the Provincial Grand Master, who expressed a desire that the paper should be printed, and was generous enough to offer to defray the cost of publication. This offer was gratefully accepted by the Lodge, and, with the approval of Bro. Craven, it was decided to sell the copies and apply the proceeds to the Masonic charities.

The preface is dated November, 1886, and the author informs me that to the best of his belief no review of the volume has yet appeared—which I feel quite sure must be due, not to any want of interest in its pages, but to the hard and fast rule laid down and doubtless carried out in its integrity, that copies should only be circulated among those brethren who were willing to pay for them. This restriction must be pronounced an unfortunate one, since the object of the writer we may well suppose to have been rather the diffusion of Masonic light than the dissemination of Masonic charity. All, or nearly all, the histories of private Lodges possess a certain value, but in order that a fair judgment may be passed upon them, some at least of the salient features of every such publication should be given to the world through the medium of the Masonic press. The labourer of the ore, as it has been said, is not always the best labourer of the mint, and the brethren who, at much pains to themselves, dig up and dis-inter the Masonic proceedings of past generations, are not in all cases the best judges as to which, from amid a large number of entries, it will be most profitable to set out in full, condense, or pass over in silence. In the majority of instances, indeed, the value (or otherwise) of Masonic records is made apparent in the treatment of them. But the actual points in the general history of the Craft, upon which any new light is shed by these publications, do not always appear at a first glance, and it must be remembered that with but few exceptions, the writer of a Lodge history therein tries his "prentice hand" as a contributor to the literature of Freemasonry. Hence the opinion of experts—brethren who have made a study of old Masonic records, becomes desirable, and these can only be obtained by sending a certain number of copies of each new work to be reviewed. By adopting this course, the fact that an additional Lodge history has been compiled becomes a patent one, and the attention of all those who are interested in such publications—either locally, generally, or for any other reason—is awakened. But, apart from the inquiries of Masonic antiquaries (of which, properly so called, the supply is not an extensive one), the notes and remarks of the guild of Lodge historians afford perhaps the greatest stimulus to the newly kindled zeal of the latest member of that corps. Copies of earlier productions of a like class become his, if he so wishes, by exchange, with the result that he not only finds appreciative readers, but has his own stock of Masonic knowledge vastly increased by the fraternal barter of commodities.

In this Lodge we welcome very heartily the efforts of students who, like Bro. Craven, devote a great deal of time to the examination of existing Masonic records. It is a department of labour in which there is ample room for more workers, and any increase in their number is of hopeful augury for the future of Masonic research, since it is to the guild of Lodge historians that we must chiefly look for a perpetuation of the aims for which our own Lodge was called into existence.

¹ An Historical Sketch of Freemasonry at Bottoms, Eastwood, near Todmorden, Yorkshire, by John E. Craven, Todmorden, 1886.

It is common knowledge that there was once a Grand Lodge at York, but the wave of southern Masonry by which it was submerged, is generally supposed to have swept away every vestige of what was peculiar to the ancient craft system of Northern England. This, indeed, was by no means the case, and our deeply-lamented brother, the Rev. A. F. A. Woodford, was prone to dwell from time to time upon what he called "the old York working," in which he thought he saw a survival of customs and ceremonies differing in some particulars from those practised under the authority of the Grand Lodge at London.

Bro. Craven tells us:—"That an old York warrant of some description other than the Craft warrant existed at Bottoms has been frequently affirmed and generally understood by the Masons assembling there" (p. 67). This, however, he has been no more successful in discovering than our Bro. Hughan,¹ who himself set on foot a search for it, owing to the following statement by Bro. John Yarker:—"I am told, on respectable authority, that at Eastwood, near Todmorden, they have separate York warrants authorising them to confer a Red Cross degree, as also the K. T., the Priestly Order, Rose Croix, and other degrees."²

With regard, however, to the alleged old warrant or warrants, Bro. Craven adds, "Two living people say they have seen one, and both mention circumstances likely to fix the matter on their memory" (p. 70); and he quotes from Bro. Hughan to the effect that Bottoms was the centre of High Grades about fifty to eighty years ago, "and hence the neighbourhood was flooded with various warrants for numerous degrees" (p. 74). Our author goes on to say:—"The Grand Lodge of York is said to have become dormant and lifeless about the year 1792. For many years prior to that time its business had been conducted in such a loose way as to call forth the condemnation of every Masonic investigator. Its records are very imperfect, and many documents are lost or destroyed. It is most probable, therefore, that there were irregular assemblies of York Masons in the country, especially in Yorkshire, after the Grand Lodge at York had practically lapsed, if indeed those assemblies can be said to be irregular when the head or constitution had ceased to exist" (p. 75).

The history of Freemasonry at Bottoms, as illustrated by written documents, may be said to begin from December 13th, 1812, when the Prince George Lodge, No. 550, was removed there from Haworth. But the proceedings of this body, from its original formation in 1796, possess an interest of their own, which will justify my giving a few extracts from them, as anticipatory of the later history of the Lodge from the date of its migration to Bottoms.

The Prince George Lodge was established by virtue of a Provincial or interim warrant, dated February 18th, 1796. It met at the White Lion Inn, Haworth (about eight or nine miles from Bottoms), and was placed on the roll of the Grand Lodge of England as No. 550. This interim warrant remained in the custody of the Haworth brethren from the date of its issue, February, 1796, until December, 1812—about sixteen years.

Of this period (quoting from the minutes) Bro. Craven says:—"It was a common thing to give a brother two degrees on one night. I find many cases where the second and third degrees are given at the same meeting, but no instance where any degree is given along with the first," (p. 11). Herein, it may be observed in passing, the practice varied from what ordinarily took place in the South, where the first and second degrees were often given together, but the third always, or nearly always, by itself. Under December 3rd, 1799, it is recorded that the Lodge was closed in perfect harmony, "when James Scott and Jonathan Uttley received the Mark:" also under December 2nd, 1800, "no other business being done (only Mark) the Lodge was closed, &c." (*Ibid*).

The minutes of June 24th, 1800, relate that John Craven and James Murgatroyd "received the chair;" and again—December 26th, 1806—that ten brethren "passed the chair," (p. 12).

Nothing further of general interest in connection with the Prince George Lodge is recorded by Bro. Craven until we reach the year 1812, the date of its removal to Bottoms, but he gives some extracts from the proceedings of other Lodges in West Yorkshire, which well merit perusal.

Thus, at a meeting of the Lodge of Probity—then, as now, No. 61—at the Stag's Head, Hepstonstall, on July 17th, 1809, many visitors were present, and the whole party marched to church, the "Kt. Templar Companions" heading the procession, the "Royal Arch Companions" following them, and the Master Masons, together with the Lodge officers and the Past Masters, bringing up the rear.

The Chapter of Affability, R.A., originally warranted at Manchester, 1807, and removed to Hepstonstall, 1810, was permanently established at Bottoms in 1811. In the same year (1811) and also at Bottoms, the "Opening of a Conclave" of Knights Templars

¹ *Masonic Sketches and Reprints*, 16.

² *Notes on the Orders of the Temple and St. John*, 120.

is recorded. There was therefore a Royal Arch Chapter and a K. T. Encampment before 1812 at Bottoms, when the Prince George Lodge, No. 550, was removed to that locality, (p. 41).

With regard to this Bro. Craven observes; "To be an Arch Mason or a Knight Templar, a person must first be a Craft Mason, and it is a singular thing if there were an Arch Chapter and a Knight Templar Encampment where no Craft Lodge existed," (p. 71). Also, after mentioning that "when [duly authorised Craft] Masonry is supposed to begin at Bottoms there is an old inn [there] called the "Freemasons' Arms," he continues, "These facts \therefore point to a strong probability that Masonry at Bottoms is much older than the present records, and that Masonry existed there in some regular or irregular manner before the removal of Prince George in 1812," (p. 72).

"Prince George possessed its sick or benefit society in 1814. The qualification for membership was being 'a Member of that Ancient and Honourable Society of Free and Accepted Masons, and a subscriber to some regular Lodge in some one of the 5 Degrees of Masonry,'" (p. 41). These degrees, Bro. Craven suggests, "would probably be E.A., F.C., M.M., R.Arch, and K.T."

In 1815, "a Lodge of Promulgation was formed at the instance of Probity Lodge, which consisted of thirteen Lodges, of which Prince George was one. Brother Philip Broadfoot, of the Lodge of Reconciliation, London, was sent down to impart instruction to the Northern Lodge of Promulgation, and to communicate the New Regulations of Grand Lodge, together with the mode of working and the new obligations," (p. 43). The minutes of the Lodge of Promulgation, so Bro. Craven tells us, are still carefully preserved by the Lodge of Probity, No. 61, Halifax, of which Bro. Herbert Crossley (local sec. Quatuor Coronati), is the Secretary.

So late as 1846 the minutes of Prince George record that several brethren were passed as "Chair Masons," and in 1851 a letter to the W.M. from the Deputy Prov.G.M. characterises the practice as "illegal" and "unconstitutional." Among the degrees conferred at Bottoms were those "of Mark, Ark, and Link, Veils with Royal Arch, Rosy Croix, Old Mark, St. Lawrence, Mediterranean Pass, Knights of Malta, Eleven Ineffable Degrees, Priestly Order, or Old 33rd, Red Cross of Babylon, White Cross Knight, Knight of Constantinople, and Ark Mariners," (p. 63)—and Bro. Craven remarks, "In its time Bottoms has efficiently worked and granted all these degrees, in addition to the Arch and Knight Templar Degrees. It must, therefore, have been a place where a great deal of Masonic interest centred," (*Ibid*). He adds, moreover, that thirty carriages have been seen waiting at Bottoms on the occasion of a Knight Templar gathering, and tells us that until a few years ago the meetings of all the different degrees (except those of Craft and Arch) were generally held on a Sunday.

In bringing his labours to a close, Bro. Craven observes:—"It must be recollected that this sketch was originally prepared for the purpose of being read at a Lodge meeting, and does not claim to be an exhaustive history" (p. 78). But this modest disclaimer will not deprive our brother of the credit which is justly due to him for having compiled an excellent little work, nor of the recognition by all competent critics of his having given such a proof of his ability in marshalling facts on a small scale, as to fairly warrant the expectation that the Craft in general, and the Province of West Yorkshire in particular, will derive still further benefit from the prosecution of Masonic studies by one so competent to deal with old Lodge records, as the author of the interesting "sketch" which it has been my pleasing task to review.—R. F. GOULD.



NOTES AND QUERIES.

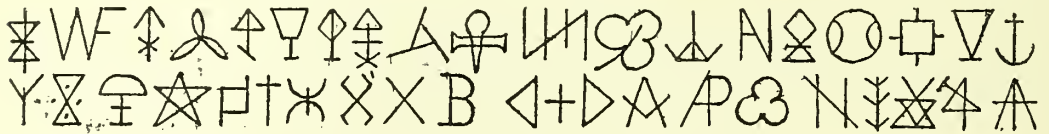
MASONS' MARKS.—I have been deeply interested in the study of Masons' Marks for many years, and nothing but more pressing duties and researches have led me to be quiet, comparatively, on the subject. In Professor T. Hayter Lewis we have a skilled observer and student, to whom our Lodge already owes much, but nothing to what I trust will yet be achieved by that zealous and intelligent investigator. His weighty words occur to me now.

"I am not enthusiastic enough to suppose that the marks which the workmen have left will ever be so out-spoken as to tell us of the *man*; but I do believe that the search into their meaning—a search which was not even begun until some fifty years since—may lead us to the *place* and to the means by which its influence was so powerfully and quickly spread."

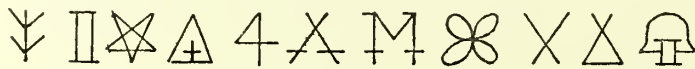
Now we can all assist in collecting specimens of marks in grand old buildings, and be extra careful in making faithful copies, as well as being sure of the period of architecture, etc.

In 1886 I went to work in one of the most modern structures, viz., *Truro Cathedral*, of which the nave and west pillars, etc., have still to be built. There have been two clerks of the works, Mr. James Bubb, deceased, and Mr. Robert Swain. The latter gentleman kindly supplied me with the marks used by the masons, either under his supervision or that of his predecessor. Unfortunately these marks are all cut in the *beds of the stones*, so that when they are placed in position they are all lost to view, even if "to memory dear," not on the side which is visible as with the old Cathedrals generally. I saw many of the stones thus marked prior to being placed in the graceful and imposing building.

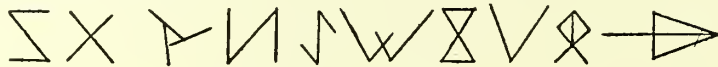
The following are a selection from these marks.



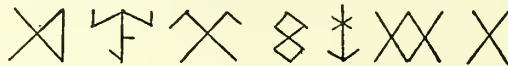
I copied these few marks at Canterbury in 1881 (North Transept)



Also some half-dozen or more from the Nave, when again in that grand building for the worship of God, in June, 1888.



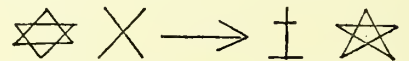
These also were discovered in the Chapter House.



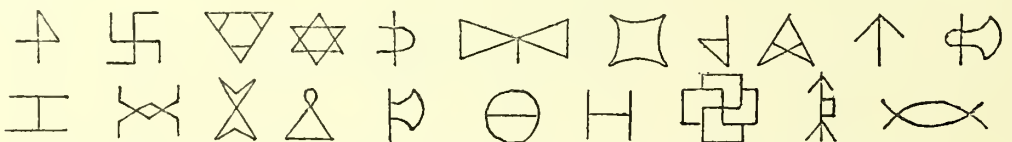
In 1867 at Holyrood Abbey.



St. Mary's Abbey, York (in 1867).



The "Masonic Record of Western India" for April, 1890, has a very valuable article on Masons' Marks by our good friend, Bro. H. J. Whympers, C.I.E. The special feature of the contribution is the attention paid to the architecture of Jaunpore in relation to the *marks* on the stones, based on Vol. I. of the *Archæological Survey of India* (plates Nos. 41 and 42 being exclusively devoted to Masons' Marks). I append a few of the 16th century era (*circa*).











Bro. Whympers states most truly, that "it cannot be said that these have any appear-

ance of following a 'key mark,' or that the marks belonged to any system such as was employed in Europe, but many of them are recognizable as marks found there."

Here I must leave the matter for the time, though one would like to have dwelt on the ingenious pyramidal discovery made by Bro. Whympier.—W. J. HUGHAN.

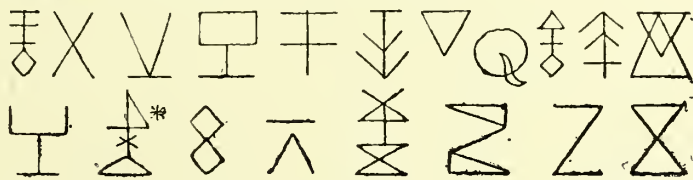
MARKS.—I shall be glad to have the assistance of the readers of "Notes and Queries" in investigating a question which has been brought before my attention during the last two years or more. In 1888, I was fortunate in discovering a very large collection of state papers, county documents, and private letters, and other documents, belonging to the Delaval family of Leaton Delaval, Ford, in Northumberland, and Dodington in Lincolnshire. The documents date from the time of Richard I., 1190, down to the beginning of the present century. They had been stored in the estate offices at Hartly—after the destruction of Leaton Delaval Hall by fire in 1822—and were being removed together with the office ledgers and papers to be destroyed in the disused Bottle Works close by. Their existence among the office contents was not known until I made the discovery, and was allowed to secure whatever I thought was useful. Since then the collection has been examined by the "Royal Historical Manuscript Commissioners," and will be reported upon by the Commissioners in their next volume of proceedings.

Among the numerous ancient documents are several "Court Rolls" from the years 1558 to 1605: and it is to the peculiarity of the signatures I wish to draw attention. Out of about 69 signatures to these "Court Rolls," about 25 have added their "Mark," or "Signed" by peculiar marks. The fact of persons, presumably not illiterate, signing by mark to legal documents is a question of some interest, and I shall be glad to have the opinion of students of our Craft history. The following may be taken as examples:—

^{Signus} Thomas  Taylor.	^{Signus} Martin  Symonds.	^{Signd} John  Joblin.	Raphe  N. Row.
^{Signd} James  Taylir.	Anthony  Wistford.	William  Barber	John ^{Signd}  Temple.

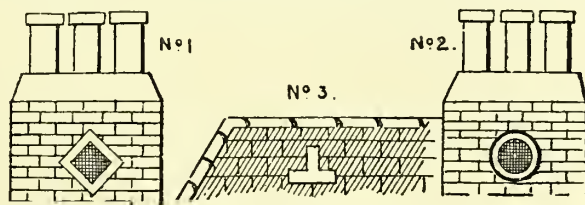
These "Court Rolls" represent periods when Sir Ralph De Laval was High Sheriff, 17, 25, and 34 Queen Elizabeth, 2 and 19 King James I. I shall be glad to know whether the same peculiarity of signatures has been noticed in other ancient legal documents; the above have such a striking resemblance to the ancient "Runic" characters, and numerous "Masons' Marks" to be found in the oldest of our buildings, that it is worthy of investigation whether any mystic character has been associated with the "signed" mark of the Grand Jurymen of Northumberland in the 16th century.—JOHN ROBINSON.

MASONS' MARKS now being used in the building of the Catholic Church, St. Michael and all the Saints, in Newcastle-upon-Tyne.—J. ROBINSON.



* This was copied by one of the Masons from Durham, for his own use.

MASONS' MARKS.—My dear Bro. Speth, you will see I must be doing something *Masonic* to the last. Since I have been lying here on my back in bed, there have been "Operative" Masons repairing roofs of houses opposite, pointing chimneys and so on, occupying several days. After they left, I saw, to my astonishment, that they had left their "Marks" behind



them. No. 1 is a diamond shape, *white* border, *black* centre, painted on the chimney as I have feebly attempted to show it—can't draw right lines my hand shakes so. No. 2 is a *circle*, on another chimney: *white* border round, *black* centre—of course I could not do *circle* right. No. 3 is supposed to be section of part of roof—red coping stone—and have tried with American pencil to depict slating, but you will understand it all; this third "Mark" is a

plain *white level*, painted on the *slates*. All the marks are of course drawn disproportionately large. Now I don't know whether the foregoing will interest you or not, but at all events, it brings the subject of "Masons' Marks" down to date.

The whole thing has struck me as strange, and I have been waiting for a little freedom from pain to send it you. Does it not prove that the "*Operatives*," even now, have "*Marks*" of their own? I did not notice the "*Marks*" till the men were gone, so don't know whether *three* separate men painted them or *one* did *all*. Whatever way it was there are the "*Marks*."—Your affectionate Brother, JOHN H. GODDARD.

OLD CERTIFICATE.—I send you a copy of an old Masonic certificate which I have found among some old papers. It may possibly interest some of our members. It is written on a sheet of parchment about nine inches square. At the place where I have marked the double lines, is inserted a blue silk ribbon, one-and-a-quarter inches by 3 inches, on which is a red wax seal. This is very well engraved, but broken at the edges, so that it is not possible to say whether there was any legend, but above the whole are some fine radiating lines as though proceeding from an all-seeing eye. The arms on the seal are a square and compasses in the third position, and three towers, one between the square and compasses, and two above to right and left.—J. KENDALL.

[COPY.]

And The Darkness Comprehended It Not
In The East a Place full of Light where Reigns Silence and Peace.

Richard Fox.
We the Master Wardens and Secretary of the Worshipful Lodge of free and Accepted Masons No. 2 of the Registry of New York Adorned with all their Honours and Assembled In Due Do hereby Declare Certify and Attest To all Men Enlightened Spread Abroad upon the face of the Earth that the Bearer hereof Richard Fox has Been Received an Entered Apprentice and fellow Craft and after Due Proof and Just Tryal have Given him the Sublime Degree of a Master Mason and he Lawfully and Safely may without Demur Be admitted Into and accepted of By any Society To whom These Presents shall Come. Given Vnder our Hands and the Seal of our Lodge In the year Masonry 5763 and In the year of our Lord 1763

Joshua Bloomer Secy

Edward Earle. Mr.
John Ute. S.W.
Thos pettit. J.W.

GEOMETRY.—*A History of Civilization of Ancient India* is the title of a work just published, of which the author is Romesh Chunder Dutt, a native of India, as the name implies. The writer of this book is not only familiar with the ancient literature of his own country, but he has also cultivated an acquaintance, and that, too, very extensively, with the literature of Europe which bears upon India. The following is what he says on the origin of Geometry:—"Dr. Thibaut has deserved the thanks of all Oriental scholars by publishing the fact that Geometry, as a science, was first discovered in India. The Greeks of a later age cultivated the science with greater success, but it should never be forgotten that the world owes its first lessons in Geometry not to Greece, but to India. Geometry, like Astronomy, owes its origin in India to religion, and Grammar and Philosophy, too, were similarly inspired by religion."—Vol. II., p. 126. The author further adds,—“Geometry was developed in India from the rules for the construction of altars.” Then follows a description of the various forms of altars, of which there were no less than sixteen different shapes; and the exact construction of them was as essential for the rites as the perfect pronunciation of every letter in the uttered formulas. The slightest error in a word of the holy *Mantra*, or text, destroyed the merit of the whole sacrifice, and it had to be all gone over again, and the same would have been the case if there had been any imperfection in the form, or in the proportions of the altars. The writer adds:—"This could not be done without a considerable knowledge of Geometry," *ibid*, p. 128. This statement is one upon which I do not feel myself qualified to give a judgment, but as it will interest all Masonic students it ought to be made known. Most probably there are many among the readers of the *Ars Quatuor Coronatorum* who could say something on the subject, and be able to let us know whether the conclusions of Dr. Thibaut should be accepted or not. I ought to add that Mr. Romesh Chunder Dutt also states:—"The Geometrical theorem that the square of the hypotenuse is equal to the squares of the other two sides of a rectangular triangle is ascribed by the Greeks to Pythagoras; but it was known in India at least two centuries before, and Pythagoras undoubtedly learnt this rule from India." *Ibid*, p. 129.—W. SIMPSON, P.M.

THE OLD MASONIC CHARGES, INDENTURE, AND FREEDOM.—Bro. Yarker, in *Ars Quatuor Coronatorum*, pp. 192-3, puts several queries on the above to which I reply. The form of the Indenture of Apprenticeship is in use at the present time in the Borough of Boston, Lincolnshire, except as to the account to be rendered by the Apprentice of the goods etc. committed to his charge, and is the same as that used at my father's apprenticeship in 1780. The Indenture when executed had to be enrolled in the records of the Corporation, and on the expiration of seven years, the Master and Apprentice attended a hall, or meeting of that body, when, if the former declared the Apprentice had faithfully served him during that period, the latter was given the usual oath and enrolled a Freeman or Burgess of the Borough. There were fifteen Guilds incorporated between the 13th and 15th centuries, and ten unincorporated ones in the Borough, each of which was presided over by an alderman.

In the 37th year of the reign of Henry VIII. (1545), the King granted a Charter of Incorporation, raising the Borough to the rank of a Free Borough, which, amongst other things, ordained that the Mayor should see and observe that the Guild Aldermen do maintain their ordinances, and that they were in future to be Burgesses of the Town and resident therein, and also that the Mayor and Burgesses might acquire to themselves from the Aldermen of any of the Guilds, any estates they should be willing to give, sell, or bequeath to them, the Act of Mortmain notwithstanding.

In the reign of Edward VI., a Jury of Inquiry reported that the Aldermen, Guardians, Masters, and Brethren and Sisters of the different Guilds had given and granted to the Mayor and Burgesses their lands, etc., upon condition that all the observances, charitable gifts, and other things whatsoever ordered and directed to be done by them should be maintained and observed by the said Mayor and Burgesses for ever.

Philip and Mary gave to the Mayor and Burgesses, subject to declared charitable uses, certain lands and tenements which were part of the hereditaments of the late Fraternity or Guild of the Blessed Mary, St. Peter and St. Paul, and the Holy Trinity, lately dissolved, which at their suppression became the property of the Earl of Northampton, and his successor, William, Marquis of Northampton, who, being attainted of high treason, the property reverted to the crown, and which estates are now held by the Charity Trustees, and applied according to a scheme sanctioned by the Charity Commissioners of England and Wales.

The Book of Admission to Freedom commences on the 2nd November, 1559, and the first record of an Apprenticeship Indenture was then made. A Freeman was fined if he commenced suit against another without license from the Mayor, and without such license he could not let a house or shop to a forener (*sic*) in which to sell wares. Of goods or victuals brought by ship for sale, the Mayor fixed the price to Freemen for three days, after which they and non-freemen purchased upon what terms they could. In 1682 none but a Freeman could sell goods, and later on, work at his trade or profession until 1736. His goods were exempt from toll in 1724.

In 1757 the Freedom of the Borough was voted in gold boxes to Mr. Pitt and Mr. Legge as a public testimony of regard for their incorrupt conduct during their very short but honorable administration. The price of freedom by purchase was at first £5, but reached £40 later on, and £100 to a candidate for parliamentary honours. The Corporation was a self-elected body until the passing of the Parliamentary Reform Bill. Previous to 1654 the corporation alone possessed the right of returning members to parliament, who were always free of the Borough by service or purchase, after which all Freemen had a voice in the election until the Reform Bill, at which period there were 559 Freemen. The Freemen of the present day, of whom there are only about fifty, are still entitled to vote, provided they occupy any building and pay poor-rates for it.—CAB. POCKLINGTON, P.M. 272.

DRUSES.—To Bro. H. R. Giles, *Ellesmere*, P.M. 2131, *P.G.Stw.*, *Salop.*—Dear Sir and Brother: The conversation you asked me about occurred five or six years ago in Egypt, and was thus: A Moslem gentleman, whom I knew well, was of one of the seven ruling families of the Druses. I had long believed him to be a Mason. Meeting him in Lodge one evening, I said, with reference to his certificate, 'I did not know you were an English Mason?' 'Oh, yes,' he replied, 'I have been for some years, but I knew the signs before I was initiated.' Some days afterwards I referred to this remark, and then had a conversation with my friend, in the course of which I learned from him that many of the Masonic signs and secrets are incorporated by the Druses amongst their mysteries, and that these mysteries have been preserved for many centuries in certain precious and jealously-guarded manuscripts; he told me that any Druse would risk his life to guard one of these manuscripts. I suggested that there must be considerable danger of these manuscripts getting into wrong hands, and was informed that he *had* known one such case; I enquired what had been done, to which he replied, 'we got it back again!' This was said in such a significant manner, that I was not surprised when further enquiries failed to elicit the means used. I have gathered from persons who have travelled in the Druse Mountains, that Masonry is of great assistance, as

nearly, if not quite, all the more important families are acquainted with our signs. I should be inclined to trace the presence of Masonic signs in the Druse mysteries to a Phœnician origin, but would be by no means positive on that point. I do not in any way connect them with the Phallic and Yoni worship of the East, which was most undoubtedly present in the Ancient Egyptian Rites and can be traced in their symbols. Very faithfully and fraternally yours, A. WILLIAMS-FREEMAN, P.M. 1068; Hon. S.G.W., National G. L. of Egypt.

MARTIN FOLKES.—(*A.Q.C.* III., p. 193). Bro. Glasier in his remarks on this medal apparently assumes that it is unique. Such, however, is not the case, though it is rare. Marvin, in his book on Masonic Medals, gives an engraving of it and mentions several specimens which had come under his notice. One was exhibited by Bro. Geo. Taylor at the Worcester Masonic Exhibition in 1884, and another (probably the one referred to by Bro. Glasier) was sold at Norwich in December, 1887, at the sale of Bro. E. A. Tillet's collection of local coins, etc., with another Folkes Medal in one lot for £2 12s. 6d.—G. W. G. BARNARD.

STAGS (BUCKS?)—I am afraid I cannot furnish any further particulars as to the Stags than appear from the enclosed document, which please return to me at your convenience. I take it to be a letter written by a vendor of songs in Norwich to a printer in London suggesting his printing the song, of which a great quantity could be got rid of, as there were four Lodges in Norwich. The document may be of interest to some of the members of the Quatuor Coronati Lodge, and you are quite welcome to print it if thought sufficiently so. I may add that the letter was sent to me about a year ago by Bro. Charles ap Thomas (P.M. 151 I.C.), 100, Wheeler Street, Maidstone.—GEO. W. G. BARNARD.

The letter to which Bro. Barnard refers is written on a sheet of small foolscap ($12\frac{1}{2}$ by $7\frac{1}{2}$), with "T. French" watermark. It is undated, and has been folded and sealed as a letter. The first, second, and third pages are written on, a part of the fourth bears the address

To
Mr J - Evans
No 42 Long Lane
West
Smithfield
London.

There is also something resembling a post-mark, which looks uncommonly like '88, and may afford a clue as to when the letter was written.

The following is the contents of the letter, line for line.

Sir I see you have Got the Impression of the Fellow Craft
In the Attitude of Singing with the Arms on ye Top and Emblems
Below With A Song Annexed thereto Now the Rage in
Norwich is A noble Order of Antient Date They Clothe
In Colord Ribbons with Medals Hanging Before them
They have A Master & two officers and a Secratary & a Lodge
Guardian who keep the door with a drawn sword & a
Great Cap So if you Get an Impression in the
Following Manner you will Rid a Great Quantity
as there is at Present 4 Lodges

The Impression

A man in the Attitude of Singing with
The Ribbon Round his Neck & medal hanging thereto
The medal being a Book in the Centre of which is a Star with
the Letter J in the Centre of the Star The man Standing
Before a Long Table at the upper End is a Chair
Like a Throne He having a
sash across his shoulders & a Rod in his hand
on the Top of the Impression in the Centre is the Arms
after this Manner

A Lyon | A man with a Gown on | a Bull | Eagle
on Each side of the Top is the Sun Moon
and Eleven Stars Therefore I have
sent you their Song which they sing
when they Celabrate All Saints day
on the Table Lay a Cushion with a Bible upon it
Across them a drawn Sword About the Middle is
Large Candlestick with 6 Sockets 3 of each Side
Branching out with a Large Foot to Stand on
The Song Belonging to the

[end of first page]

Portions of a Letter relating to the
Order of Masons, called
"STAGS."

Before a Long Table at the upper End is a Chair
Like a Throne: The. He having a
Sash across his shoulders & Prod in his Hand
on the Top of the Impression in the Centre is the Arms
after this Manner
A Lyon / Aman
with a Gornon / a Bull / Eagle



The Post-mark.



City Be Pleased to send some to Mr Bishop
H. Johns, Maddermarket, yours H

Most Antient and Fraternal Order
of Masorians Calld Stags [Tune True Blue]

Blow thy Trumpet o Fame
This order Proclaim
To Nations Still yet unknown
Such Love to each Brother
They Bear to Each Other
As never Before Eer was Shown

2

This Order so good
many Ages hath stood
In spite of Censorious Wags
Though they Lookd with a Frown
And woud have fain Crushd it down
They Never Can Equal the Stags

3

The Bible is our Guide
and by that well Abide
Let Misers then Crave their full Bags
We Scorn such mean Spirit
They Neer shall Inherit
with the Sons of the Primitive Stags

4

see Medals of Gold
which we Can unfold
and Ribbons of Crimson and Green
Behold the Pink Hue
And the fine Lovely Blue
There is none but Stags know what they Mean

5

see the Darts & the Bow
ffor Reasons we know
Are Carried in proper Decorum
with Ribbons of White
Your Eyes to Delight
and Castels of Silver Before Them

[end of second page]

6

Let others then Brag
There is None Like a Stag
who Can Boast of such Treasures Conceald
which Longer hath stood
Than Noah's Great flood
And Never have yet Been Revealed

7

The Blustering Croud
They Call out Aloud
And Wonder what mean the stags Boast
Tis this & tis That
They Cannot Tell what
It is knowledge that neer can be Lost

8

There is nought but whats Good
 To Be Understood
 By Stags that are Noble & Free
 They are Genrous Souls
 Over full flowing Bowls
 That men of good sense all Agree

9

Toast all Brethren Made
 Their Calling and Trade
 as Long as on Earth they Can Wag
 To Give Token and Sign
 And always Combine
 When ever they meet with a Stag

It being Common to make Impressions with
 the Songs after these I will Inform you of more
 to be made in Collections And Another belonging
 To the Fraternity of United Fryars held in this
 City Be Pleasd to send some to Mr Bishop
 St Johns Maddermarket
 yours &c

[end of third page

After the "yours &c.," there follows no name, but simply a flourish, as if Mr. Bishop, having giving his address, thought it unnecessary to add his signature.

It is curious to note that the addressee, Mr. Evans, had already published a print of a Fellow Craft—a Freemason F.C. no doubt—and as he was evidently catering for secret societies in general, his productions may be known to some of our readers. But perhaps the most remarkable part of this letter is the passage which shows that these Stags were using the coat of arms of the "Ancients" Grand Lodge of Freemasons, or of the Royal Arch Degree. The song itself also contains more than one evident plagiarism from the "Enter'd Apprentice's Song." The accompanying facsimile of some portions of the letter may prove of interest.—EDITOR.

BUCKS OR STAGS.—I send herewith an extract I have just found in *White's Norfolk Directory* for 1845, which may possibly bear on the question of the Bucks or Stags. If the order existed so lately as 1845 in Norwich, some traces of it ought still to be found.—GEO. W. G. BARNARD.

From *White's Norfolk Directory*, (p. 144, ed. 1845), History of Norwich.

"Besides the provident institutions already noticed, there are in the city a number of *Friendly Societies* for mutual assistance in sickness, superannuation, etc., and partaking of these benefits here are several *Secret Orders*. Among the latter are three Lodges of *Free Masons*, eight Lodges of *Odd Fellows*, two of *Druids* and of *Orangemen*, and five Lodges of *Stagorians*, a fraternity which originated at Stagoria, when Aristotle was its arch-grand."

"THE NOBLE ORDER OF BUCKS."—On Friday, 3rd of October, 1890, Brother W. Harry Rylands, F.S.A., P.G.S., P.M. No. 2, read a most interesting paper before the Quatuor Coronati Lodge bearing the above title, which is printed in *A.Q.C.*, vol. III., page 140, *et seq.* At page 150 he expresses a hope that Bro. Dr. Barrett, P.G.O., "will be good enough to communicate to the Lodge what information he is in possession of, and thus record a member of the 'Ancient and Noble Order of Bucks' having survived to our own times." I shall be glad to place the Quatuor Coronati Lodge in possession of some information on the subject which may be deemed of interest.

Thomas Howell, a resident in this town, is my grandfather. He was born on the 1st of July, 1803, in this town, so that he is now within a few months of being 88 years of age. He is, or rather was a great many years ago, a member of the "Ancient and Noble Order of Bucks." Although to a stranger he might be extremely taciturn, yet from our relationship and the knowledge of when and how "to take him," I have been able at different times, by dint of great persuasion, to extract from him some information relative to the "Order;" for,

although of such a great age, his mind is as clear as that of most men at sixty. Now, putting together what he has told me, I can give the brethren and Associates of Lodge 2076 the following.

My grandfather's father was named Thomas Howell. He was born at Llan-howel, in the county of Pembroke, in the year 1774. About the year 1790 he came to Portsmouth, and in due course, after an apprenticeship, commenced business here as a ship-chandler, and as such, being in a fairly large way of business, became in due time one of the leading men of the town. Not many yards from his stores stood the good old "Blue Posts" Tavern, where, when it was called the "Two Posts," a Masonic Lodge had been held in the year 1736, [No. 35, afterwards the "Lodge of Antiquity," see Lane's *Masonic Records*, p. 20.] At this tavern, in the year 1821, met a Lodge of the "Ancient and Noble Order of the Bucks." For how many years previously it had met there I do not know. As was usual at that time it bore the name of the Tavern where it met, and was consequently known as the "Blue Posts Lodge of the most Noble Order of Bucks." In the year mentioned, 1821, my grandfather's father had the honour of holding the exalted position of "Most Noble Grand" in this Lodge. When he joined the Order I do not know, and there seems no possible chance of ever finding out. As Most Noble Grand he introduced his son, my grandfather, then 18 years of age, into the Order.

The ceremony took place in the "Large Room" of the tavern, where were assembled about sixty of the chief townsmen, each provided with a stiff grog and "churchwarden" pipe. At the head of the table sat the Most Noble Grand, on his right sat Mr. Edward Carter, then Mayor of Portsmouth, whilst on his left sat Sir Samuel Spicer, a past mayor of the borough, who had been knighted four years previously by the Prince Regent, on his presenting at Carlton House, a Loyal Address, 15 yards in length, from the people of Portsmouth, congratulating his Royal Highness on his escape from an outrage. These two were the "Deputy-Grands" of the Lodge, and, with the Most Noble Grand, were distinguished from the other members, during the ceremony of making a Buck, by wearing three-cornered hats. They also each wore a jewel, which was suspended from the neck by a ribbon. My grandfather believes that he still has amongst his curiosities, of which he has been an ardent collector for many years, one of these jewels, but does not know where to look for it. On the table in front of the Most Noble Grand was placed a large malacca walking stick, having a very massive silver knob, which the Grand carried on state occasions, for, as I shall presently show, the members sometimes made a public procession. This walking stick evidently took the place of the Mace described by Bro. Rylands, but I have been unable to ascertain if it was ornamented or engraved with a buck's head.

The candidate to be made a Buck was required to be nominated by a member of the Order, and, if accepted by the members present, was introduced by his proposer, who left the Lodge for that purpose. In order to gain admittance the candidate was directed to give the door of the room three distinct and clear knocks *with his forehead*, a proceeding apparently emblematical of "butting," a characteristic not altogether foreign to the bucks of natural history. The door being opened by a Forester, the candidate and his proposer were admitted, and the ceremony of reception was then gone through. This consisted of the asking and answering of a series of questions, the taking of an oath, and the instruction of the candidate in the sign and method of proving himself a Buck. My grandfather has quite forgotten the purport of the questions, etc., and he cannot say whether they at all resembled those given in Bro. Ryland's paper, page 151. The ceremony being ended, the remainder of the evening was devoted to "harmony," but no member was allowed to spend more than eighteen pence, a difficulty invariably evaded by a tacit understanding with the landlord of the tavern, who "asked the members to accept" a bowl of punch, etc., with commendable regularity. From what I can gather the Society was, as a matter of fact, a convivial gathering which met regularly once a week, the "Ceremony of Making a Buck" being retained exclusively for the purpose of preventing the introduction of objectionable persons. A small fee was charged the candidate, which was expended in the liquor necessary for the Most Noble Grand in that part of the ceremony where he exclaimed to the newly-made Buck, "Here's to ye," and the newly-made Buck replied "With all my heart."

From time to time, when there was anything exceptionally good being performed at the Portsmouth Theatre, the "Blue Posts Lodge of the Most Noble Order of Bucks" met at the Tavern, and after a necessary oblation at the altar of Bacchus, and "Here's to ye" all round walked in solemn procession to that place of amusement, headed by the Most Noble Grand carrying his staff of office.

Consequent upon the general improvement in the customs of the people, it is evident that the behaviour of the Bucks became less and less objectionable as time rolled on. For while, as Bro. Rylands tells us, the Bucks of the middle of the 18th century were nothing more nor less than a mob of unruly blackguards, those of 1821, at least in Portsmouth, were a body of highly respectable citizens, composed mainly of the chief inhabitants of the Borough.

I have been most anxious to ascertain whether any document at all similar to our Grand Lodge Certificate was given to a newly-made Buck, but my grandfather has no recollection of ever having received anything of the sort. He tells me that the Most Noble Grand was elected by the members assembled at the first meeting in the new year, and he then held office for one year. Only a member who had been a Deputy Grand for one year could be elected as "Grand," whilst a member to be elected as "Deputy Grand" must have served as Forester for one year. No record of the proceedings, or list of members, was kept, so far as he is aware. There was no ceremony of opening or closing the Lodge. There was no annual subscription. There was no fine for non-attendance. If any member of the Lodge became reduced in circumstances it was competent for any other member to suggest a subscription on his behalf, and, if approved of, a collection was made, each member contributing whatever he deemed fit. The Lodge met regularly once a week until the year 1826, when from various causes the members rapidly lost all interest in its proceedings, and, at length, towards the close of that year, only one, two, or three members attending the "meeting," it was by their mutual consent disbanded, each officer retaining as his private property the jewel of his rank in the Lodge. Thus concluded the meetings of what was probably the sole surviving representative of the "Noble Order of Bucks."

It may be interesting to mention that my grandfather was initiated into Freemasonry in the Lodge of Harmony, then No. 575 and meeting at Gosport, on the 1st March, 1826, and is now generally looked upon in these parts as the "oldest Freemason." He may not unreasonably be deemed the oldest Freemason in England. If any of the readers of our *Transactions* should know of an older one it would not be amiss to mention the fact in "*Ars Quatuor Coronatorum*."—ALEXANDER HOWELL, Local Secretary for Hampshire.

NIMROD AS BUCK AND MASON.—During the middle of the last century there seems to have existed in London an order of Masonry having some kinship with the Buck system, so interestingly illustrated by Bro. Rylands in the last issue of *Ars Quatuor Coronatorum*. It is said that John Holt printed at New York in 1768, the ritual of this Nimrod Masonry "from a London copy"; and a Holt would seem in 1773 to have been Grand Buck of the Assyrian Lodge, London. The ceremony consisted of three steps or degrees very shortly drawn in doggerel rhyme. In the 1st or minor's degree the candidate is sworn (like a Buck) on the sword, "as it was always esteemed by Mason's of old that to swear by the sword was the most binding of all obligations." He receives a ring (the Buck impressed it on the forehead) by which he obtains the 2nd or major degree—"the signet rare which Belus did ordain." The 3rd degree is that of Officer conferred in the Observatory at the top of the Tower, reached by a winding ascent, where he was examined in the minor and major parts and invested with the Officer's badge.

Babylonian archaeologists in recent times have lent a stimulus to the consideration of the more ancient Masonic traditions, and rendered them worthy of examination. They have established that the very ancient founders of Babylon were a Turanian race of pyramid builders, who possessed the cuneiform alphabet, and taught the later-coming Semites, 3000 to 4000 B.C., the Magian or Chaldean system, and the language thus developed became the diplomatic medium of the world, extending to Egypt, which showed a Babylonian tendency, 2000 B.C. It is also noteworthy that the nomenclature of the Magian degrees, as given by Heeren, corresponds with the Companionship of Jacques.—JOHN YARKER.

OBITUARY.

WE regret to record the death, on the 24th July last, of Brother J. S. Swithenbank, of Bradford, who joined our Circle in November, 1888.

ALSO of Brother Robert Craig, of Leeds, who joined us in October, 1888. He entered into rest on the 2nd February of this year.

ALSO on the 28th February, of Brother Harrie Firth, of Shipley, who joined us in November, 1888.

BROTHER Neuland, the Grand Master of the National Grand Lodge of Germany at Berlin, passed away on the 17th February at the advanced age of 87. He had enjoyed good health and unimpaired faculties up to the very end, his illness lasting only a few days, and for 48 years had been active in the Craft.


WE are sorry to learn that Brother J. Patterson of Newcastle-on-Tyne, who only joined us in October, 1890, died in the following December.

As we go to press the news arrives of the death, on Wednesday, 18th March, at Nice, of our Brother John Finlay Finlayson, aged 55. This makes the second gap in our Inner Circle, and will be severely felt by those who had the pleasure of Brother Finlayson's more intimate acquaintance. Brother Finlayson was initiated in Goodwill Lodge, No. 711, Port Elizabeth, Cape Colony, and joined our Lodge on the 4th January, 1889. His attendance at Lodge was not very frequent, as he suffered from asthma and was unable to breathe the air of London except in the best part of the year. He therefore resided chiefly in the country, and for the last year had taken up his abode at Berne and Nice. Here he undertook the editorship of the *Swiss and Nice Times*, the proprietors of which very candidly state, "He was a man of high literary attainments, indeed of too great a calibre for so modest a journal as ours," and their estimate of his acquirements will not be contradicted by any of the members of the Quatuor Coronati Lodge who have had the opportunity of gauging the extent of his very diversified knowledge and experience. But even his sojourn in Nice was destined to prove ineffectual in guarding him against his inveterate foe, for he was attacked by influenza, which being complicated by erysipelas, brought about his death after a very short illness. Brother Finlayson leaves a widow to mourn his loss. To judge by our printed *Transactions* only, our brother had not contributed much to our proceedings, but many who were present in Lodge on several occasions will remember that he was in the habit of delivering short but pithy remarks on the papers of the evening, which, as often happens, were not reported. A little work on the Legends and Symbols of Freemasonry, which obtained his admission to our Inner Circle, proves his grace as a writer, and although intended chiefly for the perusal of beginners in Masonic Research, it is not without hints of the greater knowledge which he really possessed. As a Masonic lecturer he was very successful, holding his audience interested to the end. In musical circles also he was well known, and had lately completed the book of an opera, which is being set to music by Mr. Cowen.

At the last moment, the papers report the death of our venerable Brother, General Albert Pike, of Washington, U.S.A. Time will not permit more than the record of this calamity—for it is nothing less—in the present number, but we hope to give a biography of our distinguished brother in our next, from the pen of Bro. Gould. Verily, a "Prince has fallen in Israel this day," and none will mourn him more than the corps of Masonic Students. His was a personality which could not fail to raise opponents, but we doubt if even his friends loved him better than his enemies, and those whom he hit hardest respected him probably most. His last public allocution is reported in the *Freemasons' Chronicle* of this date, 4th April, and is as usual a masterpiece of vigorous, lucid, and elegant English, as full as ever of the fire of youth, combative, and yet revealing depths of tenderness and charity and all those lovable qualities which have endeared him to masons on both sides of the Atlantic.

CHRONICLE.

ENGLAND.

 THE Lodges warranted by the Grand Lodge of England in 1890 are as follows.

- No. 2333. Quetta. Quetta, Punjab.
- „ 2334. Jersey. Bicester, Oxfordshire.
- „ 2335. Cycling and Athletic. Wavertree, W. Lancashire.
- „ 2336. Shadwell Clerke. Penang, E. Archipelago.
- „ 2337. Read. Kwala, E. Archipelago.
- „ 2338. Aramac. Aramac, Queensland.
- „ 2339. Mistle. Manningtree, Essex.
- „ 2340. Ganges. Cawnpore, Bengal.
- „ 2341. Clemency. Oldham, E. Lancashire.
- „ 2342. Easterford. Kelvedon, Essex.
- „ 2343. Sir William Harpur. Bedford.
- „ 2344. Albert. Southport, Queensland.
- „ 2345. Duke of Fife. London.
- „ 2346. Warrant Officers. London.
- „ 2347. Grafton. London.
- „ 2348. Lombardian. London.
- „ 2349. West Lancashire Century. Blackpool, W. Lancashire.
- „ 2350. Corinthian. Hindley, W. Lancashire.
- „ 2351. Ermine. Lincoln.
- „ 2352. Universities. Durham.
- „ 2353. Broxbourne. Broxbourne, Herts.

- No. 2354. Heidelberg. Heidelberg, S. African Republic.
- " 2355. Chantrey. Dore, Derbyshire.
- " 2356. Pandyan. Madura, Madras.
- " 2357. Barry. Cadoxton, S. Wales, E. Div.
- " 2358. Mona. Castletown, Isle of Man.
- " 2359. Doric. Didsbury, W. Lancashire.
- " 2360. Victoria. Southport, W. Lancashire.
- " 2361. Cricklewood. Cricklewood, London.
- " 2362. Bloomsbury Rifles. London.
- " 2363. Minnehaha Minstrel. Manchester, E. Lancashire.
- " 2364. Twillingate. Twillingate, Newfoundland.
- " 2365. Thomas Barnett Feltham. Winton, Queensland.
- " 2366. Etheridge. George Town, Queensland.
- " 2367. Ravenswood. Ravenswood, N. Queensland.
- " 2368. Alan. Alderley Edge, Cheshire.
- " 2369. Cornish. London.
- " 2370. Albert Victor. Lahore, Punjab.
- " 2371. Felix. Felixstowe, Suffolk.
- " 2372. James Terry. Cheshunt, Herts.
- " 2373. Hardwick. Chesterfield, Derbyshire.
- " 2374. William Shurmur. Chingford, Essex.
- " 2375. Hilbre. Hoylake, Cheshire.
- " 2376. Carnarvon. Layland, W. Lancashire.
- " 2377. Royal Connaught. Ahmednagar, Bombay.
- " 2378. Fenwick. Brisbane, Queensland.
- " 2379. Woodstock. Woodstock, S. Africa, W. Div.
- " 2380. Beneventa. Daventry, Northamptonshire.
- " 2381. Bushey Park. Hampton Court, Middlesex.
- " 2382. Loyal Hay. Hay, Brecknockshire, S. Wales, E. Div.
- " 2383. Henry B. Loch. Beaconsfield, Griqualand West.
- " 2384. Mitcham. Lower Mitcham, London.
- " 2385. Godson. Oldbury, Worcestershire.

READING.—On the 15th December last, H.R.H. the Duke of Clarence and Avondale was installed Provincial Grand Master of Berkshire by his father, H.R.H. the Prince of Wales, M.W.G.M.

WAKEFIELD.—On the 28th January last our Brother E. Macbean lectured before the Masonic Literary Society here, his subject being "Masonic Symbolism." This society seems to be vigorously carrying out its programme.

BROTHER R. F. GOULD lectured before the Starkie Installed Masters' Lodge of Instruction, Manchester, on the 24th March, and is to address the Hampshire Lodge of Emulation, No. 1990, Landport, on the 11th April. It is probable also that he will yield to the wishes of the Military Brethren at Aldershot, and deliver a lecture there shortly, the subject being "Army Lodges."

UNITED STATES.

WASHINGTON.—The Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States, held its biennial session in Washington, D.C., during the week commencing the 15th of October, 1890, and was presided over by the Venerable Grand Commander, General Albert Pike, 33°. The Supreme Council owns one of the finest libraries in the United States, which is accessible, under certain restrictions, to the general public of Washington. It is rich in works of general literature and reference as well as Masonic publications.

GENERAL PIKE, now in his 82nd year, was taken ill shortly after the meeting of the Supreme Council, and his condition is such as to cause grave apprehensions as to the result.

VIRGINIA.—In December, 1889, Bro. A. G. Babcock, of Richmond, Virginia, donated a valuable farm, with a large and commodious house and outbuildings, and \$5000 in money for the benefit of Masonic orphans. The property has since been dedicated as the Masonic Home of Virginia. The Grand Lodge and the subordinate Lodges, especially those in Richmond, have been liberal in their donations, and the success of the Home is assured.

THE Grand Lodge of Virginia held its 113th annual communication in Richmond on the 9th December, 1890. J. Howard Wayt was elected Grand Master, and Wm. B. Isacks was re-elected Grand Secretary for the fifteenth time.

ILLINOIS.—The Masonic Veteran Association of the State of Illinois conferred the compliment of honorary membership on Bro. G. W. Speth in November last.

PENNSYLVANIA.—At the Grand Lodge meeting of the 27th December last, Bro. C. P. MacCalla whose visit to the Quatuor Coronati we enjoyed last September, retired from the Chair of Grand Master at the expiration of his two years term of office. He has won golden opinions on all sides, and a very gratifying vote of esteem and affection was accorded him by the Grand Lodge and ordered to be engrossed. Bro. J. Simpson Africa was installed as his successor.

OUR Correspondence Member, Bro. Thomas R. Paton, who so recently made a donation of \$25,000 to the Grand Lodge as a fund for the relief of Masons' widows, with the proviso that only half the yearly income was to be expended till the fund should amount to \$50,000, has hastened this process by, on the same occasion, presenting the trustees of his munificence with another \$25,000. Bro. Paton is Grand Treasurer of the Grand Lodge of Pennsylvania, and the fund is in memory of his late wife.

MARYLAND.—Last Christmas Day the Masonic Temple at Baltimore was destroyed by fire. The Grand Lodge of the State, and all the private Lodges meeting in the building have lost their furniture, records, and clothing, the only furniture saved being that in the Grand Master's room. The library was almost miraculously preserved. The authorities have granted the use of the old United States Court House for temporary purposes.

AUSTRALIA.

ADELAIDE.—Lodge St. Alban, No. 38, has raised a subscription amongst its members and founded a scholarship, sufficient to pay all fees, and tenable by the son or daughter of a worthy Mason, at the Adelaide University. The Lodge in question is a literary one, and holds the Q.C. as a model to be followed. In the above respect it has certainly outpaced us.

THE following poem, after the manner of "Hiawatha," is from the pen of Past Master Bro. E. G. Crisp, who performed the recent installation ceremony in connection with St. John's Lodge, 1858, Ashburton, Devon. It was recited by Bro. Crisp when responding to the toast of the "Installing Master" at banquet given after the installation ceremony was over:

THE INSTALLING MASTER.

Would you be Installing Master
Of a Lodge of old Freemasons?
Would you do the ceremony
Of installing a new Master?
Then make up your mind for study—
For the study of the tenets
And the charges of the Order.
Learn by rote from good preceptor,
And repeat it often daily,
Till your memory is perfect—
Till you have acquired precision.
Then, conduct the ceremony
As the Master of all others,
Take in hand the evening's meaning;
Master be in giving orders;
Weigh well every word you utter—
Every word and every accent.
Let the words convey a meaning;
Yes, a meaning to each Mason:
And let every word you're saying
Sound both clearly and distinctly,
So that each and every brother
Hear may and be interested.
Like the brook, flow on for ever;
Be not guilty of a falter;
Own not to a single stammer;
To your memory whisper "fail not"
Let your intellect have courage;
Bear in mind it is *your duty*.

Speak, with force and with precision,
Words well weighed with muck wisdom—
Words that carry much of wisdom—
Words the author has intended
Should strike home unto the hearers;
Be the man to bear the burden
Of illustrious old Masters.
Let the mantle of Past Masters
Fall not on unworthy shoulders;
But do *you* act *your* part so that
Craftship loses not its lustre—
Loses none of its old greatness,
Loses not its light and lustre
Whilst it rests upon your shoulders.
Feel you have the inspiration
Of the many great old Masters
Who have trod the path before you.
Recognise it is your duty
To preserve their faith and prestige—
To preserve their living greatness.
See you place no taint or tarnish
On their living frame and grandeur.
See that, pure and quite unsullied,
You, as an Installing Master,
Pass the mantle of the great ones
Who have trod the path before you—
Who with grace and reputation
Have in many bygone ages
Borne their part within the Lodges.



HEL. DG. DUJARDIN

IMP. CHARDON WITTMANN PARIS.

R. F. Gould.

A CRITICAL EXAMINATION OF THE ALBAN AND ATHELSTAN LEGENDS,

(Based chiefly on the Buchanan MS. Version),

THEIR HISTORY AND RELATIONSHIP.

By C. C. HOWARD, S.W., 2036, Marlborough, New Zealand.



THESE legends form such an integral part of nearly all the Old Charges, that they must be a portion of the original deposit committed to the custody of English masons, and therefore claim the earnest attention of every student of our Masonic antiquities.

They stand on quite a different footing from the Biblical and Classical myths of the same Charges, and from the legend of Charles Martel, inasmuch as they relate to events that happened *in England*, and happened, too, at *no very remote historical epoch*—within the reasonable limits of tradition, in fact—so that we should expect to find some approximation to truth in their statements. They present, however, many difficulties, difficulties which seem to have baffled our acutest critics and best informed Masonic scholars. Bro. R. F. Gould, in his monumental “History of Freemasonry,” does not hesitate to declare that the S. Alban Legend is only one of several, “for which no kind of foundation or excuse for a foundation exists.” (Vol. I., p. 31.) And again (I., 65,) he says “the Craft legend of S. Alban must be relegated to the region of fable and romance.” When, in addition to this, I remember the remark of Bro. Woodford, that “theories raised on facsimiles or printed copies are utterly valueless for any correct archæological or historical treatment of such evidences”; and Dr. Hort’s dictum also quoted approvingly by Bro. Gould (II., 203) that “the extemporaneous surmises of an ordinary reader will differ widely from the range of possibilities present to the mind of a scholar, prepared both by general training in the analysis of texts and by special study of the facts bearing on the particular case;” I hesitate about advancing any theory of my own, for I have no pretension to be other than “an ordinary reader,” and “printed copies” of the Old Charges are to me the only possible foundation for any theory I may maintain. When all is dark, however, and *all* have lost their way, any light, however feeble, is welcome; so that it be not an “*ignis fatuus*,” which I trust mine will not prove. And although I know full well that in daring “to run a tilt” against champions “older in practice, abler than myself,” I shall probably get the worst of the encounter, and receive the sound castigation which in their eyes my temerity will so richly merit; yet the inexperienced knight must test his powers and learn by defeat how, at last, to overcome. Promising, then, to take my beating “like a man,” I venture to submit my theory to the criticism of my more erudite brethren of Lodge “Quatuor Coronati,” that I may receive the benefit of their corrections. They and I are, as Masons, alike, for I am still journeying toward the East to seek a Master, and from him to gain instruction.

And *first to consider the S. Alban legend*, which, in the Buchanan MS., as in other versions of the Old Charges, immediately follows the reference to Charles Martel.

Surely there must be *some* foundation for the statements made in it, *some* basis of truth underlying the fiction superimposed upon it. It is difficult to see any sufficient reason for the invention of the story, when it would have been just as easy to forge a yet more ancient pedigree for English Masonry and to give the Craft a yet more saintly patron.

Apart from its bearing on the organization of Masonry in England, the story seems to serve no useful purpose. In this respect it differs from the legend of the Third Degree, which serves an allegorical end, and is made the basis of valuable ethical teaching; although in sublime disregard of historical fact and of all inherent probability, the two myths are about on a par.

But the S. Alban legend is no allegory. Its very circumstantial prosaic details would defy any attempt to allegorize them.

Has it a solstitial connection? That there are in Freemasonry old elements of mysteries and practices connected with sun worship, is generally conceded. And as this affords a key to the solution of so many points of difficulty, the enthusiastic student is apt to press the theory into all but universal service. I plead guilty to the mistake. Struck by the fact that S. Alban’s Day was nearly synchronous with the June solstice, I thought at one time that possibly there might be some connection between them. But reflection convinced me that the position was untenable. There was nothing to support the theory, except the fact that June 21st is the solstice and June 22nd is S. Alban’s Day; although, contrary to

the old and to the otherwise general usage, by some mistake or other, the festival is assigned to June 17th in the present calendar of the English Church.

But *per contra*. When S. Alban's Day was kept on June 22nd the solstice did *not* occur on June 21st, and since the solstice has occurred regularly on that date S. Alban's Day has not in England been kept on the 22nd but on the 17th of June.

It was not till 1752 that the adoption of the Gregorian Calendar in England brought the "tropical year" into strict accord with astronomical fact, and the calendar had been altered long before.

Moreover, there is no evidence that S. Alban's Festival was ever a Masonic High-Day. Had it been so, it would in the course of centuries have acquired a prescriptive right to be observed, and would have been kept in a spirit of conservatism, after the change of style. But all the evidence points to the observance of the *Winter* solstice long before the Summer one comes into notice, in the records of the Craft. The Old English Charges, however, say not a word about either of them.

The S. Alban legend then cannot be explained in this way. What remains? The story is so hopelessly at variance with all ecclesiastical traditions, that it cannot be accepted as complimentary to them; and it is so full of anachronisms, and so out of all harmony with the ascertained truths of secular history, that it lacks all credibility, as a record of fact, so far as its details are concerned, although a broad truth may be, and probably is, enshrined in it. There were other S. Albans, but the legend can only refer to the insular saint. In the designation of the Dorsetshire cape, "S. Alban's Head," we have evidence that the saint has been confused, in one instance, with another, bearing a somewhat similar name, viz., S. Aldhelm, first Bishop of Sherborne—after whom the point was originally named; but we cannot make the facts of S. Aldhelm's life square with the legend, so that the theory of confusion with some other saint of the same or similar name has to be abandoned. The feeling, however, that there must be a substratum of truth in the story; that it, *being an essentially English legend*, would not have been iterated through all those centuries and in all parts of the country, and would not have gained such general credence had not some plausible explanation of it been forthcoming, was so strong in my own mind as to impel me to an independent study of it, and of its context in the Buchanan MS., the only one open to my research in this distant corner of the Empire.

The question I set myself to answer was this:—"Is there any record of building operations, directly or indirectly connected with S. Alban, answering approximately to the date assigned in the legend, and which, making due allowance for errors inseparable from the lapse of time, and for difficulties in the way of the transmission of oral tradition, may be accepted as a plausible foundation for the broad statement that Masonic organization in England had a historical connection with S. Albans?"

And this question, with all due deference to the opinions of those better qualified by study and training to decide the point, I venture to think we may answer in the affirmative. Let us see:

Whatever the incident was, it occurred after the death of Charles Martel. For after recording his services to Masonry in France the Charge goes on to say (Buchanan MS., clause xxii.), "England stood at that time, void from any charge of Masonrie, until the time of St. Albons." By "void from any charge of Masonrie," I understand destitute of Masonic organization—that there was no organization of the Craft in England at the time of Charles Martel's death, nor indeed for some time after. The country not only *was* void, but, the legend says, it "*stood* void,"—i.e., remained so—"until the time of St. Albons." This implies, I think, a considerable interval between the work of Charles Martel in France, and that of "S. Albons" in England. Now Charles Martel died A.D. 740. Some half-a-century later Offa, king of Mercia, a man of more than average enlightenment, indeed a prince of European reputation, only second to Charlemagne among all his contemporaries, and regarded by him as his most powerful rival in the Empire of the West—a traveller and a builder—a man capable of projecting and carrying out great schemes (witness Offa's Dyke, constructed from Bristol to Chester)—built at St. Albans "a goodly minster, and caused monks to serve God therein. And he called it by the name of Alban, who was the first martyr of Christ, in the isle of Britain, in the old time, when the Romans dwelt therein. And he built the Minster, hard by the town of Verulam, where Alban had died. And men came to dwell round about the Minster, so that there was a new town, and men called the name of that town, no longer Verulam, but Saint Albans." So says Mr. Freeman, quoting from the old chronicles (*Old English Hist.*, p. 80), and the facts are sufficiently substantiated. The passage bears evidence, I think, that this was no mean effort of Offa's, but doubtless worthy of his reputation. It was a "goodly" minster, and such an important centre of local influence as to cause the abandonment of the old Roman stronghold by the citizens, and the erection of a new town on the holier ground, beneath the sheltering walls of the monastery, the source of their wealth, and their best protector.

And now how would this great work be accomplished? I do not find the fact stated, in so many words, within the limited range of my own library, but is it not most reasonable to suppose that Offa would avail himself of his European connexion to secure the services of foreign workmen, by whose aid alone he could hope to eclipse the glory of the buildings previously erected on the island? This is so important to my argument that, in the absence of direct testimony, I must adduce the best collateral evidence I can. The buildings that were the architectural boasts of that time in England had all been erected by foreign workmen. Our forefathers were not *constructive*, but eminently *destructive* in their tendencies then, and long afterwards. The very names on our maps—"Gateshead," *i.e.*, "the end of the road," which had formerly been carried on across the Tyne by the Pons Ælii: "Pontefract," *i.e.*, "the broken bridge," and scores of others—tell the tale plainly enough to those who can read them. Benedict Biscop had only just begun his monastery at Wearmouth, a century before, when he found it imperative, in spite of all his carefully considered plans, *to go to Gaul to find Masons* "who could build him a church of stone, after the Roman style," (*Baeda Vit. Abbat*, p. 319). And Wilfrid, Benedict's contemporary, the builder of Ripon and Hexham, and the restorer of York, took also the opportunity, while in Gaul, to gather "the builders, and teachers of nearly every art, whom he brought with him, in his train, on his return to Britain," (*Eddi. c.*, xiv.) Commenting on this, Mr. Green says, "Nothing shows more vividly the utter destruction of the Roman life in Britain than the fact that with Roman buildings still rising, even if half ruined, before their eyes, the very traditions of the building art had passed away, and that architecture *had to be brought back to Britain as a foreign thing*," (*Making of England*, p. 373). Bro. Gould has some remarks to the same effect, (*Hist. i.*, 300).

The temporary result of this importation of foreign workmen into Northumbria was seen in the reputation acquired by northern builders, which, says Bede, in A.D. 710, induced "Naiton, king of the Northern Picts," to send to Abbot Ceolfred, of Jarrow, for "architects to build him, in his nation, a Church after the Roman manner." But these architects would usually get so little employment that their hands would soon lose their cunning, and, moreover, there was apparently very little friendly intercourse between the English states, whose sovereigns regarded each other with common mistrust in the rivalry that existed for national supremacy, and instinctively sent abroad for any artificers they might require. Prophets, even in those days, were not honoured in their own country; besides, England was not then keeping abreast of the continent in general knowledge, and if a building was required to be a real credit to the time, or if other work of special importance had to be done, skilled workmen *had* to be imported from abroad; men whose more regular practice of their profession was a guarantee of progress therein. Alfred found it absolutely necessary to do this a century after Offa's day, so we may be morally certain that Offa, who had had opportunities of seeing the advances in architecture that the continental Masons had made, and of noting the superiority of their works when compared with the insular buildings, would employ them on the monastery that was to eclipse the glories of Ini's "great church" at Glastonbury, and exalt the fame of the lord of conquering Mercia and of the newly discovered Mercian saint high above that of the old king of conquered Wessex and St. Joseph of Arimathea. For, just in the nick of time, the relics of the proto-martyr of Britain had been discovered—miraculously, of course—and we are told that Offa had a small church erected over them. This was evidently only intended to serve a temporary purpose, and soon gave way to a more pretentious structure. Offa went to Rome, and on his return commenced that "goodly minster," which found full employment for his energies, and was apparently his main concern during the remaining three years of his life. Now why was the erection of the monastery postponed? There were at least three valid reasons: 1st, he was going to Rome and would be able to get some ideas on the subject of architecture; 2nd, the proto-martyr was not yet formally canonized, although his sanctity had received the imprimatur of Heaven; 3rd, skilled labour was wanting. Offa secured the canonization of Alban while at Rome. He would doubtless lay his plans before the Pope, and receive at his hands every possible encouragement, his advice, and his blessing. Returning to England fired with religious enthusiasm, would he not, *en route*, avail himself of all the continental influence he possessed to secure the skilled artificers by whose aid he would build, to the joint glory of God, the Saint, and himself, a minster of stone and wood, the erection of which, carried to the credit side of his life ledger, should be an effective set-off against the numerous crimes with which the public conscience, and his own private one, had debited him. And although it may be true, as M. Lefèvre (commenting on Charlemagne's poor Aachen imitation of St. Vidals at Ravenna) asserts, that the Masons of the West in those days were men of "poor talent and depraved taste," and that "it was difficult to find a workmen who could carve a capital, or even square a monolith," and that "the poverty of skilled workmen necessitated the robbery of old edifices to furnish material for new ones," yet in Gaul and on the other side of the Alps men of the right stamp could be found and would be engaged. Bro. Gould says (*Hist. i.*, 266),

"Whenever any building of more than ordinary pretensions was under consideration it was usual, at least among the Anglo-Saxons, to have recourse to Rome." It would be necessary to offer these men substantial inducements to leave their homes to travel so far, to settle in a foreign land; there to inaugurate and carry on the work on which the king was bent, and of which St. Albans may really have been only the beginning.

A formal engagement of some kind must have been entered into between the parties, some pledges given and received. And if, on arriving in England, these strangers encountered insular prejudice and jealousy, as they almost certainly would, for the English dislike of foreigners is not of recent date, but one of our most ancient characteristics—what more natural than that these Masons should band together to advance their own interests, and to protect the secrets of their Craft; or that Offa, to whom their services were so essential, now and in the future, and who had, most probably, personally engaged them, should take them collectively under his protection, and give them reasonable concessions, embodying them in some kind of formal charter, taking the places of the temporary pledges given to them, individually, at their engagement.

This I take to be the broad truth of the S. Alban Craft legend, viz., "That Masonic organization began at S. Alban in the latter years of the 8th century, the foreign Masons engaged on the erection of the monastery there, at that time, being chartered and privileged by King Offa." If the legend had merely said "England stood at that time void of any charge of Masonry until the *building* of St. Alban's," instead of "the *time* of S. Alban's," (unless, indeed, the latter was intended to be the equivalent of the former), it would have presented no insurmountable difficulty. But how are we to account for the grossly inaccurate form in which these facts have been transmitted, and for the utterly false statements with which they are associated? And why is there no mention of king Offa? These are matters on which I shall hazard a few conjectures by and by, but it will be first needful to examine the Athelstan-Edwin legend and then to investigate *this* point. *Is there any connection between the Alban and Athelstan-Edwin legend?*

Before addressing myself immediately to this, there are, I would point out, one or two features in the phraseology of the legend which lend some colour to my theory; though the structure of the whole story is so very loose that we cannot attach much importance to them. They may be merely "undesigned coincidences" with facts.

Nevertheless, it *is* a fact, that, strictly speaking, no *Saint Alban* was recognized in Britain until after Charles Martel's death—indeed until 792—although the proto-martyr's death had occurred nearly 500 years previously. No one seems to know quite *when* it took place. The old chroniclers vary from A.D., 296-304, and it is very difficult to reconcile some of their statements with other known facts. But this remains, viz., that Mercia lacked a really great saint, such as Wessex and Northumbria gloried in, until Offa—miraculously directed by a star—provided her with one in the person of S. Alban, of whom he probably knew little beyond the name, so that his workmen could not have been expected to know much more.

And it is a *further* fact that Offa had some pretensions to be called "king of *England*," for Mercia, in his day, was by far the most powerful of the kingdoms, and Mercia was "par excellence" the English state. A hazy consciousness of this still survives in the speech of Warwickshire. Passing through Ryton-on-Dunsemoor, some twenty years ago, I was mistaken for a Warwickshire man, and the surprise of my interrogator found vent in the curious expression "And do'c come *out o' England*, then." The phrase amused me at the time, but reflection convinced me that it embodied a great historical truth. The Watling Street crossed the county, and Ryton was just within that essentially *West Saxon* district, which, though conquered by Mercia in the 7th and 8th centuries, was won back by Alfred in the 9th, and indissolubly attached to its true mother state. But all on the other side of the main road was Mercia, and therefore not Saxon, but *English*, and in the speech of a later day it remained "*England*," as distinct from the Saxon Warwickshire. The legend, then, would not be very wrong in calling Offa king of England. No previous sovereign had exercised the same wide influence on the Continent, and none had been regarded as such a thoroughly representative English sovereign. To those foreign Masons he would in all probability be known as king of England.

The writer of the legend, however, may not have known how true to fact some of his statements were. The agreement may have been purely accidental, so we will not dwell upon it, but just notice, in passing, that the very inaccuracies of the legend are evidence that it is not derived from the Roman Collegia; for Alban was a Roman soldier and citizen, and in all probability a member of some Collegium; so that the facts of his case would have been accurately known and more truthfully transmitted. It appears to me that it makes strongly against the theory of those who maintain the Collegia connexion with Freemasonry.

And, yet again, the prosaic matter-of-fact tone of the legend—erroneous though it be—is evidence that the charges are not of Ecclesiastical origin, for had the story been

fabricated in a monastery it would have had a very different complexion imparted to it, and it is all but certain that some miraculous elements would have been introduced into the narrative; the monastic atmosphere was charged with the miraculous as we know from other sources.

And now let us enquire into the inherent probability or falsity of the Athelstan-Edwin legend which immediately follows the statement about "S. Albons" in the MS. Charges: and having done this we will see if any links of connection between the two legends are discoverable. Mention is made of a time of strife as succeeding that alleged organization of Masonry by S. Albons. "Right soon after the death of S. Albons there came men of divers nations to war against the realme of England." This clause, read in the light of the previous paragraph, must refer to wars at the close of the eighth century. And history confirms this statement, for the Danish inroads began 787, while Offa was yet on the throne, and the trouble increased, until in the next century England was in the throes of a life and death struggle with the Northmen. And more than once it seemed as though she was to be crushed out of existence. But thanks to God, and our great Alfred, Wessex was saved, and the Danish raven was made to disgorge about half of Mercia—not the *original* Mercia, but a great strip of true West Saxon country of which, as has been already explained, the Mercians had dispossessed the true owners, bit by bit, in the tribal wars—and which was now, by the Peace of Wedmore, regained for Wessex. This was to form the nucleus of a new and more vigorous England, which, being more efficiently organized and better equipped alike for attack and defence, should go on from strength to strength, until in the course of three generations it should outgrow its former limits and be supreme over the whole island of Britain.

Alfred's boundaries were: "On the Thames—up the Lea to its source, thence to Bedford, and from that point due W. to Watling Street, and on by way of Towcester and Wroxeter to Buttington and Chester."

Edward the Elder and his sister, the Lady Ethelfleda—both right worthy of their grand descent—after hard fighting conquered the rest of Mercia, and Alfred's grandson—the Athelstan of our legend—annexed Northumbria, "and brought the land to rest and peace," as the Old Charge says, and ruled again, as Egbert had, from Channel even to Forth. But it was a terrible baptism through which the old England passed, before rising to its new and fuller life: and woe to any monasteries, churches, or, for the matter of that, to any Christian man, woman, or child, who fell into the hands of the fanatical sons of Odin.

Offa's "goodly minster" presumably shared the usual fate of all such institutions—"Down with it! Down with it! even to the ground." Here, again, I fail to find the fact directly stated in any of the authorities accessible to me. Yet unless I can substantiate it, my argument falls to the ground. Let me therefore adduce the facts on which I base my opinion. S. Albans was an important strategic position, and so recognised even in the days prior to the Roman conquest, as well as by the conquerors themselves. It is not likely then the Danes would leave it unmolested to menace their rear when they marched on Wessex 870 A.D. It was situated about midway between two great trunk roads—the Ickneild Street and the Ermine Street—and only a few miles from either, while it was on the direct line of the Watling Street, and was connected by another military road with Colchester. Hertfordshire was crossed and re-crossed by the Danes times out of number, and fought over again and again between 866 and 874, in 896, and a century later when Sweyn harried the land from 1004 to 1011. The Danes would doubtless avail themselves in a strange country of the open lines of communication. The rapidity of their movements is indeed evidence thereof. They must then have passed S. Albans frequently. It could not have escaped their notice, and why should they exempt it from the treatment they bestowed on Crowland, Huntingdon, Medeshamstead, and Ely? Their general practice is sufficiently indicated by the entry in the chronicle, A.D. 870. "This year the army . . . took up their winter quarters at Theford . . . and subdued all the land, and *destroyed all the minsters which they came to.*" In 872 they made London their winter quarters, and we may be morally certain, did as they had done elsewhere, and had S. Albans been standing then, it would, from its dangerous proximity to the invaders' head quarters, certainly have been demolished.

Another point in favour of my theory is that S. Albans seems to disappear for a century from the national records. I find no mention of it in the chronicle, among the very numerous abbeys, incidentally mentioned in subsequent years in Asser or in Ethelwerd. The next notice of it occurs toward the close of the 10th century, when Ealdred and Ealmer collected material from the ruins of Verulam for *re-building* the monastery. The fact that material had to be brought from elsewhere is, I submit, evidence that the old buildings had been utterly destroyed.

The times were, however, unfavourable for re-building, and it was left for Abbot "Paul of Caen," a relative of Archbishop Lanfranc, appointed to the post by William the Conqueror in 1077, to utilize the material formerly collected for the work. The cumulative

testimony of these facts leaves no doubt in my own mind that Offa's minster shared the fate of all monasteries at the hands of the Danes of that day, and was first plundered, and then utterly destroyed, in fanatical zeal for the honour of Odin. Those human locusts made a perfect wilderness of God's fair garden in England. And it was a long time before the country rallied sufficiently from the shock of their onset to set about the work of reconstruction. It naturally began with Wessex, under that prince of organizers, Alfred the Great. His untiring energy and free expenditure of his own resources, did all that could be done for England south of the Thames. Asser waxes quite enthusiastic on this part of the king's work. It was only too apparent, at the beginning of the struggle in Wessex, that the English had much to learn from the Danes in the matter of fortification. On the one hand no Danish position was ever taken—on the other, no English position was ever held. Commentators, from Dr. Giles downwards, emphasize this fact. Here was a matter of paramount importance, to which the King must at once turn his attention, and which, we may be sure, he would make the subject of earnest personal study, for it was essential he should lead in this, as in all other things, and we *know* that he was his own *naval* architect, for the chronicle, describing the fleet he created in 897, says of the ships, "They were shapen neither like the Frisian nor the Danish, but so as they seemed to him they would be most efficient." By enlisting the services of skilled foreign workmen, he was able, in spite of the supineness and the half-hearted support of the nobles, "who repented them when it was too late," his biographer tells us—to put the country in such a state of defence, that when the Danes came again in 893 they found the tables completely turned; Alfred assumed the aggressive, and the invaders were driven from post to post, and, however great the local annoyance, there was, from first to last, no national peril. And the great king would naturally see that his son was properly trained in this important branch of kingcraft. That Edward had studied it to good purpose is evidenced by the successful work of reconstruction in Mercia which occupied the whole of his reign. First he took steps to fortify his northern frontier, and then as bit by bit Danish Mercia was won back for the English folk, steps were at once taken to secure it. The Anglo-Saxon Chronicle enumerates no less than twenty-seven towns, fortresses, etc., repaired or rebuilt between 907 and 924. For the first eleven, or possibly fifteen, of these years (for the date of her death is uncertain), Edward had the assistance of his brave sister Ethelfleda, who, though only a woman, certainly "had the heart of a king, and of a king of England too," quite as truly as the queen who made it her personal boast at a later day. Ethelfleda apparently commanded the Mercian forces working in the west, Edward the West Saxon troops, which formed the eastern division of the army. After his sister's death the king wielded the joint powers of the lady and himself. Builders must have been kept busily employed at those times, although the rapidity with which the work was carried on is evidence that wood rather than stone must have been the material employed. Earthworks and stockades—the "board walls" and "war-lindens" of the old song of Brunanburgh—would constitute the main fortifications most likely, though not always, for, under the date 913, we read, "the fortress at Witham was wrought and built;" and, in 921, Towcester, an important strategic position and one of six towns re-built that year, "was encompassed with a stone wall." What an impetus this continuous building and fortifying work must have given to architectural study, and to the study of geometry, the foundation of it all. And just as Alfred trained Edward, he, in his turn, would train his son Edwin (his other son Athelstan being otherwise provided for), for the high position to which he was called in his country's service. Edwin would bear with him his part in planning and constructing the national defences. Athelstan, Edward's eldest but apparently illegitimate son, was, according to William of Malmesbury—a good authority on the point—brought up at the Mercian court by brave old Ethelred and his noble wife, who seems to have been invested by her brother with the rule of the district, and is always spoken of as the Lady,—i.e., queen—of Mercia. The child's true parentage would not be known to the multitude nor be any matter of great concern to them, and he would pass as Ethelfleda's adopted son. In due course he would be attached to the Mercian army, and after Ethelred's death, in 910, he, being then 16 years old, would be the active lieutenant of his aunt in the campaigns and building work she so energetically carried on, and on her death would assume the divisional command, under his father Edward the Elder, as Commander-in-chief. The Mercians were not brought under the direct rule of the sovereigns of Wessex until after Ethelfleda's death, although their territory had for forty years been nominally a part of the West Saxon kingdom. But as bit by bit of the old Mercian territory was re-won, it is conceivable that the ancient spirit of independence would re-assert itself, and it is apparent, from the Chronicle, that the Mercians resented the loss of their quasi-independence (at the death of their "Lady,") when Elfwin, the daughter of Ethelred and Ethelfleda, "was deprived of all dominion over the Mercians and carried into Wessex." Athelstan would, then, be the centre of their hopes. It would almost seem that on Edward's death the Mercians were determined to have Athelstan for their king, whatever the West Saxons might think or do, for the Chronicle says, "And Athelstan was

chosen king *by the Mercians*, and he was consecrated at Kingston." Perhaps the forcible assertion of Mercian independence was averted by the election of the same person to the throne of Wessex. Athelstan is sometimes spoken of as king of Mercia. The entry in the Chronicle shows that although Mercia had been taken under the personal control of Edward at Ethelfleda's death, yet, some years later, it still retained its own Witan and possessed certain legislative powers; and Athelstan doubtless was the real leader, to whom all looked for guidance, a king *de facto* if not *de jure*. Edwin, his half-brother (Edward's son by a second wife, or, more probably, by his *first* wife, in the strict sense of that word)—not much younger than Athelstan, old enough to bear a man's part—would be called on to do a man's work, and to lead as an Etheling ought. He would naturally be the active lieutenant of Edward in the eastern command—a general of division, commanding a portion of the West Saxon troops, who, like Nehemiah's workmen, seem to have been equally dexterous with sword and trowel. Edward and Ethelfleda must have had their subordinate leaders, for the work was often going on simultaneously at two or three different points. Thus, under date 913, we read in the Chronicle, "In this year about Martin-mas King Edward commanded the northern fortress to be built at Hertford . . . And then after that during the summer between Rogation Days and Midsummer king Edward went with *some of his forces* to Maldon in Essex and there encamped whilst the fortress at Witham was wrought and built and *in the meanwhile some part of his force* constructed the fortress at Hertford on the South side of the Lea. This year by the help of God Ethelfleda Lady of the Mercians went with all the Mercians to Tamworth and there built the fortress *early in the summer* and after this before Lammas that at Stafford." Work was going on, therefore, simultaneously at Witham, Hertford, and Tamworth. And in 923, after Ethelfleda's death, we read that "King Edward went with *his forces* to Thelwall, and commanded the town to be built, and occupied, and manned; and commanded *another force* also, of Mercians, *the while that he sat there*, to take possession of Manchester in Northumbria, and repair, and man it." And who would be so likely to lead the troops told off for these special services as the Ethelings Athelstan and Edwin? The nation would expect them to do it. Alfred had been but 19 when he accompanied the expedition to Nottingham, and only 21 when he led the West Saxons to victory at Ashdown; and Edmund, a younger brother of Athelstan, was only 15 when he was in charge of a division at the great fight of Brunanburgh in 937. There would seem, then, no inherent improbability, but rather considerable likelihood, in the statement of the Old Charges that Prince Edwin was "a great practizer in Geometrie, and came himselfe to comune and talke much with Masons, and to learn of them the Crafte, and afterwards for the love he had to Masons, and to the Crafte, he was made a Mason himselfe"—whether at Windsor or not matters little. The old West Saxon kings had a palace at Old Windsor, and as it had not improbably suffered in the Danish wars, it is not unlikely that workmen would be employed to repair it, and the Etheling would in that case naturally make their acquaintance. So the story may be true. The legend implies that Edwin was both a theoretical and a practical Mason—*i.e.*, an architect and a builder—skilled alike to design and to execute. I take it for granted that the Edwin of the Buchanan and other MSS. was not Athelstan's son, but his half-brother. The Inigo-Jones MS. (No. 8), seems to be correct in this particular, while other MSS. maintain a "discreet silence as to the relationship," (*Hist. Freemasonry*, I., 93). It is apparent to me from many indications that the story of Athelstan's birth was kept a close secret in the breasts of Alfred, Edward, and Ethelfleda, on account of his illegitimacy. Athelstan himself was childless, however, and the only member of the royal family to which the story *can* refer was his half-brother. Why he should have been called his son is not apparent, as there seems to have been no great difference in their ages. Athelstan had two other half-brothers, Edmund and Edred, children of Edward by yet another marriage, who were so much his juniors that they *might* have passed as his sons; but this could hardly have been the case with Edwin. Edmund was twenty-seven years younger than Athelstan, and Edred was younger still.

Bro. Gould's remarks on the Inigo Jones and other MSS. (referred to above) seem to imply that No. 8 is the only one which calls Edwin Athelstan's brother, and that all the others either call him son, or are discreetly silent as to the relationship. The Lansdowne MS., (No. 3)—cited *Hist. Freemasonry* II., 214—is, I presume, included by Bro. Gould in the last category. It appears, however, clearly enough to state that Edwin was *not* Athelstan's son, but the son of a worthy King of England, with whom Athelstan was in some sense contemporary. That, at least, is the way in which I should construe the legend.

In the Grand Lodge MS. (No. 4), Athelstan is called "*Knigte* Athelston." Can this have been the title by which he was known at the court of Ethelfleda? his true relationship to Edward the Elder being neither known nor suspected? He never seems to have been called the Etheling, the ordinary title of the princes of the blood royal. In this connexion we are reminded of the visit he paid to Alfred's court when a child of six. Our histories tell us that the king then gave him "a purple cloak, a belt studded with gems, and a sword with

a golden scabbard." Mr. Freeman says Alfred then made him a soldier. But was this investiture in any sense the equivalent of knighthood? An outward sign of nobility, conferred on one who could not be considered truly royal? If so, "Knight Athelstan," the title conferred on him at first, only playfully, perhaps, would not improbably cling to him afterwards—as a sort of pet name, as well as a title of honour—and indicative at once of the love and of the respect of the Mercians. I have no means of deciding this point. Doubtless the attention of our antiquaries has been drawn to it, though it is denied to me to know the result of their investigations. But it offers such a simple solution of the difficulties presented by the Lansdowne MS., that I am strongly drawn to adopt it, "until time and circumstances shall restore the genuine text." We have only to substitute the word "Knight" for "King" in MS. No. 3 on the model of No. 4, to bring the legend into accord with historic fact, with the exception of the first clause which is an "inherited" blunder, the offspring of the inaccuracies in the S. Alban legend. The "worthy king of England" will then be Edward the Elder, of whom the facts stated may be fairly predicated, for he *did* bring the land to rest, *was* a great builder, *had* a son called Edwin, &c., &c. The Charges of which the Grand Lodge MS., No. 4, and the Buchanan MS., No. 15, are types, apparently declare Athelstan to have been a great builder, which—relatively—he was not, unless the reference is to work done by him in Mercia, when engaged in the frontier fortification and general work of reconstruction, carried on by Edward and Ethelfleda. The Lansdowne MS. is more accurate in this, as in other respects. I am hardly prepared to say that this MS. could not be explained as it stands. We often speak of the past in terms of the present, drawing no sharp line of distinction between what *was* and what *is*, speaking of persons throughout their whole lives, by the titles they now bear, and so on, *e.g.*, Asser constantly refers to Alfred as king, prior to 871. Thus, under the date 868, he says, "The aforesaid *revered King Alfred*, but *at that time occupying a subordinate station*, asked and obtained in marriage a noble Mercian lady, &c., &c." And we ourselves speak of Wellington's career in India, Marlborough's relations with James II. and William III., &c., using the title by which the persons are best known, as the best way of making our meaning quite clear to our hearers. And so if by "the tyme of King Adilston" the writer of the original of the Lansdowne MS. meant "the time of" him who *at the time of writing* was king Athelstan (though not actually king *at the time referred to*) it would be possible to explain the legend fairly satisfactorily.

The meaning might be brought out clearer, however, by substituting "in whose youth," or "in whose [early] days" for the words "in his time" immediately following "King Adelston," on the supposition that the author of the original version, instead of saying that Athelstan was born in the time of king Edward, clumsily phrased it that Edward lived in the time of Athelstan—who, being the then reigning sovereign, was, in the mind of the writer, entitled to the precedence he thus sought to confer.

And if, leaving the Lansdowne MS., we turn now to the Grand Lodge MS., No. 4, apparently much less accurate in its statements, we shall find that, after all, a very slight alteration of the text will harmonise it with the actual facts. If we read *when there* for *that* after the words "Knigte Athelston," and substitute *that* for *and* after "England," we shall bring the copy into practical accord with the Lansdowne, as above corrected.

There is no more obscurity in the MSS. than we should expect to find perhaps, in the work of men who were doubtless much greater adepts in the construction of buildings, than in the construction of sentences. Dr. Hort (quoted *Hist. Freemasonry* II., 204, note) goes straight to the point when he says, "There is much literature, ancient no less than modern, in which it is needful to remember, that authors are not always grammatical, or clear, or consistent, or felicitous: so that, not seldom, an ordinary reader finds it easy to replace a feeble or half-appropriate word or phrase, by an effective substitute, and thus the best words to express an author's meaning need not in all cases, be those which he actually employed."

But the Buchanan MS. awaits our attention. It is not a difficult task to bring this into accord with the others. If by king Athelstan we understand Athelstan who was *afterwards* king (king—possibly—at the time the Charge was originally written) we have only to change *his* into *whose*, and *hee* into *there*, in the phrase "in *his* days *hee*," paragraph xxiii., to get a reading practically identical with the amended texts of MSS. 3 and 4 as above given.

On a review of the whole, "*Knigte Athelstan*" commends itself to me as the original text. It appears to have been altered subsequently to *king* Athelstan, as a title by which the Mercian hero was better known to the world in general, and therefore a title which would the better identify the person referred to. It hardly seems likely that the higher title of king would have been exchanged for the lower one of "knighte." No reason at all satisfactory for such a change presents itself to my mind.

And now to consider the traditional meeting for the re-organization of the Craft, alleged to have been held at York, under the presidency of prince Edwin. The questions that suggest themselves are:—1st, Is such a meeting probable? 2nd, Would it have been

likely to be held at York? 3rd, Would prince Edwin be likely to preside thereat? 4th, What was its probable date? 5th, By whom would the meeting be attended? 6th, What would be the probable routine of the business? These questions we shall now briefly discuss *seriatim*.

1.—With regard to the probability of such a meeting being held. Nothing would seem more natural than that the masons and artificers so busily employed for such a length of time, in the fortification of the realm, by Edward the Elder, under the superintendence of himself and the Ethelings, realizing the benefit that would accrue from organization, and having traditions of an organization previously existing, should avail themselves of the golden opportunity afforded by the keen interest of Royalty in their work, to revive the old organization and obtain a renewal of old privileges in the form of a charter.

2.—Is it likely the meeting would be held at York? Yes, *very* likely, *in the days of Athelstan*, though not for sixty years before. But in 926, on the death of Sihtric, king of Northumbria, Athelstan's brother-in-law (married to his sister the previous year), Athelstan annexed the kingdom, which thus once more became an integral part of the kingdom of England, whose boundaries were thus again pushed northwards to the Firth of Forth as they had been in Egbert's time. Athelstan himself was called away to the south that year, for we find him warring against the West Welsh, and the chronicle says he "drove the Welsh out of Exeter, and fortified the city with towers and squared stones." A work of time and labour this, in which the king's experience in fortifications would be invaluable, and his personal superintendence necessary. But what about the recently acquired, and not altogether contented North? What more natural than that Edwin and the Mercian troops should be left in charge, doing garrison duty at York chiefly, and then (to go a step further) what more likely than the meeting at that place in the favourable opportunity which that comparative leisure afforded? And as the Northern province would always be difficult to govern from a southern centre, by reason of distance, imperfect communications, a strong Danish element only partially reconciled to loss of independence and to an English king,—Edwin would probably be Athelstan's permanent lieutenant-governor (*sub-regulus*) of Northumbria—until his death in 933. He seems to us in every way the fittest for the post—influential, experienced, trusty. And here we have the answer to our 3rd question. Would prince Edwin be likely to preside at the meeting? Yes! for many reasons. For these among others. York was his official residence—a Royal Prince would be a very desirable president. He was an enthusiastic Mason. He had taken the initiative, in securing the late king's permission, for the meeting.

4.—What was the probable date? It must have been between 926, the date of Northumbrian annexation, and 933, the year of Edwin's unfortunate death. It would most likely be as soon after the annexation as the peaceful condition of the district would allow and before the Mercian citizen soldiers returned to their homes, at the expiration of the short term of service for which all in their turn were liable. The close of the war, and the cessation of building operations (consequent on the acquisition of a scientific military frontier in the north), would be the most favourable time, and so the meeting would, in all probability, be held shortly after the annexation, *i.e.*, sometime in 926.

5.—By whom was the meeting attended? That the Mercian element would predominate, there can be little doubt. The West Saxons were called away for service in the South, as we have seen, unless, indeed fresh levies were employed in the West Welsh war. In that case some of the disbanded Wessex forces would probably attend before returning to their homes. But in the Mercian campaigns of Edward the Elder, it is most likely that the Mercians, local residents immediately interested in the recovery of their old territorial boundaries, would greatly out-number the West Saxons, of whom a sufficient number must have been employed in home garrison duty. It would have been the height of folly to leave Wessex ungarrisoned, even for a day. No doubt the promoters of the meeting would do their best to secure a national convention. The Halliwell MS. expressly says "He sende about ynto the lande After all the Masonus of the crafte." (*Hist. F. M.*, i., 81.) Some of the Northumbrian Masons may have been present, but it was the Mercian Masons who were the most immediately interested, (if our previous conjectures are correct) because the old organization was a Mercian one, whereas the Wessex and Northumbrian Masons never appear to have been organized before. And the Mercians, being thus the sole inheritors of the old traditions, would naturally carry the greatest influence at the meeting, an influence still reflected in the Old Charges, if our estimate of them is correct.

And now for the business done:—As the special purpose of the meeting was the re-organization of operative masonry, information respecting its previous organization would be eagerly sought. We are told that charges, in a variety of languages, Greek, Latin, French, English, &c., were produced; and being found in substantial agreement, were adopted as the basis of the new organization. These would be the source of the fanciful Masonic pedigree comprised in paragraphs iv.—xxi. of the Buchanan MS. But the bulk of the information given would undoubtedly be "oral." The craftsmen present would give such traditional

particulars, as had been transmitted to them, of the usages of the craft in the various countries whence their fathers had come. But beyond these particulars of the organization of Masonry in foreign lands, information concerning its previous organization at home would be asked for, and this the Mercians would be best able to supply. If our conjecture be correct that it is to Offa's work at S. Albans our traditions refer as the foundation of Masonic organization in England, why was not Offa's name mentioned in the legends? On the one hand we must remember that Offa had been dead 130 years, and that these old English Masons would probably know less about him than a modern English schoolboy does. There had been so many ups and downs in middle England since his day:—Mercian kings, West Saxon kings, Danish kings, West Saxon kings again. On the other hand, "the evil that men do lives after them—the good is oft interred with their bones." What was remembered of him was not to his credit. Was he not the treacherous murderer of S. Ethelbert, whose realm of East Anglia he sought to annex? And was it not Offa's daughter—the wife of Brihtic, king of Wessex—who had wrought the foul deed that disgraced the title queen for evermore? No! the Offa connexion was certainly not creditable to the Craft. And certainly it would not recommend their cause to prince Edwin, to bring too prominently into the discussion the name of the great enemy of Wessex and of his royal ancestor Egbert. So the less said about Offa the better perhaps at that meeting! Had it been *Alfred* now the case would have been different. But, unfortunately, national reorganization had so occupied his energies that he could not consider individuals. His work, too, was West Saxon—not so well known to those present at that meeting, as the later work of his successor. Probably also the true dimensions of the man were hardly taken—his phenomenal greatness not recognized. They had not our standards of comparison. He was too near their own time. But be this as it may, the reorganizer of Wessex had not been the reorganizer of the Masons' Craft.

These Mercian Masons would know, approximately, the date of their fathers' migration to England. It was merely a question of generations, so we may no doubt accept as a fact that it was after the time of Charles Martel.

But they appear to have had no clear idea of the errand on which they had come. Nor can we be greatly surprised at this, for the disturbed state of the country in the interval had been very unfavourable to the transmission of full and accurate traditions. The winter was the great story-telling time, usually. But the Danes let people have no rest, winter or summer. There was a vague impression among those present at the meeting that the work was connected with S. Albons, but whether place or person was not clear. It is noteworthy that the Saint is in the Buchanan MS., uniformly designated by the name of the place, "S. Albons." The Lansdowne MS., with that fidelity to fact which is somewhat characteristic of it, calls him "Albones," referring probably to his physical condition when discovered! The name of the place survived, but every stick and stone of the buildings on which their fathers had laboured had most likely disappeared. There had been a town of that name, and there had been a person of that name. But they knew nothing of him. The distant days in which he lived were seen less distinctly than now. The clouds of dust raised by the succeeding centuries of turmoil and strife had not subsided. This York meeting was composed of practical men, met for a practical purpose. They had no intention of distorting fact, but in the *absence* of fact free rein was given to an untutored imagination, and the golden grain of truth that Masonic organisation in England began at S. Albans in the 8th century was so buried in the chaff of fiction that it is now almost a hopeless task to try and winnow it out.

Their fathers had worked at S. Albons, just as *they* had at numerous other towns in Mercia "*walling them about*." S. Albons, too, had been a strong place in its time; their fathers doubtless made it so; and if they worked at S. Albons, why not *for* S. Albons? Why should the town have been called by his name if he had not built it? S. Albons doubtless was to their fathers what the princes Athelstan and Edwin had been to them, and must have filled a similar position in relation to the king—hence he came to be a worthy knight—chief steward with the king, governor of the realm, architect of the fortifications, and a good friend to the Masons of that day. Had they not been told many a time of the good wages he paid those skilled workmen? And he had obtained a charter for them and permission to hold an assembly such as they were holding that day, and he presided at that assembly and made Masons then, just as prince Edwin was doing now, &c., &c. It seems to me almost impossible to read the Alban legend in the light of the work done in Mercia in the reign of Edward the Elder, without coming to the conclusion that the former is the mental reflection of the latter. Substitute either Athelstan's or Edwin's name for S. Alban's, and the general parallelism is obvious.

In vague ideas like these, I think, we may discern the genesis of the Alban myth—which appears to have been evolved by some such imperfect process of thought as I have sketched out—a train of deductions from very insufficient premises, an attempt to argue out

the unknown from the known, without clearly recognising the boundary line between the province of reason and of revelation, a thing not uncommon among those who have only a very limited range of personal experience to form the basis of their conceptions, because they lack those literary helps which are to the student the telescopes and microscopes with which he explores and scrutinizes the past. It may be said that accurate information respecting S. Alban was available. Bede's History had certainly been rendered into the Wessex vernacular by Alfred, but copies of it would be very rare and out of the reach of operative Masons, while incessant strife must have left neither Edward the Elder, nor his children, much time for literary studies, however strong their tastes in that direction.

Although we may not lay much stress on what the charges do *not* say, their omissions are not without instruction for us. We have already noted the absence of all references to Alfred; neither are there any to Dunstan, Canute, Edward the Confessor, or to the great master builders of the later time. This appears confirmatory of the fact that the Craft was reorganised in accordance with time honoured traditions at York as stated in the Old Charges, and that the Masonic Constitutions were then definitely settled; for the great works of subsequent date employing such large numbers of artificers would have presented such opportunities for the discussions of craft questions, for comparison of English and foreign trade rules, for modifications of the existing organization, as would not have been neglected had not the Craft been already organized under regulations fairly acceptable to the Masons as a body; and more particularly would this have been done, because the surest way to influential patronage would have been to land the present time at the expense of the past. But the Craft had been organized in ancient times, and the conservatism of the race would have deemed it criminal to tamper with its constitutions.

And now what are the conclusions to which our examination of the Alban and Athelstan legends seem to lead us? Making allowance for manifold errors in transcription; not unaccountable if we consider the differences between Anglo-Saxon and later English, our conclusions are briefly these:—

1.—The Old Charges seem to be essentially English documents without trace of Roman or Norman influence.

2.—They are, more particularly, "Mercian" or Middle English in their character.

3.—They are, as they profess to be, *old*, dating back to the first quarter of the 10th century, and reflecting alike the ignorance and the actual circumstances of the time.

4.—They are of secular origin. Not the work of ecclesiastical builders, but of men employed on town and fortress work; they are not monastic inventions, but honest expositions of the belief of operative Masons at the time.

5.—The S. Alban legend is founded on the fact that in the eighth century S. Alban's monastery was built by workmen, imported by king Offa, and subsequently organised by him, possibly with a view to their subsequent employment on other works he had in contemplation.

6.—All the latter part of it is myth, evolved out of the inaccurate traditions represented at the York meeting and a natural desire to turn that opportunity to the most profitable account.

7.—The Athelstan-Edwin legend is, *pace* Mr. Fort, (with the exception of the introductory clause, linking it to the S. Alban story) a fairly correct statement of the *fact* that English Masonry was re-organized in the reign of king Athelstan at a meeting held at York, under the presidency of the Etheling Edwin, *cir.* 926 A.D., between that and 933 A.D.

The two legends do not furnish us with sufficient data to determine, even approximately, the age of the transcriptions we now possess, but they contribute their quota of evidence: (a) The copies from which our present ones are taken were evidently made at a time late enough to allow of the thorough assimilation of the Norman and English tongues, and to permit many Latin words of the third period to become incorporated into the vocabulary of the ordinary operative Mason, presumably not a highly-cultured individual. For, as we have said, the thoroughly secular character of the S. Alban legend shows, conclusively, that the copies were not made in the various Monastic Scriptoria. I mention, for what it is worth, that apparently the transcriber of the original of the Lansdowne MS. was unfamiliar with the word "commune," which, in a contracted form, appears in the Grand Lodge MS., and which he renders by "come" in his version.

(b) The absence of any newly-forged links in the old chain of Masonic descent, the abrupt termination of its pedigree at the reign of Athelstan, is evidence that the original copies (the first copies now lost) were made within a reasonable time of that event. The transparent honesty of the statements in the Old Charges, inaccurate though they be, the clumsy unscientific structure of the legends, speak of a simple ignorant age before the Spirit of Worldliness had invaded the sacred precincts of the monasteries, and been enthroned as the central Object of Worship in the very temples of the Deity, and legendary lying had become a fine art.

(c) The building operations carried on so actively from the tenth to the thirteenth centuries would afford such facilities for the extension of the Craft and for the transmission of its ancient traditions, that numerous copies of the Old Charges would soon be required. And these copies were probably the immediate precursors of those we now possess. Their essential unity is evidence that they all have a common origin, which was probably a fair copy made soon after the York conference of 926.

Such are the conclusions I am led to. My theory may, perhaps, be after all only one more of the "bewildered guesses of a distressed exegesis." If so, the fragile edifice I have painstakingly reared, will fall before the well-directed breath of competent criticism. But if I have unwittingly, in my blindness, built on the sand, or with unsound material, I shall be grateful to anyone who will show me the solid rock, the true stone with which, if permitted, I may yet rear the beauteous Palace of Truth.

P.S.¹—The view I have taken receives additional support from the Cooke MS., and enables us, I think, to identify that mysterious "seyn't ad habelle" who came into England and "con'tyd seyn't Albon to cristendome" as we read in lines 603-5. Since no other MS. except this one contains the reference to seyn't ad habelle, it was probably from this that Dr. Plot drew his information about S. Amphibal, as he calls him, identifying him falsely with S. Amphibalus, and then pouring out the vials of his ridicule on the fraternity thereanent. Bro. Gould has dealt trenchantly enough with the Doctor's inaccurate assertions, but as he too has failed to pierce the saint's disguise, and another commentator of high repute says, "this saint is quite unknown," I venture to hazard the conjecture that "seyn't ad habelle" is an imperfectly remembered, inaccurately transmitted, and softened form of an uncouth English name, which always presented a difficulty to those Italian Masons of Offa's. Or it may be only a badly written, badly spelt, approximation to an indistinctly penned, imperfectly heard, or broadly pronounced, St. Æthelberht or Ethelbert. The interchange of E and A in the diphthongal initial is common enough: (cf. Atheling, Etheling)—the d-h coupled would represent the flat aspirate "th" for which in old English there was a distinctive symbol. It is frequently interchanged with "th" (cf. the various forms of the word Athelstan, Adhelstone [Cook MS., line 695], Adelston, Adilston, &c.) Englishmen never have been noted for the purity of their vowel-sounds, short u (ü) doing duty for most of them at times; "l" and "r" as liquids are interchangeable, and very apt to be mistaken by persons whose hearing is not really good—a fact of which I have had many proofs. The aspirated "r" would possibly disguise the true ending of the word, and the last "e" being pronounced as in berry, we should get some such sound as "Athulbërt," which a little vocal difficulty with the "r" (not uncommon) would approximate even more closely to "Athalbett or Adhalbett." I hope I am not making too great demands on the generosity of my brethren, but if they will now first allow me to suppose the final "tt" to be crossed indistinctly, we can see how a transcriber would easily get the "ad habelle" of the legend. I may not have traced the phonetic pedigree of the word accurately, but as one only too well acquainted, professionally, with the mistakes which, from some of the causes I have indicated, are constantly being made in dictation exercises, I can testify that I have seen many shots wider of the mark. So that possibly it is to me not so far a cry from Æthelberht to Adhabelle (Athalbell) as it might be to others. But suppose I am granted the possibility of this identity. How is the legend to be explained? Thus:—"England" is here, as in the other legend, "Mercia," the true England recognized as such by the neighbouring provinces, as I have already pointed out.

And St. Ethelbert is none other than the famous king of East Anglia, betrothed to Offa's daughter, and treacherously murdered in Offa's palace, by his order, in 792, on the eve of his marriage. He was buried at Hereford—where the cathedral was soon afterwards rebuilt in his honour, and where many local associations still keep his memory green. That he was a veritable saint was proved by the miracles wrought at his shrine, which became a place of general pilgrimage. His fame lingered long too in his old East Anglian kingdom, as was testified by the erection of S. Ethelbert's Gate, at Norwich, by Bishop Alnwick, in the 15th century. His murder evoked the indignation of Englishmen, more especially as it was only the prelude to Offa's annexation of his kingdom. Stricken with remorse for his crime, as the old legends say, or possibly alarmed at the outburst of ill-feeling it had evoked, the great king of Mercia resolved at once on a pilgrimage to Rome, and as an act of retribution commenced church and monastery building, making some additions to Hereford, I think, and certainly founding S. Albans, with which just now we are more concerned. Offa's active christianity dating from Ethelbert's murder, and S. Albans being the first fruits thereof, it is not difficult to see how the change in the king would be set down to the saint's intercession, and from this it is but a short step to say that the saint converted him, and by so doing gave

¹ The above arrived after the bulk of this interesting paper was in type, with directions to insert in some appropriate place. Unable to comply with this request we let it appear as a Postscript.—EDITOR.

S. Albans to christendom. Those Italian masons working on his great church there would hear about the saint's murder, as a "motif" in the erection of the abbey. But their imperfect knowledge of English would naturally tend to misunderstanding, and hazy traditions of what was at first only imperfectly understood would be transmitted to their children, together with other equally uncertain stories about the building. These getting less and less distinct in the troublous times that followed, and as personal interest faded, shaped themselves at York in or about 926 into the two legends of S. Alban, the convert of S. Adhabelle, and S. Alban, the king's foreman of works and first great organizer of masonry. Such at least is the theory I respectfully offer to the consideration of my more scholarly brethren as that which more fully satisfies all the conditions of the problem than any other which has hitherto been propounded.

NOTE ON THE SVASTICA.

BY LIEUT.-COL. S. C. PRATT, I.P.M.



THE interesting paper on the Svastica recently contributed to our proceedings has induced me to note the occurrence of this ancient symbol in some of the Roman Museums. The recently formed collection of antiquities at the Villa Papa Giulio near Rome is of special interest to students of past ages. In it are placed the results of the excavations of the last two years at Falerii, the architectural remains, pottery, and other objects being scientifically arranged according to age and nature by Professor Barnabei. An exhaustive paper on these recent archaeological discoveries has been written by G. Dennis, Esq. (author of "The Cities and Cemeteries of Etruria"), for the Archaeological Society of Rome, and to it I must express my indebtedness for much of the following information. Falerii was originally an Argive settlement founded shortly after the fall of Troy, and being absorbed by Etruria became one of the twelve principal cities of the Etruscan confederation. Here has been discovered the temple of Juno Quirites (*Ovid. Amor. iii., eleg. 13*), the only instance extant of a pre-Roman temple in Etruria, as well as another temple of ancient date and a necropolis, the contents of the tombs of which comprise the sepulchral furniture of many centuries. It is worthy of note that the earliest Greek pottery discovered was found with rude native hand-made pottery, yet not with the very rudest and earliest which may have preceded the Greek by centuries. In the museum the pottery is classed in three periods. 1st, That very remote time when the Faliscans were ignorant of the ceramic art of Greece, which, to judge from the earliest Greek pottery hitherto discovered in their necropolis, can hardly have been later than the middle of the sixth century, B.C. 2nd, The period when the importation of high Greek art into Italy had apparently crushed out all attempts at originality in the Faliscan potters. 3rd period, about 350 B.C., Faliscan art revived in the form of a servile imitation of Greek ceramic art. In the first room of the villa are arranged the objects of the greatest antiquity, tree coffins and the earliest pottery. Here I noticed a small vase of black ware with several Svastica of the simplest type deeply cut round its sides. In the tomb with the vase was found a cinerary urn and other objects, including a bronze razor which points to the conclusion that its original occupant was a priest of some kind. Another large vase of reddish ware has the Svastica in red painted on it. The peculiarity here occurs that at the end of the ordinary flanges of the emblem there is a sort of ribbon depicted. This is the more curious from my having observed an exactly similar figure cut on an Etruscan cinerary vase found under the lava at Castle Gandolfo, which is now to be seen in the Vatican Museum. According to Mr. Dennis, the vases in the Papa Giulio above referred to cannot be later than the 7th century B.C., and may be of much earlier date. In the Kircherian Museum again there is the base of an antique pitcher which has a large Svastica on it, and the flanges of the emblem are curved. Whether this was merely a fancy of the sculptor, or tends to prove that the Svastica symbolizes the completed circle is an open question. At Papa Giulio I also saw the emblem made in bronze of a broad flat form and from the small holes pierced through it I conceive it must have been attached to clothing as an ornament. One of these crosses is also to be seen in the collection of Castellana—the well-known antiquarian jeweller—who deems it pre-historic. A few instances of the Svastica are also to be seen engraved on the marbles taken from the catacombs, and associated with Christian emblems. Whatever the Svastica, the four-footed cross, the *crux gammata* of the Christians may originally have been, I think we have evidence enough to show that it was something more than a mere ornament, like a rosette. A curious piece of evidence on this point comes to my mind. In all cases of the mark on vases I have seen they were on the most ancient Etruscan

pottery of a rude type. On looking over the magnificently ornamented Etruscan vases of later days, of which hundreds of specimens are in the Vatican, I was not only not able to see the Svastica, but could not trace its existence in any of the bordering patterns, even of the key-shape type. With regard to the suggestion that the three-legged symbol of the Isle of Man is but a derivation of the four-footed cross, this following fact is almost conclusive. On vase 77 in the Etruscan Museum of the Vatican there are depicted two Greek warriors carrying a third (Pelesus? Theseus? and Achilles?), and on the shield of one of them is depicted the three legs exactly as they are on a Manx halfpenny. The Svastika was utilized as a Christian symbol by the descendants of the Etruscans at a much later date, and hence cannot be the precursor of the heraldic device.

A MASONIC BUILT CITY.

BY S. RUSSELL FORBES.

WORSHIPFUL MASTER AND BRETHREN,

With your kind permission I would call your attention to a novel subject; as far as I know, unique. My theory is a city built to illustrate the Three Degrees of Masonry.

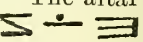
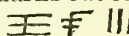


THE SQUARE.

ON the festival of Pales, the pastoral goddess, the city of Rome was founded on the Palatium hill, which took its name from Pales, April 21st, 753 B.C. The founder and leader of the colony, Romulus, was a Latin shepherd, whose ancestors were of Greek origin. These pastoral shepherds knew nothing of the scientific principles of building, and so, Plutarch informs us (*Life of Romulus*), that "Romulus sent to Etruria for the Etruscan priests to come and dedicate his city and for the Etruscan Masons to build the walls." This was 250 years after the dedication of Solomon's temple.

My investigations prove to me that the Etruscans, as they were called by the Romans, were originally colonists from Tyre settled in the Delta of the Nile, and that they were driven out of Egypt with the Semitic race of the Hyksos, 1604 B.C., when that Pharaoh arose who knew not Joseph, (*Ex. i.*, 8). Crossing the sea in their galleys they founded the great Tyrrhenian kingdom in Italy, and brought to Europe the secret of the key-stone which they developed in their wonderful buildings, which to this day are the admiration of the world. These Tyrrhenians are our Masonic ancestors.

Having met at the appointed place within the site of their intended city, "a pit is dug down to the firm clay, fruits of the earth are thrown to the bottom, and a sample of earth of the adjacent soil. The pit is refilled with the earth, and when filled an altar is placed over it, and the obligatory flames are kindled upon a new hearth," (*Ovid, F iv.*, 821). Thus it is from these Etruscan Masons that we obtain the corn, wine, oil, and fruit that we put in our corner stones. "After that pressing the plough he designs with a furrow the city bounds, a snow-white Bull and Cow bearing the yoke," (*Ovid F iv.*, 825). The pit into which the offerings were thrown was called the Mundus, and was looked upon as the centre of the town and their life, consequently of the world. On the 22nd of August, 5th of October, and 8th of November it was re-opened and re-plenished. (*Festus*).

In the case of the city of Romulus it was within the "Temple of Roma Quadrata on the Palatine; before the altar of Apollo, was a hallowed place where were deposited the objects of good omen in founding the city," (*Festus*). The Temple of Roma Quadrata was a temple within the city, having the same name as the city, Roma Quadrata, because of the same shape. This temple is a double cube in shape, in length from east to west. The altar is at the west end, and bears the following Masons' marks cut on the tufa stone:  The following marks are on the wall of the temple: 

"When everything was performed, which he conceived to be acceptable to the gods, he called all the people to a place appointed, and described a quadrangular figure about the hill, tracing with a plough drawn by a bull and a cow yoked together, one continued furrow, designed to mark the boundaries of the city. From whence this custom remains, among the Romans, of tracing a furrow with a plough, round the place, where they design to build a city," (*Dionysius i.*, 88).

As it was designed to build the city on the top of the hill, which had a level area, the boundary was traced round the base of the hill. The hill was scarped, and against the

scarped cliff the wall was built, the boundary was below this, so the jurisdiction of the city authorities extended a short distance beyond the walls; this space was made sacred, so that nothing could be built upon it which would give cover to an enemy attacking. It was called the *pomœrium*, from *post* beyond, *muris* the wall; from it we get the *glacis* of our fortifications (*Livy* i., 44). The line followed by the plough gives us a square outside the city, which from its peculiar shape was called *Roma Quadrata*, square Rome. Tacitus gives us the line of the ploughing: "But I think it not impertinent to show what was the *pomœrium* followed by Romulus. He began at the Ox market, where now stands the bronze statue of the bull, because by that animal the plough was drawn which designed to describe the boundaries of the town, so far as to include the great Altar of Hercules (STRENGTH), then at certain distances they placed stones, then below the Palatine hill to the Altar of Consus, then by the old Curia, also by the Chapel of the Lares, from thence to the Forum Romanum." (*A.* xii., 24). The bronze bull stood at the entrance to the Ox Market in the Velabrium, on the west side of the Palatine, the Altar of Hercules stood at the entrance to the Circus, between the Palatine and Aventine; the altar of Consus was at the first meta or goal; the walls of the original Senate House are still to be seen on the Palatine, beneath Domitian's palace; the chapel of the Household Gods is on the Palatine, and from it the Via Sacra commences, leading down to the Forum, which is off the north corner of the Palatine. The four corners of the square answer to the four points of the compass. The city was entered by three gates. "Where they designed to have a gate, they took the plough-share out of the ground, and lifted up the plough over the space. Hence they looked upon the whole as sacred except the gateways. If they had considered the gates in the same light as the rest, it would be deemed unlawful either to receive the necessities of life by them, or to carry aught through them which is unclean," (Plutarch in *Life of Romulus* and *R. Q.* 27.) The ploughing marked a sacred line which to step over was punishable with death. It was by so doing that Remus lost his life. The line across the front of the gates was not ploughed, so the thoroughfare was not sacred. From *porto*, to carry, the plough over the space, we get *porta*, the gate. The city was entered by three gates. (*Pliny*, iii., 9).

The gate on the western side was named, from Romulus, the *Porta Romana*, it was discovered in 1886, and is in a good state of preservation. The south gate was called the *Porta Carmentis*, from the mother of Evander. The east gate was the *Porta Mugonia*, so named from the lowing of the cattle as they passed through it. This was the only gate by which horsemen could enter, the others being approached by flights of steps. Thus the eastern was the principal gate. These gates represent the three chief officers of the Lodge.

The Arcadian settlement on the Palatine before the time of Romulus was called *Valentia*; this was translated into Rome, and means strength, (*Solinus* i., 1). This title of Rome is very significant. Another important fact is that Rome had a secret name. "The name of the tutelary deity of Rome has been so strictly concealed, lest any of our enemies should call it forth," (*Pliny* xxviii., 4). Festus says, "*Angeronæ* was the goddess instituted as sacred to Rome." "The goddess Angerona, to whom sacrifice is offered on the 12th day before the Kalends of January (Dec. 21st), is represented in her statue as having her mouth bound with a sealed fillet," (*Pliny* iii., 9). Macrobius describes her differently; he says, "*Angorona* is the secret name of Rome, and that secret divinity is represented with her finger on her mouth, the emblem of secrecy and mystery," (iii., 9). The Rev. R. Walsh, in his "Essay on Ancient Coins, Medals, and Gems," plate 9 gives an engraving of such a figure, which was used by the Gnostics. This reminds us of the Egyptian Harpocrates. Varro (l. l. 5), says, "From Angerona we have the festival Angeronalia, which sacrifice is made in the Curia," that is, in the Senate House; but Macrobius, (i., 10), says, "This sacrifice was made by the priests at the shrine of Voluptas," which shrine Varro says was on the Via Nova, near to the *Porta Romana*. To reconcile these two statements we must suppose that the senate sacrificed at their house and the pontiffs at the Via Nova. Although Angerona may have been the sacred deity, I do not think that was the sacred secret name of the city, for, if so, these authors would not have written it. We are pledged neither to speak or write.

Plutarch (*Roman Questions*, 61), asks, "What is the reason that it is forbidden to mention, enquire after, or name the chief tutelary and guardian deity of Rome, whether male or female? Which prohibition they confirm with a superstitious tradition, reporting that Valerius Suranus perished miserably for expressing that name." "The Romans reckoned they had their God in most safe and secure custody, he being inexpressible and unknown. As men do reverence and worship all Gods that have the earth in common, so the Ancient Romans obscured the Lord of Salvation, requiring that not only this, but all Gods should be revered by the citizens."

As far as I know there is no statue answering Pliny's description of the secret goddess, but there is a statue of Harpocrates in the Capitol museum. It was found in Hadrian's villa at Tivoli, and is a youthful figure well preserved, the right forefinger points to the lips, the

left hand holds a cornucopia, and a lotus flower springs out of the head. It is in Luna marble, and of the time of Hadrian, 117-38.

THE CIRCLE AND ITS POINT.

When Roma Quadrata was founded on the Palatine, Romulus occupied the hill then called the hill of Saturn but now the Capitoline, for the defence of his city. The Sabines, a Semitic race, from the Quirinal hill, obtained it through the treachery of Tarpeia. After a fight between the two parties they agreed to unite together and to make the two peoples one. The two hills, Capitoline and Palatine, were united together by means of a wall, of which considerable remains exist, (*Dionysius* II., 66). As the first city was a square, the second was a circle, the point within the circle being on the Comitium, or place of assemblage in the Forum, which occupied the valley between the two hills. As Tacitus gives particulars of the square, so Plutarch does of the circle. "A circular pit was dug about what is now called the Comitium, and the first fruits of everything that is reckoned either good by use or necessary by nature were cast into it, and then, each party bringing a small quantity of the earth of the country from whence they came, threw it in promiscuously. This pit had the name of Mundus, the same with that of the universe. In the next place they marked out the city, like a circle, round this centre; and the founder having fitted to a plough a brazen ploughshare, and yoked a bull and cow, himself drew a deep furrow round the boundaries. The business of those that followed was to turn all the clods raised by the plough inwards towards the city, and not to suffer any to remain outwards. This line described the compass of the city, and between it and the walls is a space called, by contraction, Pomœrium, as lying beyond the wall," (Plutarch in *Life of Romulus*). This was five years after the foundation of Roma Quadrata, according to Fabius Pictor, at the end of the 7th Olympiad, in the year of the world A.L. 3356 or 748 B.C.

The construction of this second wall differs from the first inasmuch that the edges of the stones are bevelled as in the walls at Jerusalem. "The two nations were blended into one, and the two kings associated in the government, and the seat of empire ESTABLISHED in Rome. The united people were called Quirites, from the town of Cures," (*Livy* I., 13, Spարmen). This second city was entered by four gates, which, with the three in the first city, made seven, (*Pliny* III., 9).

After reigning jointly for five years, Titus Tatius, the Sabine king, was murdered at Laurentium. "His body was brought to Rome and buried with great pomp, and public libations were performed to him every year," (*Dionysius* II., 52). He was buried on the Aventine hill, *but not within the city*. This is coincident with the death of another great leader, known to us all, in the history of the progress of another city.

Numa, the second king, a Sabine, introduced many religious customs into the city, amongst others that of Vesta, which represented the religious hearth of the city. It was made circular as a symbol of the earth. He also established the Argive brotherhood and trade guilds, the Collegia Fabrorum and Collegia Artificum, which organisations are described by Plutarch. After speaking of the different trade guilds, he says, "He collected the Masons and Artificers also into guilds, who had their respective hall, courts and religious ceremonies peculiar to each society." I would draw attention to the fact that he makes a difference between the trades and the masons and artificers, which is significant.

Outside the Porta Mugonia in the first city, Numa founded the *Ædem Larum*, or chapel of the household gods of the city. From this chapel a winding pathway led down the slope of the Palatine hill, it then crossed the valley and zig-zagged up the Capitoline hill. This is the celebrated *Sacra Via* (sacred way), which can now be followed from the ruins of the chapel on the Palatine to where it entered the arx or Capitoline. This takes the place of the winding stairs known to Fellow Crafts.

Minerva (Wisdom) Ovid informs us (*F* iii., 831), was the goddess of the Craft. "And thou who guidest the chisel and thou who dost enamel, and thou, too, who fashioneth the soft stones with skilful hand."

THE NUMBER SEVEN.

The town of the two hills was not a perfect city, and the succeeding kings progressed towards perfection by adding other hills to the two, till a perfect group was formed of seven.

The fourth of these kings was a great builder, and is thus spoken of by the historian Florus, "What kind of a king was the Mason Ancus? How fitted to extend the city by means of a colony (Ostia), to unite it by a bridge (Sublicius) and to secure it with a wall," (i., 8). The oldest perfect Roman arch is that in the wall of the Latins, built by Ancus Martius on the Aventine hill, but there are remains of arches in the walls of Romulus.

Now I would call your special attention to the fact that for the first 170 years of Rome's history they practised pure masonry; they worshipped T.G.A.O.T.U., and for this

we have not only Pagan but Christian testimony. Tertullian says (Apo. i., 25), "For although an exceeding nicety in traditions was adopted by Numa, yet the religious system among the Romans did not as yet consist in images." "Numa ascribed most of his revelations to Tacita, as much as to say, the muse of silence, whom he taught the Romans to distinguish with their veneration. By this too he seemed to show his knowledge and approbation of the Pythagorean precept of Silence. His regulations concerning images seem likewise to have some relation to the doctrine of Pythagoras; who was of opinion that the First Cause was not an object of sense, nor liable to passion, but invisible, incorruptible, and discernible only to the mind. Thus Numa forbade the Romans to represent the Deity in the form either of man or beast. Nor was there among them formerly any image or statue of the Divine Being. During the first 170 years they built temples, indeed, and other sacred shrines, but placed in them no figure of any kind; persuaded that it is impious to represent things divine by what is perishable; and that we can have no conception of God but by the understanding. His sacrifices, too, resembled the Pythagorean worship, for they were without any effusion of blood, consisting chiefly of flour, libations of wine, and other very simple and inexpensive things," (*Plutarch in Numa*). All this purity was changed on the accession of the fifth king, an Etruscan of Greek origin; then images of deities were introduced, and confusion arose; he was murdered, and a Sabine replaced him as king. Servius Tullius completed the grouping of the hills, and thus formed the mystic number seven; he enclosed them with a wall seven miles in circuit, which walls to this day are known as the Servian wall, and still bear upon their stones the marks of the craftsmen. The six hills curve in a horseshoe form round the original square, the Palatine, the open part of the horse's shoe being the river Tiber. The form of the city is irregular, somewhat of a lozenge shape from east to west. This irregularity in form was probably produced from the confusion arising in the reign of the foreign king who did not observe true Masonic principles; and reminds us of our own lost art owing to the death of "the widow's son." But the principles were kept in completing the number seven, for seven hills formed the perfect city, ruled over by seven kings, for another Etruscan succeeded the murdered Servius, but he, stained with his father's blood, was ultimately expelled from the Masonic city, and died an exile in a foreign land.

Surely, brethren, all this that I have enumerated is more than coincident. I have brought before you my study and thoughts on the subject, and shall feel gratified if any of you can bring confirmation to the theory, for in united wisdom there is strength.



FRIDAY, 1st MAY, 1891.



Lodge, 192.

THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. W.M. Bywater, P.G.S.B., W.M.; R. F. Gould, P.G.D., D.C., as I.P.M.; Prof. T. Hayter Lewis, S.W.; Dr. W. Wynn Westcott, J.W.; G. W. Speth, Sec.; E. Macbean, J.D.; W. Mattieu Williams, I.G.; C. Kupferschmidt, Steward; W. Simpson, P.M.; and W. H. Rylands, P.G. Steward. Also the following members of the Correspondence Circle:—Bros. Count Goblet d'Alviella, P.G.M. of Belgium; Dr. W. A. Barrett, P.G.O.; C. F. Hogard, P.G.St.B.; Col. Sir Norman Pringle, Bart.; D.R. Clark; Rev. J. H. Scott; G. Gottlieb; G. Gardner; F. W. Levander; E. H. Ezard; G. R. Cobham; G. W. Taylor; G. Gregson; E. Haward; C. J. Williams; C. R. Sayers; E. T. Edwards; Capt. A. H. Markham, R.N., A.D.C.; Max Meudelssohn; B. A. Smith; J. Mackey; and R. A. Gowan. Also the following visitors:—J. W. Warren, Ngamobu Lodge, 2053, and Frank Warren, Canterbury Kilwiuning Lodge, 585, both of New Zealand; J. W. T. Morrisou, Galen Lodge 2394; T. Collis, Whittington Lodge, 862; and F. Joyce Barrett, Eurydice

Six Lodges and forty-four brethren were elected to the membership of the Correspondence Circle.

The W.M. alluded feelingly to the heavy blow sustained by the Lodge in the recent death of Bro. J. Finlay Finlayson, and the Secretary was directed to convey to the widow of our Brother the sincere condolence of the brethren.

Bro. R. F. GOULD then rose and said, that in the interval between their meetings, Masonry had sustained a great loss by the death of Bro. Albert Pike, of whom it might be remarked—as was said so recently with regard to the great strategist Von Moltke—that whatever profession he had entered, or what ever studies he had taken up, his success in all of them would have been equally well assured. Bro. Pike was best known as the head of the A. & A.S.R., not only in the Southern Jurisdiction of the United States of America, but wherever that Rite was practised under the authority of Supreme Councils in amity with his own. But he was also a ripe Masonic scholar, a powerful and incisive writer, and an administrator of no ordinary ability. A little later, and in the same number of their *Transactions* in which his remarks of that evening would be reported, it would devolve upon him (Bro. Gould), to express himself at greater length with respect to the venerable Brother whose decease they deplored. He would therefore move—"that the members of the Quatuor Coronati Lodge desire to place on record their sense of the very great Masonic services of the late Brother Albert Pike, their profound appreciation of his learning and ability, and their deep regret at the loss to the Craft of one of the most distinguished of its members."

The motion was seconded by the W.M. and carried by acclamation.

Brother COUNT GOBLET D'ALVIELLA was duly presented to the Lodge and saluted as a P.G.M. in ancient form. He thanked the brethren in English, and concluded by returning their salute in the mode usual in his own jurisdiction.

The Secretary exhibited various objects of Masonic interest sent in by several members, and Bro. D.R. Clark presented the Lodge with a large framed copy of his photograph of the interior of Sultan Achmet's Mosque, Constantinople, for which he received the thanks of the Lodge.

The W.M. proposed and the S.W. seconded that Captain ALBERT HASTINGS MARKHAM, R.N., A.D.C., be admitted a member of the Quatuor Coronati Lodge.

The following paper was read:—

MASONIC MUSICIANS.

BY BRO. WILLIAM ALEXANDER BARRETT,

Mus. Doc., Past Grand Organist of England.



IT is both right and proper in speaking of a subject in which archæology and sentiment run hand in hand, to begin at the very beginning. As Masonry can boast of a high antiquity, and moreover as musicians have existed from the time of Jubal, who was the "father of all such as handle the harp and organ," it would appear at first sight to be extremely easy to show that Masonic musicians can boast of a descent from the remotest ages. For the honour of the profession to which I belong, and because of the Craft of which I am a member, I should certainly like to be able to prove the position to the satisfaction of the learned Masons who are members of this Lodge. Many brethren inside and outside the circle, have laboured to good purpose to uncover the records of the

past, to show how Masonry has flourished, and how its rites have been respected through the generations. As far as I have been able to discover, none yet have sought to show the association of music with Masonry; to lay before the inquiring mind any facts or particulars concerning those who have obtained eminence in the practice of musical art who have been connected with the Craft. The task I have undertaken is therefore a new one, and all I can hope to do at present is simply to clear the ground for the operation of more expert craftsmen, who may in the future give me credit for having been properly taught to use my apprentice gavel and chisel. If I were to follow the example set by the writers of exuberant minds who compiled the histories of Freemasonry in the last century, I might prove to my own satisfaction if not to yours, that the invention and improvement of the lyre, one of the earliest of stringed instruments, was due to Masonic teaching, inasmuch as in its original form it consisted of three strings only, given to the world in this shape by the god Mercury. Corchus is credited with having constructed a lyre with five strings, and Terpander with having further extended the potentiality of the instrument, which in his hands was made to bear seven strings. Pythagoras, whose name is much vaunted in the veracious histories I have referred to, is asserted to have added an eighth string. On this ground I should be strongly inclined to challenge the statements of the last century Masonic historians, and to doubt whether Pythagoras did anything of value to entitle him to a place among Masonic musicians. I know that in the Examination Schools of the Universities, where the principles of traditional observance are counted as of more importance than practical experience, the name of Pythagoras is associated with a "comma," whose subtleties have put many a full stop to the career of those who are ambitious of obtaining the degree of Doctor in Music. Out of pure sympathy to my musical brethren we will ignore the claims of the good Greek who added the eighth string to the lyre, and expel him from our list on the ground of practices subversive of the ancient landmarks of our Order.

I would give better places to those unknown benefactors to art, who, probably by instinct rather than knowledge, maintained the principles inculcated in Masonry by arranging the common chord in three notes, or by the invention of the pentatonic scale of five, or the ordinary diatonic scale of seven notes. On this ground we may claim these worthies as Masonic musicians, and their names should be recorded with honour, did we know them.

Leaving the Greeks, we may also abandon the Latins, for the two great patrons and encouragers of the fraternity, Tiberius and Nero, were not model Masons, though Nero was, we understand, a great musician, capable of playing upon all the instruments then known, among which, in spite of common assertion in its behalf, the fiddle was not, for the simple reason that it had not yet been invented. Nero was a great singer, it is said, and in order to superinduce resonance in his upper G, was wont to sleep sweetly with actual plates of lead upon his chest, before a contest of the first degree. Modern musicians and Masons reverse the process, and often after a contest in the fourth degree find imaginary plates of lead upon their chests which murder sleep. In the long list of Masonic achievements recorded in the early centuries no specific mention of music is made, but as there were occasional, if not annual festivals, there is no reason to doubt that the "divine art," in some form or another, was employed to enliven those festivities. It is not, however, until the times when we have definite reports of the annual gatherings of Masons that we find any evidence that voice and verse "twin-born harmonious sisters," contributed to the elevation of sentiment and the increase of pleasure those meetings gave to the brethren brought together.

It is not a little singular that although there is a large number of Masonic songs appropriate to all degrees in the Craft, except, perhaps, that of the eighteenth, one of the oldest, if it is not actually the oldest Masonic ditty, is the one which retains its popularity to this day. This is the "Entered Apprentices' song." This was printed in full in the third volume of "Watts' Musical Miscellany," 1739, in "British Melody or the Musical Magazine" of the same year, in the "Charmer," 1749, among several other Masonic songs, and often upon the Broad-sides common at the time. It is said to have been inserted first in "Anderson's Constitutions." The first verse is quoted as from that book in the "Gentleman's Magazine" for October, 1731, under the title of "A health by Mr. Birkhead." This Matthew Birkhead is probably one of the earliest named musical Masons. He is said to have written the words, but his authorship is doubtful. He did not write the tune, as it was an old melody which was already well known. It appears in the third volume of the "Dancing Master," about 1720, and it is to be found in the second volume of "Pills to purge melancholy," ed. 1719, page 230. There it is associated with words descriptive of the "Queen's progress to the Bath," the first verse of which runs thus:—

“ Dear Jock if you mean
To be cured of the spleen,
Or know any neighbour that has it,
Tho’ ill-humours sway
From a Hypocondra
You may do it by reading the Gazette.”

These words were probably written by Thomas D’Urfey, who is the author of another song in the same volume (p. 120), which is preceded by the following words, “A Song, being a Musical lecture to my Countrymen. Sung in My last benefit Play by Mr. Birkhead; the tune within the Compass of the Flute.” By this we learn that Birkhead was a singer. If he was a poet he was at least of equal rank with many of the Grub Street versifiers of his time, especially as regards his rhyme and his rhythm. The one is often left to the eye, and the other gives exercise to the tongue to fit the eccentricities to the prescribed melody.

I fear I shall be wounding the susceptibilities of many of my brethren when I say that personally I have the utmost contempt for the “Entered Apprentices’ song.” I put out of the question its associations, its bad rhymes, and the poverty of imagery, and on the ground that it is suggestive of sentiments inconsistent with the dignity of Masonry, I would have it “tabooed” for ever.

There were many worthy musicians who were Masons at the time when this song was produced, some of whom, like Dr. Maurice Greene, organist of St. Paul’s Cathedral, wrote pieces of high Masonic tendency, but as they require the exercise of a certain amount of musical skill, they, in common with a vast number of like compositions, are only occasionally heard, and then not always in connection with Masonic assemblies.

Raphael Courteville, gentleman of the Chapel Royal and organist of St. James’ Church, Westminster, in Piccadilly, and the composer of the well-known tune called after the church where he officiated, was also a Mason. He was a member of a Lodge meeting in 1723 at the George at Charing Cross.

John Shore, sergeant trumpeter to the king George the Second, and the inventor of the tuning fork, was in 1725 a member of a Lodge which met at the Griffin in Newgate Street.

John Immyns, one of the founders of the Madrigal Society which, started in 1738, still exists, was a member of a Lodge meeting at the King’s Arms, St. Paul’s Churchyard, in 1725. All these Masonic musicians are duly registered in the books kept at Grand Lodge, as is also the name of the more illustrious Masonic musician Dr. Greene, who was a member of a Lodge meeting at the “Ship Tavern without Temple Bar,” as the records for the year 1725 show. The Master of the Lodge was Charles King, Greene’s master in music, and at that time his fellow-worker in St. Paul’s, and among the other members of the Lodge, eighteen in all, two of the Minor Canons occupied the Wardens’ chairs; the first, William Washbourne, M.A., was admitted minor canon in 1698, became succentor in 1703, sub-dean in 1733, and he died in 1737. The second, Henry Jackson, was admitted in 1698 also, and died in October, 1727.

Handel, who was not a Mason, was wont to play upon the St. Paul’s Cathedral organ as often as he could, by permission of the organist, Dr. Greene, who is said to have cultivated the friendship of the “giant Saxon” with a degree of assiduity that bordered upon servility, but when Handel learned that he was equally civil to his rival Bononcini he would have nothing to say to him. Greene had a high admiration of the genius of Handel, but his admiration never went to the length of copying his thoughts and style. He was endowed with power enough to stand on his own merits. In the endeavour to behave with impartiality between Bononcini and Handel, Greene was accused of duplicity, but without just cause. He produced a madrigal at the concert of Ancient Music in 1728, ostensibly by Bononcini, entitled “In una siepe ombrosa,” but which Handel’s rival was proved to have copied from Lotti. Bononcini’s disgrace arose from his having been found out. If the many thefts Handel made had been discovered he would have shared the fate of his rival. These discoveries were reserved for a later date. Bononcini left the country, and the controversy between the partisans of the two operatic composers was at an end. Dr. Greene, not able to submit to the reproaches or endure the slights of those who had marked and remembered his pertinacious behaviour in this business, left the Academy, and drew off with him the boys of St. Paul’s Cathedral, and some other persons, his immediate dependants; and fixed his meetings in the great room at the Devil Tavern, Fleet Street, a room called, very appropriately for musical purposes, “The Apollo.” Handel, when asked by those who knew the association where Greene was now, often said, “O, *that* Dr. Greene was gone to the Devil.”

Dr. Greene’s great pupil, Dr. Boyce, was also a musical Mason. He was a chorister at St. Paul’s Cathedral under Charles King, and when he left the choir he was articulated or apprenticed to Dr. Greene. He became successively organist at Oxford Chapel, Vere Street, composer to the Chapel Royal in succession to John Weldon, and organist at St. Michael’s, Cornhill. His connection with Masonry prompted him to write his famous *serenata* “Solomon,” the words of which were written by his friend, and it is believed brother Mason

Edward Moore. He succeeded Dr. Greene as composer to the Chapels Royal in 1755, and was his literary executor. He died in 1779, and was buried in S. Paul's Cathedral. One hundred and nine years later his grave was opened, and the remains of his master, Dr. Greene, removed from the vaults of the Church of S. Olave Jewry, were deposited by his side. The church was dismantled, the vaults cleared, and those bodies not taken away by the relatives were re-interred at Ilford. Dr. Stainer and myself obtained permission to carry away the body of Dr. Greene and place it in the vaults of the Cathedral of which he had been organist for thirty-seven years. There his bones will rest until the day when the ground upon which St. Paul's is built is required for city improvements.

Richard Leveridge, the author of the "Roast Beef of Old England," and of "Black Eyed Susan," Mr. Smart, the great grandfather of Sir George Smart who was Grand Organist in 1817, William Hogarth, with James Quin and Mr. Cibber, junior, were members of a Lodge meeting at the Bear and Harrow in the Butcher Row by Temple Bar in 1731, and Valentine Snow, also sergeant trumpeter for whom Handel wrote his trumpet obbligati in the "Messiah," "Judas Maccabæus" and other works, was a member of a Lodge meeting at the Rainbow Coffee House in York Buildings in 1731. Valentine Snow was the father of Sophia Baddeley, the free living wife of Richard Baddeley who bequeathed a sum of money to provide cake and wine at Drury Lane Theatre in the Green Room on Twelfth night for ever.

That there were Masonic musicians in France and Holland is proved by the existence of songs with music published about this period in works such as "L'ordre des Francs-maçons trahi," published at Amsterdam in 1766, and "La lire Maçonne" in the same year. The last named work contains a number of songs in French and Dutch with the music. Among others one called "D'ongevemsdheid" (sincerity), which is set to the tune of the English National Anthem, called there "God seav' great George our King." In England about the same year was issued the first collection of Masonic part music, compiled by Thomas Hale of Darnhall, in Cheshire, under the title of "Social Harmony, consisting of a Collection of Songs, and Catches in two, three, four and five parts, from the works of the most eminent Masters, to which are added several choice songs on Masonry." This went through four editions, and copies of either edition are now very scarce. In the preface to the third edition it is said "The Proprietors Beg leave to assure their Customers and the public in general, that the small advance in the Price of this Book does not proceed from any Motive of Avarice, but in Consequence of the Addition of several Songs and Catches, never before made Public, which (together with the alterations) they flatter themselves will make THIS the most valuable collection of MASONS' ODES, PART-SONGS, and CATCHES extant. THE great demand for this Work has so far exceeded their Expectations that they think Panegyric entirely useless, where Merit so sufficiently speaks for itself."

In spite of this inference that there were other collections, the first edition was the first publication of its kind, but in the interval between the production of the first and the third, other works containing "Mason songs," interspersed with the filthy catches of a past age, were issued, and were doubtless much sought after. One of the pieces in the collection, "An ode sacred to Masonry," words by Brother Jackson, music by Dr. Hayes, is an excellent piece of writing. If it should ever be thought advisable in connection with the labours of this Lodge to have a concert of Masonic music of more or less antiquarian character, I would suggest that this ode be one of the numbers in the programme. It is founded upon Milton's idea set forth in "L'Allegro ed il Penseroso." The words which fit it for use on such solemn occasions as the consecration of a Lodge are interesting, and as far as possible deserve to be more widely known,

"Comus away with all thy revel train,
Be gone ye loud, ye wanton, and ye vain,
Come pensive science bring with thee
Commerce and arts and industry,
Patriot virtue also bring
Loyalty who loves his king,
Sweet peace thy footsteps hither bend
And liberty the Muses friend.
Honour and innocence come here,
Strangers to flatt'ry and to fear,
Let sacred truth too join the band,
Justice and mercy hand in hand.
But chiefly thou fair friendships welcome guest
And harmony to crown the Masons' feast.
Hail! Masonry thou faithful, kind
Instructor of the human mind.
Thy social influence extends
Beyond the narrow sphere of friends,
Thy harmony and truth improve
On earth our universal love."

If the words are not of the highest form of poetry they should be commended, inasmuch as they have inspired our Brother William Hayes, sometime Professor of Music in the University of Oxford, to write some excellent music in honour of Masonry. His son Philip, who succeeded him as Professor of Music and organist of Magdalen College in Oxford, was also a Mason, but contributed no music for the enlivenment of the Lodge meetings. He did not even write a glee, but restricted his efforts in musical composition chiefly to sacred music. He was a person of very large bulk, and generally occupied the whole of the inside of a coach when he travelled. For this reason he was called Phil Hayes "Fill Chaise," by which it may be assumed that he took kindly to those delights the Lodge can give when the labours of the evening were ended. There is a story related of him which was current when I was at Oxford among those elder brethren and graduates who remembered him well in his lifetime. He died in 1797. He was walking down Headington Hill on the pathway which here and there is still protected from the incursion of cows and sheep by upright posts. For some reason or another he was impelled to hasten his steps in a downward direction, and falling between the posts was fixed there, and was unable to extricate himself until one of the posts was sawn down by a friendly carpenter, not a mason. He exhibited all, yet could not make any, of the signs of distress.

There were at the end of the last century a large number of societies more or less convivial in their object, of which scarcely one exists in the present day in its ancient state. The names of some are continued, but the constitutions are probably altered. Bro. Rylands has told you, in his admirable paper read before this Lodge, some exhaustive particulars relative to the Noble Order of Bucks, and it would be doubtless interesting if research could be made with regard to certain others among the bodies which were at one time counted as formidable rivals to Masonry.

LIST OF LONDON CLUBS OR CONVIVIAL SOCIETIES, 1789.

[From the *Attic Miscellany*, 1789, vol. i., p. 8.]

Free Masons	Knights of the Moon	Nose Club
Buck Lodges:—	Knights of the Brush	Humpbacks, or Society of Lords!
Pewter Platteronians	Knights of Malta	Starecaps
Albions	Alfredans	Sons of Momus
Arts and Sciences	Dr. Butler's Lodge	Thespians
Royal Hanoverians	Sols	Cousins
Babylonians	Druids	Friends under the Rose
Assyrians	Mahometans	Friends round St. Dunstons
Euphratonians	Learned Brothers	United Friends
Arabians	Lumber Troop—"In Nocte	Friends round the Cauliflower
Agriculturians	Loyal Britons [Lætamur"]	Friends round the Globe
Royal Mecklenburghs	United Britons	Yorkshire Society
Macedonians	Old Beef Eating Britons	Freeholders
Europeans	New Beef Eating Britons	Shipwrights
Brunswickers	Old Codgers	St. Bridgeters
British	Independent Codgers	Stroud Green Corporation
Roman	Fandangoes	Courts of Equity!
Bathonian	Sampsons!	Wheatsheaf Society
Union	Jockey Club	Botherums
Corsican	D'Aubigney's Club	Black Friars
Bombayans	Kiddies!	Blues
Anacreontic Society	Judges!	Caledonians
Johns	Trade Society	Society for the Detection of
Falconers	Fumblers	Swindlers!

When I was a boy I heard of the existence of lodges of Bucks, but they had fallen upon evil times. The last Buck with whom I was acquainted was the late Charles Sloman, the English improvisatore, as he was called. His Lodge met at the "Cock and Magpie" in Drury Lane. I was invited, but did not accept the invitation, to become a member of the noble order. I had just been made a Buffalo, and my experience therein did not prompt me to pursue my researches in the direction of other horned cattle. I can remember the bills announcing the benefit at this or that theatre or concert room of some brother of the order, and the great importance attached to the fact that in the course of the evening some great and apparently well known personage in this particular circle, judging from the size of the type in which his name appeared, would give his celebrated recitation, "Bucks have at ye all."

Whether this had anything to do with the Society I cannot tell, not having been admitted to the mysteries or privileges of the Order. Many of the Clubs or Societies I have mentioned had their poets and musicians, if we may judge by the number of ballads and songs they have left behind. The popularity of these songs must have extended beyond the confines of the Lodge rooms, where they were originally sung. The student of old English

ditties owes the authors of the words a considerable debt of gratitude, inasmuch as by their means many an ancient and beautiful melody has been preserved to posterity, which might have perished had it not been saved through their undesigned forethought. In promulgating their views the associations of melody are of greater worth than the sentiments and principles which these "charming" songs contain.

If the principles and tenets of Masonry had not been based upon a better foundation than any or either of these perished Clubs, the Craft, too, might have bent before the scythe of progress and improvement. Masonry owes its preservation to the fact that while the claims of social intercourse are not forgotten, the demands of beneficence and charity are paramount to other considerations. These demands having been duly honoured have made the Masonic body powerful and respected all over the world.

The charms of the social circle in Masonry and the good-natured readiness of musicians to add to those charms by the exercise of their gifts and talents, has been one of the chief reasons why musicians have taken a large interest in the Craft. Their interest, however, has been for the most part restricted to impromptu performances.

The works of many have contributed to the happiness of the brethren, but very few have been provided under the inspiration of Masonry. For instance, the glee writers of the last century and the beginning of the present, with the composers of part-songs and so forth up to our own day, have produced something over ten thousand compositions, and, perhaps, out of the whole number there are not more than a hundred pieces directly inspired by Masonic teaching. From the time of James Corfe, of Salisbury, who died in the reign of Queen Anne, most of the writers of glees were Masons. Samuel Webbe, Luffman Atterbury, Dr. Alcork, Joah Bates, the conductor of the first Handel Commemoration in Westminster Abbey, Richard Bellamy, Lord Mornington, the father of the great Duke of Wellington, Thomas Attwood, Dr. Benjamin Cooke, Richard Wainwright, John Stafford Smith, Reginald Spofforth, Richard John Samuel Stevens, some time Gresham professor of music, Samuel Wesley, who was the first grand organist after the union, Dr. Arnold, Tom Cooke, who was grand organist in 1844, John William Hobbs, grand organist in 1846, John Liptrot Hatton, and many other musicians who have joined the Grand Lodge above, have written unperishable specimens of vocal harmony, were all members of the Craft, but we may look in vain in their works for many specimens of direct Masonic music.

The reason is not far to seek. Our ancient and honorable institution owes no little of its attractive power in the social circle to music, but except at the time of a consecration of a Lodge, music which could greatly augment the dignity and impressiveness of our beautiful ceremonies, is not encouraged to the extent that it might be. In some Lodges there is a practice of singing a hymn at the opening and closing. The hymns are sometimes appropriate and sometimes suggest other associations to the mind. One or two masons still living have done something to fill this void in our ceremonies, but the general apathy of the brethren towards the use of vocal music in the several degrees has damped the ardour of the most enthusiastic, who have perceived the advantages which might have accrued by the use of solemn music. The ceremony of initiation when the mind of the candidate as well as the body has been "properly prepared," has made an impression which can never be effaced upon the soul: which impression has been deepened by the use of music. On the other hand many a candidate has been disgusted by the effect not so much of the halting delivery of an imperfect Worshipful Master, as by the ludicrous results drawn from that "wheezy horror," the harmonium or American organ, with which some Lodges are provided, and whose sounds are made doubly hilarious in their impressions by the spasmodic manner in which the bellows is blown, and the nervous ignorance of the player in arranging or registering the stops. Unless music can be introduced into the Lodge in a manner worthy of its high mission it should never be done at all. For it should not be dragged forward and exposed to ridicule like a blind Samson brought out and exhibited to the scoffings of the multitude.

There is only one Lodge in London with which I am acquainted where music is introduced in the course of the ceremonies in a manner consistent with its dignity. The members speak the language and often sing the compositions of the greatest of all the Masonic musicians in my list. Of course I mean Wolfgang Amadeus Mozart. He was a pure minded, honest, straightforward mason,—one who took the principles and teaching of the Craft thoroughly to heart. Freemasonry was to him as to many others, the basis of a deep religious conviction. "It never occurred to him," says Otto Jahn, "to consider his connection with Masonry as a means of worldly advancement; such calculations were foreign to his nature, and could have been in no degree realized." His fidelity to the Order is proved by the pains he took to induce his father to become a Mason. A letter which Jahn quotes, anticipating his father's speedy death, pointing out the true meaning of death from a Masonic point of view, is a proof of his earnestness. Many of his impulses as a composer may be traced to his interest in the teachings of the Craft. We know that the "*Zauberflöte*" comes under this influence, and several of the compositions written for particular ceremonies within the Lodge exhibit in many ways direct compliance with restricted Masonic conditions.

The "Gesellenreise," composed in 1785, is a social song, and two pieces for the opening and closing of a Lodge with organ accompaniment might with advantage be studied by those who would willingly see music assist our ceremonies now. He also wrote a piece for a Masonic funeral, a solo with chorus and organ accompaniment, "Zerfließet heut, geliebter Brüder," also for the opening, and one for three voices "Ihr unsre neuen Leiter," for the closing of a Lodge, and a Masonic Cantata "Laut verkünde unsre Freude" with accompaniment for strings, flute, oboe, and horns. This, which was written on the 15th November, 1791, was the last complete work of the great master. It was performed at the dedication of a new Masonic temple a few days afterwards. It is not certain whether the composer "assisted" at the performance of this in the Lodge. On the 5th December following his great heart ceased to beat.

It is interesting to us as Masons to find that the teaching of our Lodges was so taken up and followed by one of the noblest musicians that the world has seen, that even in his last sickness he contemplated the approach of death with equanimity, and that the lessons of the third degree had prepared his mind to await with calmness the opening of the door which led to eternity.

Most of us are familiar with the engraving of a picture representing Mozart on his death bed, surrounded by his musical friends, occupied with the performance of a musical work which is wrongly described as the "Requiem." This, as is well-known to musicians, Masonic or otherwise, was not completed at the time of his death, and therefore could not have been performed. In the Wiener-Zeitung of January 25th, 1792, there is a paragraph which indicates the work which was done under the circumstances related. Reverence and gratitude for the departed Mozart caused a number of his admirers to announce the performance of one of his works for the benefit of his necessitous widow and children; the work may be termed his *Swan's Song*, composed in his own inspired manner, and *performed by a circle of his friends under his own direction two days before his death*. It is a Cantata upon the dedication of a Freemason's Lodge in Vienna, to the words of one of its members. The score with the original words, further confirms this statement, for on the title is engraved the words "Mozarts letztes Meisterstück eine Cantata gegeben vor seinem Tode in Kreise Vertraute Freunde." So that his last memories were for the Masonry he loved, and which by his beautiful music he honoured and adorned, and by which also he left an example for all Masonic musicians to follow and to try and approach as near as possible. They never can surpass it.

I will detain you no longer, for I fear I have already trespassed too long upon your time and patience. I have purposely omitted the names of many, for fear of becoming wearisome. If I have interested you in the details concerning certain of the most famous of our Masonic musicians I am sufficiently rewarded. As gratitude is a lively sense of favours to come, I shall be grateful if my remarks will inspire some of the tuneful brethren of the Craft to bend their glances in the direction taken by Mozart, by providing music for the illustration of the principles and augmentation of the solemnity and dignity of the working of the ceremonies in our Masonic Lodges, and if also the rulers of the Craft may think the matter sufficiently worthy of their attention and support, I think I can promise hearty co-operation on the part of Masonic musicians.

A desultory conversation followed, and many questions were put to the Bro. Barrett, some of which however he confessed his inability to answer.

Bro. GOULD, in moving a cordial vote of thanks to the lecturer, said that in former times, when papers were read in learned Societies, they were generally valued in proportion to the number of persons present at their delivery, to whom they were wholly unintelligible. The times had changed, however, and lecturers were no longer ashamed to express themselves in a manner which admitted of their being readily understood by the audiences addressed. Of the modern type of lecture an excellent example had been afforded them that evening. Throughout the whole paper to which they had just listened, Bro. Barrett had carried the brethren with him, their interest had never once flagged. From the beginning he fully rivetted their attention, and it was maintained until he sat down. He had no intention of speaking otherwise than in general terms of the excellent lecture which had been read to them, but there was a single feature of it, upon which he would offer a remark. What had often struck him (Bro. Gould), was the profound indifference displayed by historical writers, who were not members of the Craft, with regard to the evidence which so constantly cropped up, not only of persons eminent in every walk in life being Freemasons, but of their actions being in a large number of instances shaped and influenced by the teachings of Masonry. This point received some very forcible illustrations in the lecture of the evening, and he thought the example set by Dr. Barrett in collecting the names of eminent Musicians who had taken an active interest in Masonry, might be followed with advantage by the members of other professions, and they would in that way amass a good deal of information which could not fail to be of great service to the Society.

The vote of thanks was then seconded by Bro. RYLANDS, and carried unanimously.

THE OLD LODGE AT LINCOLN.

BY BRO. WILLIAM DIXON.



Presenting to your notice the Laws, Regulations, By-laws, and Minutes of the Old Lincoln Lodge, I feel confident that you will find several matters which cannot but prove of great interest.

It was whilst looking through Dr. Oliver's works for materials for a Lodge lecture that I found that the "Witham" Lodge had such a document amongst its records, our learned Brother having made two extracts to illustrate his subject. After a diligent search in the "Secretary's Box" we found the record together with several other interesting papers. In size the book is about sixteen inches by six inches, bound in paper boards. The Laws, Regulations, and By-laws, with the exception of By-laws twelve and thirteen,

which are in the same writing as the minutes, are written in a particularly fine bold hand common to that period. The minutes themselves are at times somewhat difficult to read.

Col. Shadwell H. Clerke, the Grand Secretary, supplies the following particulars of the Lodge:—

"A Lodge was founded in Lincoln, 7th September, 1730, meeting at the Saracen's Head, and was numbered 73. In 1740 number changed to 63, and to 38 in 1755. It was erased by Grand Lodge 17th November, 1760, because no Representative had attended Quarterly meetings for a considerable time."

It will be seen from the foregoing that the minutes of the first two, as well as the last eighteen years, are missing. The Lodge must also have been dormant from 1736 to 1742, as these entries follow on the same leaf and in the same writing. I may here mention that a second Lodge was constituted 23rd December, 1737, meeting at the "Angel," in the Bail Above Hill, on the first and third Mondays. This, and the death of the Master, may account for the older Lodge not meeting.

I cannot with certainty say who bound the minutes in their present cover, but am of opinion that it was the Rev. J. O. Dakeyne (Grand Chaplain 1847), Master of, and a great benefactor to, the Witham Lodge, he, in conjunction with the Rev. Chas. Nairne, E. H. Bromhead, and Dr. Oliver, being the ruling spirits of the Craft in Lincoln for many years.

The oldest English Lodge minutes of which I am aware are those of the old Lodge at Alnwick, Northumberland. The "rules" of this Lodge are dated September 29th, 1701, and its earliest and latest minutes respectively are October 3rd, 1703, and June 24th, 1757. This Lodge existed before the Grand Lodge of England, and finally expired about 1763, without ever having joined the reorganised society of Freemasons. From first to last, so far as the minutes show, it was purely operative in its nature. An abstract of these minutes was given by Bro. Hughan in the *Freemason*, January 21st, 1871, and the *Masonic Magazine*, February, 1874.

Next in order of time come the minutes of the old Lodge at York, those preserved to us dating from 1712 to 1730. Although these date from five years before the Grand Lodge at London was inaugurated and overlap that event by thirteen years, they are purely speculative, no sign of trade usages being found in them. They relate exclusively to the admission of members, apparently all of the upper classes, and afford not the slightest indication of Lodge-procedure.

Following these we have the minutes of the Lodge of Industry, now at Gateshead, but until 1844 held at the village of Swallwell, Durham. The minutes preserved date from 1725, and may be consulted in the *Masonic Magazine*, vol. iii., 1875-76. When we first make the acquaintance of the Lodge it was essentially operative, and had no connection with the Grand Lodge, from which it accepted a charter in 1735 only. This does not seem to have made any perceptible difference, as the proceedings remain the same after as before, and for a long series of years its chief *raison d'être* continued to be the actual handicraft of Masonry.

After this, we come to the very brief, but exceedingly valuable, records of the Lodge at the Castle, Highgate, the famous No. 79, which are given by Bro. Sadler in his *Life of Dunckerley*. Then follow the Minutes of the Salisbury Lodge, No. 109, printed in Bro. Goldney's *Freemasonry in Wiltshire*, which date from January, 1732, and contain the curious entry relating to the making of *Scotts Masons* on October 19th, 1746.

The next earliest minute of a private English Lodge known to me is the first one of the Lincoln Lodge as given hereafter, dated December 5th, 1732, but it is followed very closely by the earliest of the "Royal Cumberland Lodge," Bath, No. 41, dated December 28th of the same year. A sketch of the history of this old Lodge has been published, but unfortunately the author has confined himself to description, and with the exception of this

one minute and of the following one of the 18th May, and of the By-laws of 1746, has given us no actual extracts from the minute book.

The Anchor and Hope Lodge, No. 37, Bolton, of which an excellent history has been written by Bros. Brockbank and Newton, was warranted October 23rd, 1732, but the earliest records, unfortunately, are a Minute and Cash Book extending from 1765 to 1776.

The Lodge of Relief, No. 42, Bury, constituted only a year later than No. 37, possesses a much fuller collection of its ancient documents, "Book 1., dating from 6th June, 1733, to 15th July, 1821, containing copy of petition for warrant, Bye Laws, minutes and accounts." But as the historian of the Lodge, Bro. E. A. Freeman, informs us,—“Beyond the entries referring to the half-yearly Election of Officers, no account of the proceedings of the Lodge except the Cash Accounts, appears in the books until 18th January, 1752.”

The By-laws, however, made on St. John's Day (in Wiuter), 1734, have been preserved. They were eleven in number, and the fifth in order, which I transcribe, may be usefully compared with the corresponding regulation in the By-laws of the Lincoln Lodge:—

“5.—That no Candidate shall be admitted a Member of this Society without giving the Notice the Constitutions direct, and at the time of admitting first pay, half a Guinea, and when he is admitted Master pay further the sum of Five Shillings and Threepence.”

There may be older minutes in the possession of some Lodge or other, but to the best of my belief they have never been published, so that practically the minutes which follow are among the very oldest under the *Grand Lodge system* yet made available to students of our antiquities. This will, I think, be a sufficient excuse for communicating them to the Quatuor Coronati Lodge, and for reproducing them *in extenso*.

As regards Lincolnshire, this Lodge is, as far as official documents go, the earliest established, but it is only fair to remark that Dr. Stukeley, in his diary, states that he assisted in founding a Lodge at Grantham in 1726.

The importance of these minutes to my mind depends on the fact of the Master being D.G.M. of the Grand Lodge of England, and as such he would naturally carry on the work of his Lodge in the most approved fashion.

There are one or two points to which I may perhaps be permitted to draw special attention.

Clause 5, “Concerning discipline,” lays evident stress on the advisability of always filling the Chair by one who has been a Lodge-Master, although the possibility of a Warden doing so is not excluded. This is a remarkable stipulation at so early a date, especially as Wardens were permitted to confer the degrees until well into the present century.

Regulation 6 rather opens the question whether this old Lincoln Lodge was not the survival of an earlier one under operative guidance. My reason for suggesting this is a weak one I am aware, but must not be left quite out of consideration. In the Lodges under Grand Lodge it is, I believe, without exception in the early times, that the date of the election of Master was on the two festivals of St. John. I can recall no very early instance to the contrary. In York, a speculative society, the festivals were also on these dates, even at Swallow, an operative Lodge, the chief meeting day was St. John the Baptist. The only Lodge I can remember that differed was the purely operative Lodge at Alnwick, which made Michaelmas day its chief day and the date of elections when we first became acquainted with it. Here at Lincoln we have the only other instance I know of, of the election day being Michaelmas. The Minute of October, 1735, also favours this conclusion, as it states “The Master was authorized to buy a *New Sett of Jewels & Implements* for the use of the Lodge.” Even if my suggestion be untenable, we must at least suspect some reason connected with local influences to account for this divergence from the established rule.

By-law 5 provides that in cases of initiation the Lodge shall meet two hours earlier. This points to an elaborate ceremony requiring time to properly carry out.

The following by-law provides for “cloathing and entertaining” the Lodge after the making of two new Brothers. The entertainment, as we glean from the minutes, was evidently a dinner, and not the usual refreshment supplied every night, and in order not to interfere with Lodge work, a special night was set apart for it. The clothing consisted in providing every member present with new gloves and aprons, as we may see from the accounts whenever it occurred; we may even discover the price of these articles by dividing the sum by the number of participants. All this is not absolutely new, but it is perhaps more plainly shown in these minutes than in any others that have come under my observation.

By-law 9 shows that there was a qualification necessary before being passed a master, and the minutes of the 3rd December, 1734, prove that this degree was not given too often or easily, in fact that a man might be a member of the Lodge for a long time and yet not a Master-mason. The minute also seems to suggest that the Master's degree was an essential qualification for the Warden's Chair. Throughout we meet only with two degrees, apprentice and master, but as the W.M. of the Lodge was Dep. G.M. of the Grand Lodge

in London, as we know that in London and elsewhere at this time the THREE degrees were worked, and as we are not entitled to suppose that with such a W.M. the Lincoln brethren were deficient in Masonic knowledge, we have here a very strong argument in support of Bro. Speth's theory (virtually accepted by the Quatuor Coronati Lodge), that the first degree included all the secrets and privileges of what are now the first two degrees, and that this Master's degree is practically identical with what Anderson in 1723 called the fellow-crafts, but which in 1725 *circa*, received a new name, and that a slice was taken off the apprentice's degree to make the present fellow-craft's.

We also see that the usual order of proceedings was a combination of Lodge work and supper, but this is sufficiently demonstrated in all the old minutes that have yet come to hand.

If By-law 1 means "that the number of members should never exceed twenty-one," it will, besides accounting for the numerous lodges in close proximity, naturally cause us to wonder how the same small party could make the meetings sufficiently interesting to ensure a regular attendance—whether each Lodge was a miniature Quatuor Coronati, or like our present so-called Lodges of instruction—merely meetings for practice and rehearsal with a little conviviality intermixed.

I must not omit to state that my first correspondence with Bro. Gould which has eventually led to this present publication, was to call his attention to those extracts which disagreed with the conclusion drawn by him in his great History, which extracts in the spirit of a true historian he has followed up, and in his Sketches given a very worthy brother his due place among the Masonic Celebrities.¹ Should my re-discovery of these minutes lead to nothing further than showing the probability that Martin Clare was the author of the "Defence of Freemasonry," I shall esteem myself fortunate indeed. It is no little honour to the old Lodge at Lincoln that its minutes should solve so vexed a question.

At p. 39 of the present volume will be found a facsimile of the minutes on which Bro. Gould's argument is based; the whole of these minutes are in the same hand.

My thanks are due to the Rev. A. R. Maddison for his assistance in compiling the following account of the principal personages mentioned:

Sir Cecil Wray, Bart, of Glentworth succeeded his brother Sir Christopher, 10th Bart in 1710. High Sheriff of Lincolnshire in 1715, died 9th May 1736, buried at Branston. Life sized busts of Sir Cecil & Lady Wray are on either side of his monument. Doubtless excellent likenesses as the inscription states that Sir Cecil prepared them some years before his death. He was Grand father to Sir Cecil, 13th Bart, who built Fillingham Castle. Sir Bouehier Wray was Grand Steward at the Feast in 1737.

Coningsby Sibthorp, Esq, of Canwick. Col. of Royal South Lincoln Militia. High Sheriff of the County 1733. M.P. Lincoln City. Died 1779.

Tho^s. Becke, Esq, buried at Cherry Willingham where his monument records that he was "The Founder and Patron of this Church, whose experienc'd Abilities in the Profession of the Law, and unparelled Industry enabled him to acquire a Fortune (without the sordid means of avaricious Parsimony,) in times to whose Extravagance few Patrimonys sufficed." He died 19th Oct. 1757. This little church is built (as Bro. Anderson would say) in the Augustan Style.

Sir Christopher Hales, Bart, of Lincoln, Son of Sir Edward Hales, Bart, of Coventry. Married in 1736 a Step daughter of Sir C. Wray. Died 8th May 1776.

The Rev John Curtois, L.L.B., Rector of Branston. Died 1767.

Henry Every, Esq, eldest surviving Son of the Rev Sir Simon Every, Bart, of Egginton co. Derby, & Reetor of Navenby, co. Lincoln. Brother of Rev. John Every who held the livings of Braacebridge & Waddington. He was born at Navenby in 1708, in 1742 he was styled of Armston, co. Lincoln. High Sheriff of the County of Derby in 1748. Succeeded his father in the title in 1753. Died in London 1755.

Stephen Harrison, Chorister of the Cathedral 1712. Junior Vicar and Master of the Boys 1730. Died 1756 aged 58. Buried in the Cathedral Cloisters.

Edward Walpole, whose biography I shall be unable to investigate before these sheets have passed through the press, *may* have been, and probably was, identical with the Sir Edward Walpole referred to in Bro. Sadler's work as a friend and supporter of Thomas Dunckerley.

¹ A.Q.C., iv., 33.

GENERAL LAWS

*to be observ'd in the Lodge of Free and Accepted Masons at the Constituted
Lodge at in the City of Lincoln.*

CONCERNING DISCIPLINE.

1.—Upon the third Stroke of the Masters Hammer in Lodge Hours there shall be a strict and general Silence which if any Brother shall break without permission he shall be reprimanded from the Chair.

2.—Every Brother Visitor or Memb^r that hath anything to offer which may require the Attention of the Lodge and especially in all Debates shall rise and keep standing in his Place all the while he is speaking always addressing himself to the Chair nor shall any person presume to interrupt him. When the speaking Brother sits down another is at Liberty to rise.

3.—If any two of the Brethren happen to rise at the same time the Ma^r or the Chairman shall appoint whether of them shall speak first.

4.—If there should happen any Interruption while any Brother is speaking, it shall be reprehended by the Mas^r and if any Bro^r shall then persist the Majority of the Brethren present are to consider of and assign a Penalty equal to the Offence.

5.—The Ma^r if present or his Wardens in his Absence shall regularly open and close the Lodge at the appointed Hours.

Or if all of them happen to be abs^t the Member who last was Ma^r or (for want of a person who hath pass'd the Chair) the last Warden present is to do the same, And dur^g the Lodge Hours shall promote the Business of the Craft so that there may be One Examination at least gone thro' on every Lodge night or the Person so neglecting shall forfeit a Bottle of Wine to be drank by the Brethren after the Lodge is clos^d to make them some part of Amends.

6.—Not fewer than three Leaves part of the Constitutions of the Fraternity shall be read immediately after the Opening of the Lodge on every Lodge Night by the Ma^r his Wardens or their official as above or by some other Brother present at their Appointment under the Penalty of one Bottle of Wine to be paid as before said.

7.—The Laws of this Society shall be in like manner read instead of a Portion of the Constitutions as above on the Lodge night next after the Election of a Ma^r by the Persons and under the Penalty before said.

8.—No Member of this Lodge shall take his Place at the Table without his full Clothing in Lodge Hours under the Penalty of Sixpence to be paid immediately to the Box. N.B.—By full Clothing is meant—white Gloves and Aprons or such as originally were so.

9.—If any Member of this Lodge shall be known to speak disrespectfully of the Brotherhood or of the Craft he shall be calld upon by the Ma^r to answer what is alledgd ag^t him.

If the Fact be prov'd he shall be excluded in Form and if he be a Visitor he shall not from thence forward be received into the Lodge as such.

10.—No Brother whatever is to enter the Lodge disguis'd with Liquor, nor is any to use light or indecent language in Lodge hours under the Penalty of one Shilling to be paid to the Box by the offending Party and he shall suffer a Reproof from the Ma^r or Chairman besides.

N.B.—The Majority of the Brethren present are to judge whenever any Penalty according to these Laws is incurrd.

11.—If any Member shall refuse to comply with the written Statutes and Orders of this Society he is thereby deem'd to exclude himself for all the Advantages of this Lodge. And if a Visiting Bro^r shall refuse his Compliance to any of the general Laws after he hath been made acquainted with them it shall be lookd on as an Indignity offerd to the Society and the Lodge nor shall he thenceforward be admitted there.

REGULATIONS.

1.—The first Tuesday in every month is the Stated time for the receiving Visiting Brethren and between the Lodge Hours.

2.—The Lodge Hours are from Six to Ten, from Michaelmas to Lady day and from Seven to Ten from Lady day to Michaelmas: Any person appearing after these Hours to forfeit sixpence to y^e Box unless he shows a reasonable Excuse to y^e Mast^r.

3.—The Contribution towards the ordinary Expences of the Lodge is Half-a-Guinea each Member and every Visiting Brother to pay Eighteen pence each night for the use of the Lodge.

4.—Every Brother that intends to continue a Memb^r of this Lodge is to pay in his s^d Contribution p^r Adv^a on the Lodge Nights appointed for the Election of a Mast^r or within two Lodge Nights after at the farthest.

5.—If it be defer'd longer such Member must comply with the term of Admission requir'd of other Brethren that shall by general Consent of the Members be admitted into this Lodge, viz. The Paym^t of half a Crown to the Box for the Uses of the Lodge over and above the ordinary contribution viz. twelve pence p^r Lodge night till the next Pay-day.

6.—On the Lodge Nights next preceeding Lady d^y and Mich^s a Ma^r shall be elected to fill the Chair for the half Year next ensuing by a Majority of the Members present. And the Ma^r shall then nominate his Wardens.

7.—In the Choice of a Ma^r regard shall only be had to his Qualifications to that Trust and not to his Seniority or the Time of his standing in the Society.

BY LAWS.

1.—This Lodge will at no time hereafter admit more than one and twenty Members into their lists at the same time.

2.—No Person shall be made a Mason in this Lodge who hath not first been proposd on a Lodge night and an Account of his Character given to the Lodge by the Proposing Member which if it be to the Satisfaction of the Lodge he shall be voted a Bro^r elect by the Members Nem. contrad. otherwise he cannot be admitted therin.

3.—Upon emergent Occasions such as the proposd Brothers going out of Town or the like the Ma^r may convene the Lodge for that purpose and hold a Chapter for the Election and Institution of such Members if he see good.

4.—The Proposing Bro^r shall at the same time deposite Five Guineas on behalf of his said Friend with the Ma^r, Wardens, or Man of the House to defray the necessary Expences of the Ceremony.

5.—The Ma^r and Wardens shall then appoint the Members to meet the next Lodge Night two hours sooner than usual in order to make him a Mason that he may be initiated in the lodge forthwith. Or if his affairs be urgent as above the M^a may call a Lodge on purpose provided the Candidate shall be besides at part of the Expence.

6.—When there have been Two new Brethren thus admitted to the Lodge, The Lodge shall then be decently cloth^d and entertaind; The Time of wh shall be appointed by the Ma^r and Wardens; but it shall never be on a Lodge Night.

7.—The new Brethren shall when the Lodge is thus clothed &c. put each of them more into the Box for the Uses of the Lodge.

8.—The Ma^r and Wardens shall have five shillings always allowd them towards their Expences at the Qy Communication that they may there attend and take Care of the Interests of the Lodge and to be able to report to the Lodge the Transactions of the Grand Assembly.

9.—No Brother made in another Lodge shall be passd Master in this under half a Guinea to be paid for the Entertainment of the Ma^{rs} present; and if he be a Member of another Lodge he must bring the Leave of the Officers thereunto belonging if the Lodge is still existing over and above. The Members are to be excusd for five Shillings when they are sufficiently qualifyd to be admitted to that Degree.

10.—Our Bro^r is to send circular Letters to the abode of each of the Members two days at least before the Clothing of the Lodge that happend to be absent at the Appointment Lest they shoud think themselves neglected under Penalty of paying a bottle of Wine to make Peace with such neglected Bro^r. The like is to be done whenever the Ma^r hath occasion upon any Acc^t to call a Lodge upon particular Business.

11.—If the Ma^r or elder Warden shall chance to neglect to bring or send his Key of the Box on Lodge Nights, the Penalty shall be one Shilling pay^d to the Box for each Neglect.

12.—If any Member of y^e Lodge shall neglect to appear at the Lodge on y^e usual Lodge Night for three Nights successively without shewing a reasonable Cause for such Absence to the Satisfaction of the Members present such neglecting Brother shall be expelled y^e Lodge.

13.—If any Brother who was made at another Lodge shall desire to be admitted a Member of this Lodge, he shall pay a Guinea for such Admission besides the usual Contribu-

tion, and shall take the Obligation before such Admission And y^t no One be admitted without the general Consent of all y^e Members of y^e Lodge then present And y^t all Elections either of making a Mason or admitting a Member shall be by balloting, if required by any one of y^e Brethren.

MINUTES.

TUESDAY, DECEMBER Y^E 5th, 1732.

At a Lodge held this Day at the Place aforesaid when were present—S^r Cecil Wray Barr^t Master; Coningsby Sibthorp Esq^e Sen^r Warden; Thomas Becke Jun^r Warden; Mr. John Becke Alderman; Mr. Willm Rayner Alderman; The Revnd M^r. John Curtois; Mr. Charles Newcomen; Mr. Isaac Clarke; and Mr. John Cooper.

Expended	0	14	1
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MONDAY, JANUARY Y^E 2nd, 1732.

At a Lodge held this Day at the Place aforesaid when were present—S^r Cecil Wray Barr^t Master; Coningsby Sibthorp Esq^e Sen^r Warden; Thomas Becke Gent Jun^r Warden; Sir John Tyrwhitt Barr^t; Mr. Willm Rayner Alderman; The Revnd. Mr. John Curtois; Mr. Isaac Clarke; and Mr. John Cooper.

When it was proposed by our Right Worshipful Mast^r, that S^r Christopher Hales Barr^t be voted a Member of this Society who being well recommended the Same was agreed to on Brother Tho^s. Becke's undertaking to pay the usual Sum of Five Guineas for and on behalf of our said Brother Elect And in Regard our Right Worshipful Master was going for London in a few Days it was agreed that Wil^m Carter Esq together with the said S^r Christopher Hales should be initiated the same Evening, which was done accordingly with due Solemnity when our Worshipful Master gave an elegant Charge and in Respect to our new Brother it was further agreed to cloath and entertain the Lodge.

Paid for Gloves and Aprons	2	17	0
Expended	...	...	2 3 1
Total of Payments	...	5	0 1
Rec ^d of S ^r Christopher Hales	10	6	

TUESDAY, FEBRUARY Y^E 20th, 1732.

At a Lodge held this Day by Adjournment at the Place aforesaid when were present Coningsby Sibthorp Esq^e who acted as Mast^r; The Revnd Mr. John Curtois who acted as Sen^r Warden; Mr. Charles Newcomen who acted as Jun^r Warden; S^r Christopher Hales Barr^t; Mr. Willm Rayner Alderman; Mr. Isaac Clarke.

Expended	0	16	9
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TUESDAY, APRIL THE 3d, 1733.

At a Lodge held this Day at the Place aforesaid when were present Coningsby Sibthorp Esq^e who acted as Mast^r; Tho: Becke Gent who acted as Sen^r Warden; The Revnd Mr. John Curtois who acted as Jun^r Warden; S^r Christopher Hales Barr^t; Mr. John Becke Alderman; Mr. Willm Rayner Alderman; Mr. Charles Newcomen; Mr. Isaac Clarke.

Expended	...	...	1	3	10
Recv ^d of Bro. Curtois	...	0	10	6	
Recv ^d of Bro. Clarke	...	0	10	6	

TUESDAY, MAY Y^E 1st, 1733.

At a Lodge held this Day when were present at the Place aforesaid Coningsby Sibthorp, Esq^e who acted as Master; Tho Becke Gent who acted as Sen^r Warden; Mr. Charles Newcomen who acted as Jun^r Warden; S^r Christopher Hales Barr^t; Mr. Willm Rayner Alderman; Mr. Isaac Clarke.

Expended	0	11	8
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TUESDAY, JUNE Y^E 5th, 1733.

At a Lodge held this Day at the Place aforesaid when were present Coningsby Sibthorp Esq^e who acted as Mast^r; Tho: Becke Gent who acted as Sen^r Warden; The

Rev^dnd Mr. John Curtois who acted as Jun^r Warden; S^r Christopher Hales Barr^t; Mr. John Becke Alderman; Mr. Charles Newcomen. £ s. d.
 Expended 0 9 3

TUESDAY, JULY Y^E 24th, 1733.

At a Lodge held this Day by Adjournment at the Place aforesaid when were present S^r Cecil Wray Barr^t Master; Coningsby Sibthorp Esq^e Sen^r Warden; Tho Becke Gent Jun^r Warden; Mr John Becke Alderman; Mr Willm Rayner Alderman; The Reverend Mr John Curtois; Mr Charles Newcomen, and Mr Isaac Clarke.

Expended 0 11 4

TUESDAY, SEPTEMBER Y^E 11th, 1733.

At a Lodge held this Day by Adjournment at the Place aforesaid when were present S^r Cecil Wray Barr^t Master; Coningsby Sibthorp Esq^e Sen^r Warden; Thomas Becke Gent Jun^r Warden; S^r Christopher Hales Barr^t; Sigismund Trafford Esq^e; Mr. Charles Newcomen, and Mr. Isaac Clarke

£ s. d.
 Expended 0 12 6

TUESDAY, OCTOBER Y^E 2d, 1733.

At a Lodge held this Day at the Place aforesaid when were present S^r Cecil Wray Barr^t Master; Coningsby Sibthorp, Esq^e Sen^r Warden; Thomas Becke Gent Jun^r Warden; S^r Christopher Hales Barr^t; Mr Willm Rayner Alderman; The Reverend Mr John Curtois; Mr Charles Newcomen; Mr Isaac Clarke. Visitors: William Carter Esq^e; Edw^d Walpole Esq^e; George Nevile Esq^e; Christopher Nevile Esq^e; Henry Polixfen Gent; and Thomas Maples Gent, when Brother Clare's Discourse concerning Pritchard as also some of our Regulations and By-laws were read and the Master went thro an Examination as usual.

£ s. d.
 Expended 0 19 8
 Received of the Visitors 0 9 0

TUESDAY, NOV^R Y^E 6th, 1733.

At a Lodge held this Day at the Place aforesaid when were present S^r Cecil Wray Barr^t Master; Coningsby Sibthorp Esq^e Sen^r Warden; Thomas Becke Gent Jun^r Warden; Mr Willm Rayner Alderman; The Reverend Mr John Curtois; Mr Chas Newcomen, and Mr Isaac Clarke, when it was proposed by our Right Worshipful Mast^r that Doct^r Samuel Finley of Hull (or Hale) be voted a Member of this Society, who being well recomended the Same was agreed to on our Master undertaking to pay the usual Sum of Five Guineas for and on behalf of our said Brother Elect, when it is agreed to entertain and cloath the Lodge at the Time of initiating our said elected Brother but in Regard our said Brother Elect lives at a Distance the time of his making cannot yet be affixed. And then it was proposed that the Lodge should each pay $\frac{1}{2}$ a Guinea towards a Bank on which the Members might meet for y^e ensueing Year for which the Jun^r Warden as Treasurer is to be accountable—After which some of our Regulations and Bylaws were read and the Master went thro' an Examination as usual.

S ^r Cecil Wray	...	...	0 10 6
Bro. Sibthorpe	...	...	0 10 6
Bro. Becke	...	...	0 10 6
S ^r Chr. Hales	...	...	0 10 6
Bro. Curtois	...	...	0 10 6
Bro. Newcomen	...	...	0 10 6
Bro. Clarke	...	...	0 10 6
Bro. Rayner	...	...	0 10 6
			<hr/> 4 4 0 <hr/>
Expended	...	...	0 10 4

TUESDAY, DECEMBER Y^E 4th, 1733.

At a Lodge held this Day at the Place afore said when were present—S^r Cecil Wray Barr^t Master; Coningsby Sibthorp Esq^e Sen^r Warden; Tho Becke Gent Jun^r Warden; S^r Christopher Hales Barr^t; The Rev^dnd Mr John Curtois; Mr Charles Newcomen; Mr Isaac Clarke (Henry Every Esq^e; John Welby Esq^e; Rich^d Welby Esq^e Visitors) When the said Henry Every, John Welby and Richard Welby Esq^{es} desired that they might be admitted Members of this Lodge, who being recomended by our Brother S^r Christopher

Hales and being examined by Brother Becke and by Him reported to be regularly initiated at the * Lodge in Derby, now agreed Nemine Con. to be admitted into this Lodge on their paying severally One Guinea and Half into the Hands of the Jun^r Warden pursuant to the 13th Bylaw for the use of the Lodge for such their Admission and Contribution which they did accordingly.

After which several of the By Laws were read as also Brother Clare's Discourse on S. M and G. F.

Then the Master went thro' an Examination as usual; And it was agreed that Doct^r Finley our Brother Elect proposd and agreed to at the former Lodge should be initiated in due course on Thursday next.

[* Derby, at the Virgin's Inn, constituted 14th September, 1732.—Anderson.]

		£	s.	d.
Recv ^d of Bro. Every ...	...	1	11	6
of Bro. John Welby ...	...	1	11	6
of Bro. Rich ^d Welby ...	...	1	11	6
		<hr/>		
		4	14	6
		<hr/>		
Expended ...	...	0	14	10

THURSDAY, DECEMBER Y^E 6th, 1733.

At a Lodge held this Day at the Place afore said when were present S^r Cecil Wray Barr^t Master; Coningsby Sibthorp Esq^e Sen^r Warden; Tho Becke Gent Jun^r Warden; S^r Christopher Hales Barr^t; Henry Every Esq^e; The Reverend Mr John Curtois; Mr Willm Rayner Alderman; Mr Charles Newcomen; Mr Isaac Clarke. At which Time Doct^r Samuel Finley was initiated in Form with due Solemnity, when our Worshipful Master gave an elegant Charge, after which our Master went thro' an Examination and several of the By Laws were read And in Respect to our new Brother the Lodge was cloathed and entertained.

		£	s.	d.
Rece ^d of Bro. Finley ...	...	5	5	0
		<hr/>		
Expended ...	...	2	2	8
Paid for Ribbon and Gloves ...	...	1	18	6
Paid for Aprons ...	...		18	0
		<hr/>		
		4	19	2

TUESDAY, APRIL THE 2d, 1734.

At a Lodge held this Day at the Place aforesaid when were present—Coningsby Sibthorp Esq^e who acted as Master; Tho Becke Gent who acted as Sen^r Warden; Cha Newcomen Gent who acted as Jun^r Warden; Mr Willm Rayner Alderman; Mr Isaac Clarke

Expended ...	...	8	10
Gave to the Servants of the House	...	10	0
		<hr/>	
		0	18 10

TUESDAY, MAY Y^E 14th, 1734.

At a Lodge held this Day at the Place aforesaid when were present Coningsby Sibthorp Esq^e who acted as Master; Thomas Becke Gent who acted as Sen^r Warden; Cha Newcomen Gent who acted as Jun^r Warden; Mr Willm Rayner Alderman; Mr. Isaac Clarke.

Expended	0	12	1
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TUESDAY, JUNE Y^E 4th, 1734.

At a Lodge held this Day at the Place aforesaid when were present—Sir Cecil Wray Barr^t Master D.G.M.; Thomas Becke Gent who acted as Sen^r Warden; Cha Newcomen Gent who acted as Jun^r Warden; Mr Willm Rayner Alderman; The Reverend Mr John Curtois; when the Master went thro' an Examination and several of the By Laws & Regulations out of y^e Book of Constitutions were read.

Expended	0	12	4
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TUESDAY, AUGUST Y^E 6th, 1734.

At a Lodge held this Day at the Place aforesaid when were present—S^r Cecil Wray Barr^t Master D.G.M.; Coningsby Sibthorp Esq^e Sen^r Warden; Tho Becke Gent Jun^r Warden;

S^r Christopher Hales Barr^t; Henry Every Esq^e; Mr Will^m Rayner Alderman; the Rev^d Mr John Curtois; Mr Charles Newcomen; Mr Isaac Clarke; Edw^d Walpole Esq^e Visitor; when several of the By Laws and Regulations out of the Book of Constitutions as also Brother Clare's Discourse relating to P—d were read. After which the Master went thro' an Examination and the Lodge was closed with a Song.

Expended	...	...	0	18	8
Rece ^d of Bro. Walpole...			0	1	6

TUESDAY, SEPTEMBER Y^e 10th, 1734.

At a Lodge held this Day by Adjournm^t at the Place aforesaid when were present—S^r Cecil Wray Barr^t Master D.G.M.; Coningsby Sibthorp Esq^e Sen^r Warden; Thomas Becke Gent Jun^r Warden; S^r Christopher Hales Barr^t; Henry Every Esq^e; Mr Willm Rayner Alderman; Mr. Charles Newcomen; Mr Isaac Clarke; Mr John Becke Visitor from our Sister Lodge in London. When our Master went thro' an Examination with every One of y^e Brethren by Turns and the Lodge was closed with a Song.

Expended	...	...	0	14	8
Rec ^d of Bro. Becke	...	...	0	1	6

TUESDAY, OCTOBER Y^e 8th, 1734.

At a Lodge held this Day by adjournm^t at the Place aforesaid when were present—S^r Cecil Wray Barr^t Master D.G.M.; S^r Christopher Hales Barr^t who acted as Sen^r Warden; Thomas Becke Gent Jun^r Warden; Henry Every Esq^e; Mr Will^m Rayner Alderman; Mr Charles Newcomen, Mr John Becke Visitor; When it was proposed by Brother Thomas Becke that Mr Henry Goakman of this Citty Apothecary be voted a Member of this Society who being well recommended the Same was agreed to on Brother Becke's undertaking to pay the usual Sum of Five Guineas for and on behalf of our said Brother Elect.

Then Brother Every recomended Mr Stephen Harrison of the Close of Lincoln Music Master as a proper Person to be admitted a Member of this Society, and proposed to give a Guinea towards the Charges of his Admission; S^r Cecil Wray proposed to give another Guinea, S^r Christopher Hales half a Guinea, to which S^r Cecil Wray added another Guinea.

And in Regard Mr. Harrison might be useful and entertaining to the Society, The Lodge agreed to admit him for the said Sum of £3 13s. 6d. Then it was agreed that the said two elected Brethren should be initiated in due Form on Wednesday the Twenty-third instant, That our absent Brethren should have due notice, the Lodge be clothed and entertained with a Dinner.

Then the Master went thro' an Examination and the Lodge was closed with a Song.

Expended	...	...	0	15	2
Rec ^d of Bro. Becke	...	...	0	1	6

WEDNESDAY, OCTOBER Y^e 23rd, 1734.

At a Lodge held this Day at the Place aforesaid when were present—S^r Cecil Wray Barr^t Master D.G.M.; Coningsby Sibthorp Esq^e Sen^r Warden; Thomas Becke Gent Jun^r Warden; S^r Christopher Hales Barr^t; Henry Every Esq^e; The Revend Mr John Curtois; Will^m Rayner Gent Alderman; Charles Newcomen Gent; Mr Isaac Clarke; Mr John Becke Visitor; At which time Mr Henry Goakman & Mr Stephen Harrison were severally initiated in Form with due Solemnity, when our Right Worshipful Master gave an Elegant Charge, also went thro' an Examination, and the Lodge was closed with a Song and decent Merriment.

			£	s.	d.
Rec ^d of Bro. Goakman	...		5	7	6
Of S ^r Cecil Wray	}		3	13	6
on behalf of					
Bro Harrison ... 2 2 0					
Of Bro Every Do 1 1 0					
Of Bro Hales Do 10 6					
Of Bro Becke Visitor ...			0	1	6
Expended	...	...	3	6	4
Paid for Gloves	...	...	2	5	8
Paid for Aprons & two makings					
to Bro. Manderson ...			1	14	11
Total of payments	...		7	6	11

TUESDAY, DECEMBER Y^E 3d, 1734.

At a Lodge held this Day at the Place aforesaid when were present—S^r Cecil Wray Barr^t D.G.M.; Coningsby Sibthorp Esq^e Sen^r Warden; Thomas Becke Gent Jun^r Warden; Henry Every Esq^e; Willm Rayner Gent Alderman; Charles Newcomen Gent; Mr Isaac Clarke; Mr Henry Goakman; Mr Stephen Harrison; Mr John Becke Visitor; when it was proposed that there should be an Election of new Members, and at the Request of the whole Lodge, S^r Cecil Wray was re-elected Master of the Same who was pleased to nominate S^r Christopher Hales Barr^t Sen^r Warden & Henry Every Esq^e Jun^r Warden for the ensuing Year.

But in Regard our said two new Wardens as well as several other of the Brethren of this Lodge well qualifed and worthy of the Degree of Master had not been called thereto; Our said Right Worshipful Master was pleased to direct that a Lodge of Masters should be held at the Place aforesaid on Monday y^e Thirtieth instant, At which Time the said S^r Christopher Hales & Henry Every Esq^e as also Bro Curtois Bro Rayner Bro Newcomen and Bro Clarke should be severally admitted to the Degree of Master; on their paying severally 5s. apiece to y^e Box & 12d. to y^e Doorkeeper.

After which it was proposed by Bro. Rayner that Mr. William Kelham Master of y^e House should be voted a Member of this Society, who, being well recommended, the Same was agreed to on his paying for his Gloves, Apron, & 2s. 6d. to y^e Doorkeeper only. And it was thereupon further agreed, that after making of the several Masters abovenamed, a general Lodge should be formed for y^e initiating our said Bro Elect, and y^t y^e Lodge should be entertained with a Dinner at 18^d Ordinary.

And then it was proposed y^t every Member should pay $\frac{1}{2}$ a Guinea towards a Bank for defraying y^e Expenses of y^e ensuing Year into y^e Hands of Brother Thomas Becke as Treasurer who is to be accountable for y^e Same.

After which the Master went thro' an Examination, and several of y^e Regulations out of the Book of Constitutions were read and the Lodge was closed with a Song.

		£	s.	d.
Expended	...	1	2	0
Rec ^d of Bro Becke	...	0	1	6
<hr/>				
		£	s.	d.
Rec ^d of S ^r Cecil Wray	...	0	10	6
of S ^r Chr: Hales	...	0	10	6
of Henry Every Esq ^e	...	0	10	6
of Coningsby Sibthorp Esq ^e	...	0	10	6
of the Reverend Mr John Curtois	...	0	10	6
of Mr Willm Rayner Alderman	...	0	10	6
of Mr Tho: Becke	...	0	10	6
of Mr Cha Newcomen	...	0	10	6
of Mr Isaac Clarke	...	0	10	6
of Mr. Henry Goakman	...	0	10	6
of Mr Stephen Harrison	...	0	10	6
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Total	...	5	15	6

DECEMBER Y^E 31st, 1734.

At a Lodge of Masters held this Day at the Place aforesaid when were present—Sir Cecil Wray Barr^t D.G.M.; Coningsby Sibthorp Esq^e who acted as Sen^r Warden; Thomas Becke Gent who acted as Jun^r Warden; And in pursuance of y^e Order of y^e last Lodge the several Brethren following were in due form admitted to y^e Degree of Master (to wit) Bro Hales; Bro Every; Bro Curtois; Bro Rayner; Bro Newcomen; & Bro Clarke. After which a general Lodge was formed in the persons of S^r Cecil Wray Barr^t D.G.M.; S^r Christopher Hales Barr^t Sen^r Warden; Henry Every Esq^e Jun^r Warden; Coningsby Sibthorp Esq^e; Willm Rayner Gent Alderman; The Reverend Mr John Curtois; Thomas Becke Gent; Charles Newcomen Gent; Mr Isaac Clarke; Mr Henry Goakman; Mr Stephen Harrison, & Mr John Becke Visitor. At which Time Mr Willm Kelham Master of the House was initiated in Form with due Solemnity, When our right Worshipful Master gave an elegant Charge, also went thro' an Examination, and the Lodge was closed with a Song & decent merrim^t

		£	s.	d.
Expended	...	2	6	8
Rec ^d of Bro Becke	...	0	1	6

TUESDAY, JAN Y^E 28th, 1734.

At a Lodge held this Day at the Place aforesaid when were present—S^r Cecil Wray Barr^t D.G.M.; S^r Christopher Hales Sen^r Warden; Henry Every, Esq^e Jun^r Warden; Willm Rayner, Gent Alderman; Thomas Becke Gent; Cha Newcomen Gent; Mr Iaaac Clarke; Mr Henry Goakman; Mr Stephen Harrison; Mr Willm Kelham; Mr John Becke Visitor. When the Master went thro' an Examination & several of the By Laws & Regulations out of the Book of Constitutions were read.

		£	s.	d.
Expended	...	0	16	3
Rec ^d of Bro Becke	...	0	1	6

TUESDAY, APRIL Y^E 1st, 1735.

At a Lodge held this Day at the Place aforesaid when were present—S^r Christopher Hales Barr^t who acted as Master; Henry Every Esq^e who acted as Sen^r Warden; Thomas Becke Gent who acted as Jun^r Warden; Willm Rayner Gent Alderman; Charles Newcomen Gent; Mr Isaac Clarke; Mr Henry Goakman; Mr Stephen Harrison; Mr Willm Kelham; Mr. John Becke Visitor.

Expended	...	1	3	0
Rec ^d of Bro. Becke	...	0	1	6

FRIDAY, SEPTEMBER Y^E 19th, 1735.

At a Lodge held this Day by Adjournm^t at the Time and Place aforesaid when were present—S^r Cecil Wray Barr^t Master; S^r Christopher Hales Barr^t Sen^r Warden; Henry Every Esq^e Jun^r Warden; The Reverend Mr John Curtois; Willm Rayner Gent Alderman; Thomas Becke Gent; Charles Newcomen Gent; Mr Isaac Clarke; Mr Henry Goakman; Mr Stephen Harrison; Mr Willm Kelham. Sigismund Trafford Esq; Edw^d Walpole Esq; Mr John Goodchild; Mr John Becke Visitors; When it was agreed that out of Respect to Bro all the Brethren of this Lodge should go to the Play that Evening clothed The Master & Wardens to have their Jewells ab^t their necks tuck'd in their Bosoms which was accordingly done.

Expended	...	2	7	3
Dinner at y ^e White Hart		6	0	
To Bro Manderson for y ^e Play		2	0	
Paid for Ribbon for y ^e Masters Jewel		10		
		2	16	1

TUESDAY, OCTOBER Y^E 28th, 1735.

At a Lodge held this Day by Adjournm^t at the Time & Place aforesaid when were present—S^r Cecil Wray Barr^t Master; S^r Christopher Hales Barr^t Sen^r Warden; Henry Every Esq^e Jun^r Warden; The Reverend Mr John Curtois; Willm Rayner Gent Alderman; Thomas Becke Gent; Charles Newcomen Gent; Mr Isaac Clarke; Mr Henry Goakman; Mr Willm Kelham; When the Master went thro' an Examination and the Lodge was closed with a Song.

		£	s.	d.
Expended	...	2	4	6

At which Time it was agreed by all the Members present that our right Worshipful Master should buy for the use of the Lodge a Sett of new Columns with Jewells of both kinds throughout with other Implem^{ts} necessary to furnish the Lodge & to be allowed the Same out of the public Stock in Fund belonging to y^e Lodge.

TUESDAY, JANUARY Y^E 6th, 1735.

At a Lodge held this Day at the Place aforesaid when were present—S^r Cecill Wray Barr^t Master; Thomas Becke Gent who acted as Sen^r Warden; Charles Newcomen Gent who acted as Jun^r Warden; Mr Alderman Rayner; Mr Isaac Clarke; Mr Henry Goakman; Mr Stephen Harrison; Mr Willm Kelham; (Edw^d Walpole Esq, Mr John Becke Visitors); When the Master went thro' an Examination, and Brother Clare's Lecture made to a Body of free and accepted Masons assembled at a Quarterly Communication held near Temple Bar, December y^e 11th 1735 was read by Brother Becke.

After which it was proposed that every member of this Lodge should pay $\frac{1}{2}$ a Guinea towards a Bank for defraying y^e Expences of y^e ensuing Year into the Hands of Bro: Thomas Becke as Treasurer who is to be accountable for y^e Same. And the Lodge was closed with the Song.

	£	s.	d.
Gave the Serv ^{ts} of y ^e House ...	0	10	0
Expended			
Rec ^d of Bro Walpole	0	1	6
of Bro Becke	0	1	6
of S ^r Cecil Wray	0	10	6
of S ^r Christopher Hales	0	10	6
of Henry Every Esq ^e	0	10	6
of Coningsby Sibthorp Esq ^e	0	10	6
of the Reverend Mr John Curtois	0	10	6
of Mr Alderman Rayner... ..	0	10	6
of Mr Thomas Becke	0	10	6
of Mr Charles Newcomen	0	10	6
of Mr Isaac Clarke	0	10	6
of Mr Henry Goakman	0	10	6
of Mr Stephen Harrison	0	10	6
of Mr Willm Kelham	0	10	6

MONDAY, Y^E 27th SEPT., 1742.

At a Lodge held this Day at the Place aforesaid when were present—Henry Every Esq^e; Coningsby Sibthorp Esq^e; Richard Welby Esq^e; Will^m Rayner Gent Alderman; Thomas Becke Gent; Charles Newcomen Gent; Mr Henry Goakman; and Mr Stephen Harrison; When the general Law, Regulations and By laws were read And it being agreed that there should be an Election of New Members for the said Lodge. It was voted Nemine Contradicente that Henry Every Esq^e be elected Master of the said Lodge for the Year ensuing. Who was pleased to accept the Same and nominated Coningsby Sibthorp Esq Sen Warden and Thomas Becke Gent Jun^r Warden. After which it was agreed that the next Lodge should be held on Monday y^e 25 of October next.

Expended 0 19 8

CURIOUS HAND-PAINTED MASONIC APRON.

By J. E. GREEN, P.M. 1469, W.M. 2313,

Johannesburg, S.A.R.



SEND you a full description of a Masonic curio in the form of a M.M. apron said to be over one hundred years old. I have, with the kind consent of the owner, Bro. C. M. de Wet (C.C.), had it photographed, and now send you by this mail a copy, and you will therefrom be better enabled to form an opinion of it.

This apron was given to Bro. de Wet by his father, Bro. Jacobus Petrus de Wet, of Cape Town, who is at the present time the oldest living member of the far-famed Good Hope Lodge, and who was at one time a clerk in the old Cape Government Lombard Bank, and who received it from the late Surveyor-general Hertzog, also of Cape Town.

This apron was exhibited in 1887 at the exhibition of Huguenot curiosities, and was catalogued as a Masonic apron over a hundred years old. It has been in the possession of Bro. de Wet, senior, over 50 years. It is made of kid or lamb skin, is lined with green silk, and bound (or edged) with green ribbon, and the lower part is semi-circular, like the Dutch Rose Croix aprons, instead of square. All the various designs are hand painted and finished with marvellous skill and accuracy.

In the front are all the emblems of Craft Masonry: the gavel, trowel, square, 24-inch guage, heavy maul, rough and perfect ashlar, sword, torch, beehive and bees, shovel, crow, level, plumb, compasses, Volume of Sacred Law, and scroll. There are also a trough and a serpent twined round a cushion. On the left is the Pillar J. and on the right the Pillar B. On these two pillars are painted six tableaux. These tableaux do not shew very distinctly in the photograph, but are exceedingly clear on the apron itself.

Above the Pillar J. is depicted the starry firmament with the moon; and above Pillar B. the sun. On the flap of the apron is a five-pointed star with the letter G. in its centre with seven five-pointed stars in the firmament around it. At the back of the Pillars are trees, which are either Acacia or Cassia.



Curious Masonic Apron.

In the possession of
Brother M. DE WET, Johannesburg, S.A.R.

In the centre of the apron is the tessellated pavement and seven steps leading to the portico of a building and supporting six pillars. In the centre, between the two middle pillars, is a pedestal on which rests the Volume of the Sacred Law, open, and on the front of the pedestal the square and compasses are delineated. On either side are two pedestals supporting semi-nude figures. On these four pedestals the following emblems are delineated, reading from right to left—plumb, level, maul, skull. Above the portico is another emblem, which is not very clear to me.

At the back of the building is a pyramid on the left hand, and a rough grave with shrubs at the head on the right.

This apron has been regarded here by all who have seen it as a very interesting and instructive memento of the 18th century, and I have no doubt you will regard it in the same light.

REMARKS ON THE "WILLIAM WATSON MS."

BY BRO. DR. W. BEGEMANN,

Pr.G.M., Mecklenburg.



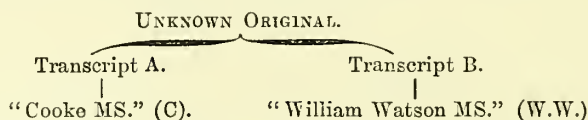
THE striking value of the "William Watson MS." induces me to offer our readers a few contributions to a thorough estimate of this old Masonic document. We are deeply indebted to Bro. Hughan for offering it in print to all friends of Masonic study, and every student will agree with him in acknowledging its great interest and importance, there being no danger that any one could appreciate too highly this copy of the old operative Constitutions. I am myself of opinion that the "William Watson MS." is more valuable even than the "Regius MS." as regards its important character in explaining a good deal of the historical development of Masonic traditions, and I will venture to say that the real value of the "Cooke MS." has only been revealed by the manuscript in question.

A long time ago I became convinced that the "Cooke MS." had served as a prototype for the ordinary versions of the old Constitutions which came down to us from the 16th and 17th centuries, therefore I was somewhat puzzled by reading in Bro. Speth's most able and profound commentary on the "Cooke MS." that he had come to the conclusion "that our author has *not* served as a model to subsequent writers," and that "what is absolutely original in his composition was never handed down and found no imitator." Our beloved brother and deserving secretary went on to say, "If the version under consideration had served as the basis for subsequent manuscripts, we should expect to find in one or all of these every feature of the original," and then he pointed out "some very remarkable passages which are not reproduced in later versions, but which are of such a nature that we can hardly imagine their being voluntarily omitted, knowing as we do that the tendency has always been to add more and more."

To tell the truth, after examining these "remarkable passages," I did not quite believe him, but how to show that he was not right? Then came the "William Watson MS." to light, and the puzzle was solved at once, as Bro. Speth acknowledged himself by a short article in *The Freemason* of February 7th, 1891, where he says, "We have here a proof that the Plot MS. and its offspring, the one under consideration, were directly derived from the Cooke, and if not its daughters, are, at least, great-grand-children." Bro. Speth then expresses his pleasure that his assertion "should be so soon falsified, because it gives the Cooke a higher place than it held before," wherein I fully agree with my dear friend, but I do not think that "the puzzle is rather intensified" by the question why so few of this particular family have turned up. The Cooke version is distinguished by a great verbosity and loquacity, as well as by many unpleasant repetitions, for which reason people might think it desirable to shorten its tenor, though in some cases they would require some further particulars than were to be found in that original version, especially concerning both the introduction of Masonry into England, and the furtherance and protection of Masons by distinguished persons of the realm. From this point of view it will appear quite natural that only a few copies of the "Cooke" version and its immediate descendants survived the 16th and 17th centuries, after the younger version had become the common form at latest towards the midst of the 16th century. That such was really the case we may prove by the "Grand Lodge MS." of 1583, and the "Melrose" original of 1581, both of which, no doubt, are transcripts already, showing the ordinary version settled in all points.

Now let us see whether we cannot trace some more copies like "Cooke" or "William Watson." At the outset there is no doubt that the "Cooke MS." is a transcript, as we learn from the repeated mistakes of the scribe. I even feel inclined to believe it to be already a tran-

script of a transcript, because it does not seem probable that a *first* transcriber, copying the *original*, should have been able, for instance, to write "ad habelle" for "amphabell." This name must have been fairly legible in the *original*, as it appears correctly written in the "William Watson MS." and, no doubt, its predecessor or predecessors, that go back to the original itself or a more correct descendant. By so arguing we trace at once five copies at least of the family, as may be shown by the following table :



There is no probability that "W.W." was taken immediately from Transcript B., so we must suppose some more predecessors of "W.W." That "W.W." does not come from "C." is easily to be seen, as there are several important differences between the two, which make it impossible that one could be derived from the other. Evidently "W.W." is not a transcript of the original of this particular family, but was taken from a copy wherein a good many faults had already entered. Now if we presume that the original of the modified "Cooke" version was copied from the very original itself, we are obliged to admit two copies between this oldest original and "W.W.," whereby we investigate not five, but *six at least*, and there were more.

I come now to Dr. Plot, who, in his "Natural History of Staffordshire," (Oxford, 1686), published some extracts from a large parchment volume containing the History and Rules of the Craft of masonry. Bro. Hughan has already pointed out that, because of some particular and peculiar agreements, that scroll and "W.W." are "practically the same document," (*Transactions of Quatuor Coronati*, vol. iv., p. 53). "W.W." itself is from 1687, wherefore it cannot be identical with Dr. Plot's scroll, though it is, beyond question, a representative of the same family. Nor was "W.W." transcribed from the same copy that was seen by Dr. Plot, as is clear from some differences. I do not refer to the different spelling of the name "Amphibal" with Plott instead of "Amphabell," as in "W.W.," for the learned Dr. might have used his own orthography; but there are a few other things that demand attention. Plot's manner of quoting is rather free, it is true, he giving only short extracts, but he seems to have kept on the whole the same expressions that he found in his copy. To illustrate this I offer the following evidences of agreement, indicating some slight differences by italics :

PLOT.	"W.W."
1. paymaster and Governor of the King's works	1. pay master and Governour of the Kings worke
2. gave them charges and manners as St. Amphibal had taught him	2. got them charges and manners as St. Amphabell had taught him
3. took upon him the charges and learned the manners	3. took upon him ye charges and learned the manners
4. To bring all the old Books of <i>their</i> craft.	4. to bring to him all ye <i>writings</i> of ye old books of ye craft
5. and <i>thus</i> was the craft of masonry grounded and confirmed in England.	5. and <i>this</i> was ye craft of Masonry there grounded and considered, In England

In the last sentence the word *considered* is only a mistake of a scribe, showing in the meantime that Plot's copy was more correct or written more distinctly than the original of "W.W." The words "in England" are in their proper place here, whilst in "W.W." they are at the beginning of the next paragraph, a kind of error which is met very often in old manuscripts, and in all probability, was found already by the scribe in the original of "W.W." Plot makes an end of his extracts by the following sentence :

"It is also there declared that these *charges* and *manners* were after perused and approved by King Hen. 6. and his *council*, both as to *Masters* and *Fellows* of this right Worshipfull *craft*,"

and in a foot-note he adds : "*Ex Rotulo membranaceo penes Cæmentariorum Societatem*," thus expressly confirming that he intended to communicate exactly the chief contents of his source. Therefore we are bound to believe that the latter part of the sentence ("both as to *Masters* and *Fellows* of this right Worshipfull *craft*") was really taken from the scroll, as Plott indicates by his italics. The running of this passage in "W.W." is quite different :

"and these charges have been Seen and perused by our late Sovereigne Lord King Henry ye Sixth and ye Lords of the Honourable Councell, and they have allowed them well and Said they were right good and reasonable to be holden."

It is evident that Plot did *not* quote from the *same* original, as he speaks of "charges and manners" that were "*perused and approved*," and adds the cited remark, which is not to be found in "W.W." in this connection. In the beginning of the paragraph "W.W." has the words "*right worshipfull masters and fellows*," and the same must have been at that place also in Plot's copy, for in §88 he says: "these right Worshipfull Masters and Fellows as they are call'd in the *Scrole*," which manner of styling is different from the quotation given above. There cannot be any doubt that Dr. Plot found these significations, both of them, in his scroll. Besides, I conclude from Plot's remarks (in §86) about the "*Articles*" of the Masons, that the "Charges" were called "*Articles*" in his copy, as was the case in the old "*book of charges*" (the latter part of "Cooke"); and what he says concerning these "*Articles*" does not agree with the Charges as given in "W.W.", wherefrom it is likewise evident that Plot's "parchment volume" and the original of "W.W." were *not* one and the same manuscript, though members of the same particular family.

In "W.W." there is an omission within the history of Athelstan and Edwin, which was not in Plot's copy, as we learn from his extracts. The running of "W.W." is:

"And soe these charges and manners were used many years, and afterwards they were almost near hand lost by great wars (so I read instead of 'bargarie war') untill ye time of King Ethelstone, which said King Ethelstone [-] and ye Same Edwine loved well Geometry etc."

Where I put the brackets ([-]) the scribe has omitted a passage, or perhaps there was already a chasm in his original. It is impossible to say exactly which was the original running, but we see from Plot the chief points of the lost passage, namely that *Athelstan confirmed the Charges*, and that *Edwin was his youngest son*. With regard to the tenor of other old manuscripts I complete "W.W." as follows:

"which said King Ethelstone brought the land to good rest and peace and built many great works, and he loved Masons very much and confirmed the Charges and manners that St. Alban had given to them; and he had a son, that was called Edwin and was the youngest son of King Ethelstone, and the same Edwin loved well Geometry etc."¹

By restoring the text in this way we understand how the scribe could easily omit the whole passage, his eye erring from the first "*King Ethelstone*" over to the second. Similar omissions, caused by repetitions of the same words, are very frequent in old manuscripts. It is immaterial whether the scribe of "W.W." omitted this passage or already the scribe of the original. There are evidences enough to prove that Plot's scroll was not the copy from which "W.W." was transcribed.

And there is another copy of this family to be traced, which *Anderson* made use of when compiling his history, as it is offered in the 1723 edition of his "Constitutions." Here he quoted from two different manuscripts, calling one "*A certain Record of Free-Masons, written in the Reign of King Edward IV.*" (p. 31) and the other "*another Manuscript more ancient*" (p. 34, note). The latter, no doubt, was taken from the Cooke MS., which must have been well-known at that period, as it was then twice transcribed (cf. Gould, *History of Freemasonry*, I., p. 71); the former is now lost, and would be a separate representative of the family in question. Anderson prints four paragraphs about Athelstan, Edwin, and later periods of Masonry in England, and he finishes by saying:

"And besides many other things, the said *Record* adds, *That those Charges and Laws of Free-Masons have been seen and perused by our late Sovereign King Henry VI. and by the Lords of his honourable Council, who have allowed them, and said that they be right good and reasonable to be holden, as they have been drawn out and collected from the Records of ancient Times.*"

It has already been shown by Bro. Gould (*History*, I., p. 103 *seqq.*) and by Bro. Hughan (*Masonic Reprints*, VII., Introduction, p. VI. *seqq.*), that Anderson's quotations are very unreliable as to the exact reproduction of the verbal text of his sources, he altering the same in a most arbitrary manner. Therefore we cannot exactly decide what was really written in his copy, though the passage just cited agrees on the whole with the corresponding one of "W.W." given above, but Anderson added in the beginning the words "*and Laws of Free-Masons*," and shortened the end by condensing the verbiage. In "W.W." we read the closing sentence as follows:

"and these charges have been drawn and gathered out of divers antient books both of ye old Law and new Law as they were confirmed and made in Egypt by ye King and by ye great Clarke Euclidus etc."

after which all royal friends of Masonry are enumerated down to Edwin. Anderson is likely

¹ There is a very similar hiatus of this passage in the "Stanley" and "Hub" and some more MSS.

to have omitted these things voluntarily as being immaterial, and therefore he added the words "*besides many other things*" which cannot well refer to the foregoing passages because he had given them in full length before. It is manifest Anderson had a copy of the old Constitutions, similar to "W.W." and its predecessors, and from the passage by which he makes an end of his quotations, he concluded that his copy was "*written in the Reign of King Edward IV.*" as this king, who ordered Henry VI. to be killed in 1471, was the immediate successor of Henry VI., who is there styled "*our late Sovereign Lord.*" Therefore Anderson puts his copy "*about An. Dom., 1475.*" though it is doubtful whether he had the very original of this particular family or a later transcript. Certainly he had not "W.W." nor the immediate predecessor of "W.W.", because the foregoing quotations given by Anderson show quite a peculiar text, which differs in many points, though it is, on the other hand, very difficult, or rather impossible, to say to what extent Anderson has altered his model.

The first paragraph cited by Anderson runs:

"That though the ancient Records of the Brotherhood in England were many of them destroy'd or lost in the Wars of the Saxons and Danes, yet King Athelstan, (the Grandson of King Alfrede the Great, a mighty Architect) the first anointed King of England, and who translated the Holy Bible into the Saxon Tongue, when he had brought the Land into Rest and Peace, built many great Works, and encourag'd many Masons from France, who were appointed Overseers thereof, and brought with them Charges and Regulations of the Lodges preserv'd since the Roman Times, who also prevail'd with the King to improve the Constitution of the English Lodges according to the foreign Model, and to increase the Wages of working Masons."

There is at first a striking resemblance to be noted between Anderson and an ancient record, from which Hargrove extracted a portion in his "*History of the ancient city of York*" (cf. HUGHAN, *Transactions of Quatuor Coronati*, vol. IV., p. 55). The beginning of Hargrove's extract is this:

"When the ancient Myserie of Masonrie had been depressed in England by reason of great wars through diverse nations, then Athelstan, our worthy King did bring the land to rest and peace. And though the ancient records of the Brotherhood were manye of them destroyed or lost, yet did the Craft a great Protector find, in the Royal Edwin."

The words distinguished by italics are in full agreement with Anderson, no other manuscript offering a similar sentence. But it is impossible that Anderson could have seen the copy from which Hargrove extracted his quotation, for it is more than probable that this was the missing "York No. 3," which must have been at York in 1726, when Bro. Drake cited, "from an old record preserv'd in our Lodge," and styled *St. Alban*, "*the Proto-Martyr of England*," as he is termed in none of the other York MSS., whilst he is called "*England's Proto-Martyr*" in the Roberts' family. Wherefrom we may conclude that "York No. 3" contained really the term cited by Drake. Anderson, in the 1723 edition, does not even mention *St. Alban*, so we cannot know whether the latter in his copy was also called "*the Proto-Martyr of England*." In 1738, it is true, he styles him "*the Proto-Martyr in Britain*" (p. 57), but as he no doubt made use of Roberts' print, he may have taken this name from the latter.

The rest of Anderson's first paragraph, as given above, is full of strange peculiarities, that look very suspicious to a high degree. I am afraid the author would have been at a loss to prove his statements, which seem most of them to be productions of his prolific fancy. The following paragraph agrees better with the versions hitherto known:

"That the said King's youngest Son, Prince Edwin, being taught Masonry, and taking upon him the Charges of a Master-Mason, for the love he had to the said Craft, and the honourable Principles whereon it is grounded, purchased a free Charter of King Athelstan his Father, for the Masons having a Correction among themselves (as it was anciently express'd) or a Freedom and Power to regulate themselves, to amend what might happen amiss, and to hold a yearly Communication and General Assembly."

Here some words agree fully with Hargrove, who continues:

"who being taught masonrie and taking upon him the charges of a Maister, was full of practice, etc."

Certainly the "*youngest son*" was in the copy, but I doubt whether he was named there "*Prince Edwin*." The word "*Master-Mason*" is to be ascribed to Anderson, who in his quotations introduces very often modern nomenclature. The following lines agree better with "W.W.," where we read:—

"and he learned of them Masonry and cherished and loved them well, and he took upon him ye charges and learned ye manners, and afterward for ye love yt he had

unto ye craft, and for the good grounding yt it was found in, he purchased a free charter of ye King his ffather yt they should have such a fredome to have correction within themselves, and yt they might have communication together to correct such things as were amiss within themselves."

Of course the "*honourable Principles*" are an interpolation of Anderson's, the words in "W.W." being more original and appropriate to the style of the old Constitutions. The rest of the paragraph, though consisting of genuine particulars, is arbitrarily arranged by the author. The same was done in the third paragraph concerning the congregation at York, whereof Anderson has the following description:

"That accordingly Prince Edwin summoned all the Masons in the Realm to meet him in a Congregation at York, who came and composed a General Lodge, of which he was Grand Master; and having brought with them all the Writings and Records extant, some in Greek, some in Latin, some in French, and other Languages, from the Contents thereof that Assembly did frame the Constitution and Charges of an English Lodge, made a Law to preserve and observe the same in all time coming, and ordain'd good Pay for working Masons, &c."

Every student familiar with the style of the old Constitutions will acknowledge this to be a free rendering by our author, the "*Grand Lodge*" and the "*Grand Master*," as well as the "*Constitution*," the "*English Lodge*," and the "*working Masons*," being innovations of a modernizing tendency. It is interesting to compare the corresponding part of "W.W.":

"and they made a great Congregation of Masons to assemble together at York, where he was himselve, and let call ye old Masons of ye Realme to yt congregation and commanded them to bring to him all ye writeings of ye old books of ye craft that they had, out of which they contrived ye charges by ye advice of the wisest Masons yt were there, and commanded yt these charges might be kept and holden, and he ordained yt such congregation might be called Assembly, and he ordained for them good pay yt they might live honestly, etc."

The words in italics indicate the passages which, on the whole, resemble those of Anderson, so as to show that this author had a copy similar to "W.W.," whilst the ordinary version differs in the arrangement as well as in many additional particulars. I lay stress upon the fact that Anderson, certainly in agreement with his copy, adds one feature of the later and ordinary version, namely, that the writings brought by the masons, were "*some in Greek, some in Latin, some in French, and other Languages*," which multitude of languages, as we learn from "W.W.," was interpolated at a later period. This is another peculiarity by which Anderson's copy acquires the position of a variant between "W.W." and the ordinary version, though in its main characteristics belonging to that older family. We are taught by these particulars that the "Cooke" version, in the course of time, underwent a series of alterations and additions, as well as omissions, before the common form was settled, and even then some intermediate forms continued to be used.

The fourth paragraph cited by Anderson runs thus:

"That in process of time, when Lodges were more frequent, the Right Worshipful the Master and Fellows, with consent of the Lords of the Realm, (for most great Men were then Masons) ordain'd, that for the future, at the Making or Admission of a Brother, the Constitution should be read, and the Charges hereunto annex'd, by the Master or Warden; and that such as were to be admitted Master-Masons, or Masters of Work, should be examin'd whether they be able of Cunning to serve their respective Lords, as well the Lowest as the Highest, to the Honour and Worship of the aforesaid Art, and to the Profit of their Lords; for they be their Lords that employ and pay them for their Service and Travel."

The first half of this quotation has its counterpart in the following passage of "W.W.":

"Right worshipfull masters and fellowes yt been of divers Semblies and congregations with ye consent of ye Lords of this Realme hath ordained and made charges by their best advice yt all manner of men yt shall be made and allowed Masons, must be sworne upon a booke to keep the same in all yt they may to the uttermost of their power, and also they have ordained yt when any ffellow shall be received and allowed yt these charges might be read unto him."

Anderson had a similar text and composed his own therefrom, introducing in the meantime some of his modernizing additional phrases, which every man who is acquainted with the old Constitutions will recognize at once. The latter half of the paragraph exhibits a striking resemblance to a passage of the "Cooke MS.," forming part of the old "Book of Charges," and running this way:

" And so at suche congregacions *they that be made masters schold be examned of the articuls after written and be ransakyd whether thei be abulle and kunnyng to the profyte of the lordys hem to serve and to the honour of the forsaid art, and more over they scholde receyve here charge that they schulde welle and trewly dispende the goodys of here lordis and that as welle the lowist as the hiest for they ben her lordys for the tyme of whom thei take here pay for here cervice and for here travayle.*"

Now it might appear dubious whether Anderson himself added this directly from the Cooke MS. or whether the author of his model had already done so. I am myself of opinion that Anderson found this passage in his manuscript, it being another specimen of the peculiar character of this document. It is to be regretted that it was lost, because it would represent a most remarkable link between "Cooke" and the ordinary version, of even higher value, I imagine, than "W.W."

The passage cited above about Henry VI. was reprinted in later times by Preston in his "Illustrations of Masonry," so in the 1792 edition on page 200, where he quotes from Anderson's second edition of 1738 (p. 75), though he does not mention Anderson. In 1795 the passage was repeated in *The Freemasons' Magazine* (vol. III., p. 91, note), either from Anderson or from Preston, but it was added that the record formed part of the Bodleian Library, which is a curious error, there being no such document in the said library. Now as these two publications go back to Anderson, they do not point to a variant copy of the family in question: but there is another copy to be traced from the fragmentary transcripts which were found among the papers of Dr. Crane and printed in the *Freemason* (1884, Oct. 11th and Nov. 8th).

One of these fragments contains a part of the history from king David to the end, and agrees on the whole with the "Wren MS.," printed in the *Masonic Magazine* (vol. VII., 255-258); it is now known to Masonic students as the "Crane MS." under No. 42 in Bro. Gould's classification, and belongs to the "Alnwick" branch of the "Sloane" family, together with the "Wren MS." according to my own classification.¹ The other fragment, containing only the so-called "Charges in general" and a few notes, is considered, according to Bro. Hughan's verdict, to be the "second part" of the same manuscript or transcript, wherein I beg leave to disagree with my beloved brother and friend, being of opinion that the small portion of the "Charges" was taken from a different manuscript similar to "W.W." and its family.

Dr. Crane was in possession of two old manuscripts, as Bro. Robinson justly concluded from his papers, for he writes at first: "*Extract from an old MS. on parchment*", and at the head of the few notes he cites "*an older MS.*" By comparing the extract of the "Charges" with "W.W." I found some striking agreements, where most or all of the other manuscripts have different readings. So I put together the following evidences:—

W.W.

1. Ye shall be true man or true men to God and ye holy Church.
2. if yu know either treason or treachery, *look ye amend it if ye can, or else privately warne ye king or his Rulers or his deputies and officers.*
3. that noe Mason be Theif or Theives for as far forth as he knoweth.
4. nor shall yu take yor fellows wife in villany nor further desire his Daughter nor Servant.

Crane.

1. they or you shall be true man or men to God and holy Church.
2. if you shall know either treason or treachery, *look you amend it if you may, or else privately warn the king or his Rulers or officers.*
3. that no Mason shall be thief or thief's phere as far forth as he knoweth.
4. nor you shall not take your fellow's wife in villany, *ney further* desire his daughter, *ney servant.*

It is evident that the word "*for*" is a mistake of some scribe for "*fere*" or "*phere*", i.e., peer or complice or the like. The "*Tew MS.*", which, as to the "Charges", is most similar to "W.W.", reads *thief or Accesary to the thief*", whilst the "Dauntesy MS." has "*Theife or Thiefe Peere*", where "*Peere*" is to be taken for "*phere*", this obsolete word not being familiar to the scribe.

Now, if we look at the different readings given by Dr. Crane from "*an older MS.*", we see they agree with the "Wren and Watson MSS.", so as to show, that this "*older MS.*" was the counterpart of the manuscripts just mentioned, which is further confirmed by an enumera-

¹ The "*Watson M.S.*", printed by Bro. Hughan in the *Freemason* of 1889, is of the same branch, and resembles in some striking readings the "Wren" and "Crane" MSS; all of the three having at the end of the Solomon legend the following passages:

"and thus was ye worthy craft of masonry confirmed in ye countrie of Jerusalem and in many other glorious Kingdoms. Right renowned workmen walked abroad into diverse countries, some because of learning more skill, some to teach their craft to others.

tion of the seven liberal sciences at the end, an additional feature to be found also at the end of the "Alnwick and the Wren MSS." And another confirmation that Crane really possessed a manuscript like "W.W." is offered by the transcript of the "First Part", to which in the account on St. Alban's dealing with his masons, a different version of the wages was written on the opposite blank page, as Bro. Robinson, the discoverer of these papers, points out in the "Freemason" (1884, Nov. 8). The passage alluded to is printed there within brackets at its respective place and is the following:—

"and made ym good payes, as ye world required in those days, for a mason took but a penny a day and meat and drink, and St. Alban got of ye King yt every Mason shd have 30 pence a week and three pence for their noon finding."—*MS. Hist. of M.*

The corresponding passage of "W.W." is almost the same:—

"and made them good pay, for a Mason took but a penny a day and meat and drink and St. Albone got of ye King yt every Mason should have xxxd. a week and iiid. for their non finding."

There cannot remain any doubt that the two passages come from two copies of one and the same family, as they agree *verbatim*, but that the words in italics of the former are missing in the latter; besides the scribe has put *iiid.* instead of *iiid.*, as is written in almost all copies of the Grand Lodge Family, whilst the bulk of the Sloane Family has quite a different reading. The words "*noon finding*" and "*non finding*" are peculiar variations of an old signification for some collation between dinner and supper, probably what was called "*nunchion*" in later times. There are many variations of the term in the old manuscripts: *nonsynches* (Dowland, Buchanan), *nonesinces* (York No. 6), *novices* (Clerke), *Nurses* (Phillipps No. 3), *nuncions* (Papworth), *nonfinch* (York No. 1, York No. 5), *nonfynch* (York No. 2), *nonfinchis* (Colne), *none finchos* (Clapham), *Man Finches* (Stanley), *Man Sinches* (Hub), *noonetydes* (Aberdeen), *nontnches* (Dauntesey), *Nousyon* (Scarborough). Bro. Gould enumerated these variations (*History* II., p. 348, note 4), but not completely and not quite exactly, wherefore I beg to repeat them here. I add the form *none shanks* from the "Statute anent the government of the Maister Masoun of the College Kirk of St. Giles, 1491" (*cf.* Lyon, *History of the Lodge of Edinburgh*, p. 35), and *none schankis*, three times repeated, from the "Indenture betwix Dundee and its Masoun", A.D. 1536 (*ibidem*, p. 36).

To come to an end, I propose to distinguish the two manuscripts of Dr. Crane by calling the "first portion" *Crane No. 1* and the "second part" *Crane No. 2*, the latter being a specimen of a counterpart to "W.W." Further I propose to call the "Cooke MS." and its probable predecessors the "*Cooke Family*", and the group of copies, that were derived from it, whereof "W.W." is a specimen, I should like to call the "*Plot Family*", because, in my opinion, Dr. Plott's scroll was more ancient and perfect than "W.W." Now, by adding the Plott, Anderson, and Crane No. 2 MSS. to the copies traced above of both families, we come to altogether *nine* copies at least, whereof three would form the "*Cooke Family*" and six belong to the "*Plot Family*."

I consider this result, as arrived at by the exact critical method, fairly reliable, and if, as I hope, Bro. Speth will assent to the probable former existence of these *nine* copies at least of the two families, he will also agree with me in saying that the "puzzle" is *not* intensified, but that the "William Watson MS." has really very much advanced us towards a solution of the historical difficulties connected with the old Masonic Constitutions.



MASONIC CELEBRITIES.

No. 3.—ALBERT PIKE.

BY BRO. R. F. GOULD.



It is said of the Emperor Joseph II., that his principal object was to be sovereign in the fullest sense, and to manage the great machine of the state entirely himself. Nor was this idea strictly confined to politics. He was a philosopher of the French school, and when reproached for his singular indifference towards Voltaire, its leader, replied—

“C'est mon métier d'être Souverain.”

Born to reign, he thought it his duty to govern and be a leader of mankind, in fact, not to be led, even by those at whose feet he might sit as a disciple.

The position occupied by Albert Pike in Masonry is not ill described by the words in which the Emperor of Germany defined his connection with philosophy.

Initiated somewhat late in life, within three years he was Grand High Priest—*Anglice*, First Grand Principal—of the Grand Chapter of Arkansas, and within eight-and-a-half years, Sovereign Grand Commander *ad vitam* of the Supreme Council, 33rd degree, Southern Jurisdiction, U.S.A.

Genius has been somewhere defined as *“une grande puissance d'attention.”* But as a brilliant writer¹ of our own times very justly observes, all the pains the hardest student can take will not make him a genius, and he suggests, as a better definition, that genius is a general capacity directed into a particular channel. Of the truth of this he furnishes two examples. Michael Angelo had a general capacity. He was a painter, a sculptor, a chemist, an engineer, an architect, and a poet. But he chose art as his particular channel. Sir Christopher Wren had more than twenty strings to his intellectual bow. In his youth he was a prodigy of knowledge and ingenuity. His particular channel was architecture.

To the preceding examples—and *longo intervallo*—I shall add a third. Albert Pike was a scholar, an orator, a writer of the first rank, and a poet. The main channel into which his abilities were directed was the Ancient and Accepted Scottish Rite.

Goethe has remarked that a really great man in doing one thing does all, or rather he sees in this one thing that he does well the symbol of all the good work in the world. Whatever Albert Pike put forth his hand to do was done well. The welfare of his Rite was perhaps dearest to his heart, but scarcely less so that of the Craft at large and of humanity in general. In the “one thing” to which his abilities were (of late years) chiefly directed, he had neither rival nor competitor, and a worthier symbol of “good work” than his own, we should vainly search for, albeit in wider channels, consecrated by the genius of even greater men.

Before his final illness, and while he was in the enjoyment of his normal health, I had suggested the advisability of his jotting down at least the salient features of his remarkable and adventurous career. The following was his reply:

“I have been able, I hope, to do some few things reasonably well: but to attempt to perpetrate autobiography is entirely beyond my powers, because exceedingly distasteful to me. So, with every desire to gratify you, I simply cannot. Nor would it be worth the trouble it would give me. Some one else might make it not wholly tedious; but I cannot.

“I am too old now, and have seen too much of the inutility of human labour, to concern myself about many things or to care about my own past or about being remembered for a little while after I die, by a little fraction of the world. I have directed that it be written on my gravestone, ‘Vixit: labores supersunt.’ What more is needed? Let the work speak for itself.

“A friend of Rufus Choate,² the eminent and eloquent lawyer and senator, once said to him, ‘Choate, you ought to rest more: you burn the midnight lamp too constantly: you cannot continue with impunity to toil as you do: you will ruin your constitution.’ ‘Constitution,’ said Choate, ‘it has gone long ago. I am living on the by-laws.’

¹ Bro. G. A. Sala.

² This famous lawyer, who, it was said could clear a thief even if the money was found in his boots, was made a Mason in Jordan Lodge, Peabody, Mass. He entertained a remarkable theory, that the rudiments of the liberal arts and sciences laid down among us might be expanded and extended by courses of lectures and recitations into a regular series of instruction, something like that pursued by our Scientific Schools or Institutes of Technology, and that Freemasonry might, in that way, without going outside of its own borders, furnish all the materials for a liberal education, as it did in the middle ages.—*Keystone*, March 21st, 1891.



Albert Pike

Act. Num. LXXIX.

FROM A PHOTOGRAPH IN THE POSSESSION OF BROTHER E. MACBEAN, GLASGOW.

"So I feel. I like better now to get at the real meaning of a text of the Rig Veda, than to achieve anything else; and I leave the task of correcting error and endeavouring to prevent the perpetration of folly, in Masonry, to younger men, wishing them long lives to do it in. I have said my say. It may go for what it is worth."¹

There the matter rested for a while, and it was not until towards the close of 1890, that I again wrote to him on the same subject. By this time, however, his last illness had set in, and I heard from him no more. An outline of his career—more cannot be attempted—will next be presented, the materials upon which the sketch is based, are referred to below² and will be occasionally cited with more particularity as the narrative is unfolded.

Albert Pike was born at Boston, Massachusetts, on the 29th of December, 1809, and among his earliest recollections were the Illuminations which took place in that city at the conclusion of peace with Great Britain in 1815. He entered Harvard College at seventeen years of age, but did not graduate there, though he subsequently received the honorary degree of Master of Arts from it. According to Bro. W. W. Barrow, on leaving the University he tried his fortune for a short while on the sea, but of this I find no mention in the other accounts of his life which have reached me.

In the year 1831, he turned his face towards the great and comparatively unknown territory in the west. A great part of his travelling was done on foot, and this brought him into close contact with the Indians. An unerring marksman, powerful of body and fleet of foot, he commanded their admiration, learned to speak their language, and acquired a great influence over them, which was turned to a useful purpose some thirty years later.

Albert Pike was a Whig, and while supporting himself by teaching in Arkansas, he wrote a series of articles on the political topics of the day, under the *nom de plume* of "Casca," which were published in the *Advocate*, the organ of the Crittenden party. The ability manifested in these articles attracted much attention, and the curiosity of the public was excited with regard to the author. Robert Crittenden, after much difficulty, ascertained the name of the brilliant young writer, and in company with Jesse (afterwards the Hon. Judge) Turner, went to visit him. They found the schoolmaster in a small primitive log cabin, on Little Piney River, in September, 1833. Pike was then twenty-three, Turner twenty-eight, and Crittenden thirty-seven years old. The three men conversed nearly all night in the wilderness, and shortly afterwards Pike was asked to go to Little Rock and assist in editing the *Advocate*. This offer he accepted, and in 1834 became a married man, receiving the same year a license to practise law, of which he was his own teacher. At this time he never slept more than five or six hours out of the twenty-four, and continued to do so for forty years. On the 15th of August, 1838, the following letter was addressed by him to the Editor of *Blackwood's Edinburgh Magazine* :—

"Sir,—It is with much doubt, and many misgivings, I have been induced by the entreaties of some friends in Boston to send the accompanying trifles in verse from this remote corner of the Union—beyond the Mississippi.

"I would fain believe them worthy a place in your inestimable *Maga.*, which regularly reaches me *here*, two thousand miles from New York, within six or seven weeks of its publication in Edinburgh, and is duly welcomed as it deserves. Should you judge them worthy of publication, accept them as a testimonial of respect offered by one, resident in south-western forests, to him whose brilliant talents have endeared him, not only to every English, but to multitudes of American bosoms—equally dear as Christopher North and Professor Wilson."

These "trifles in verse" as they were modestly described by their composer, will be found in the June number of *Blackwood* for 1839. They consist of eight separate poems—to Neptune, Apollo, Venus, Diana, Mercury, Bacchus, Somnus, and Ceres—and the whole appear under the title of "Hymns to the Gods." In an editorial note, Professor Wilson thus expressed himself with regard to them :—

"These fine Hymns, which certainly entitle their author to take his place in the highest order of his country's poets, reached us only a week or two ago—though Mr. Pike's most gratifying letter is dated so far back as last August: and we mention this, that he may not suppose such compositions could have lain unhonoured in our repositories from autumn to spring. His packet was accompanied by a letter—not less gratifying—from Mr. Isaac C. Pray—dated New York, April 20th, 1839—and we hope that, before many weeks have

¹ A. P. to R. F. G., February 28th, 1889.

² Communications from Frederick Webber, Grand Secretary General, including official Bulletin, announcing the death of the late Grand Commander, extracts from the *Biographical and Pictorial History of Arkansas* by John Hallum, minor Bulletins, and numerous newspaper articles; an appreciative notice of the deceased by W. W. Barrow, of Richmond, Virginia; various journals and magazines; and a large collection of letters written, and books presented by Albert Pike to myself.

elapsed, the friends, though perhaps then almost as far distant from each other as from us, may accept this, our brotherly salutation, from our side of the Atlantic.—C.N.” [*Christopher North*.]¹

Professor Wilson also sent a most affectionate message to the young poet by Dr. Shelton Mackenzie, and said that “his massive genius marked him out to be the poet of the Titans.”

In the following year—March, 1840—over the name “*Alfred Pike, Arkansas*,” there appeared in the same Magazine some verses “To the Mocking Bird,” and that for *Alfred* should be read *Albert* there cannot be a doubt.²

In 1846, he raised a troop of cavalry for service in the Mexican war, which was incorporated with the regiment commanded by Governor Yell. After the battle of Buena Vista, in which this officer fell, Pike wrote some caustic remarks on the conduct of the war, which involved him in a duel with Governor J. S. Roane, of Arkansas. Two shots were exchanged, but without injury to either party.

Among his reminiscences while a resident in Arkansas, were the following:—Judge Thomas J. Lacy in the winter of 1834, when he had only read the first volume of Blackstone’s Commentaries, gave him a license to practice law, saying it was not like giving a medical diploma, because as a lawyer he could not take anyone’s life. At the first court he went to, in Crawford county, nineteen lawyers, of whom he was one, slept in a single room, while in the court-house, under it, a faro board was in full operation every night. In 1835, he bought the *Advocate*, becoming editor and type-setter and making himself generally useful in the office for upward of two years. Then he sold the paper, and after trying for a year to collect what was due to him, one day he put the books into the stove, where they served for fuel, and he “had no further trouble with the accounts.”

In 1853, he gave up his law practice in Arkansas, and transferred his office to New Orleans, remaining there, however, only three seasons, because Indian claims, which he was prosecuting, compelled him to be in Washington the whole of the winters of 1855 and 1856, and prevented his attending the courts in New Orleans during the larger part of each season. For this reason he resumed his practice in Arkansas, in 1857.

It should be stated that in 1849 he had been admitted to the Bar of the Supreme Court of the United States, and the Choctaw Award by the Senate was one of the many great cases argued by him. He was attorney for the Choctaw Indians for a great number of years to press their just claims against the United States, for compensation for more than ten millions of acres in Mississippi, ceded by them to the Government. These treaties embrace a period extending from 1786 to 1855. The history of this claim is but a repetition of the struggles between the weak and the strong which have occurred in all ages. After many years of vexatious delay the Senate of the United States was constituted an umpire between the Choctaws and the Government, and on the 9th of March, 1859, awarded the Choctaws \$2,981,247.30. Many Committees, of both Senate and House of Representatives have urged the justice of this claim, but to the national shame it remains unpaid. A fee of \$300,000 was due to Albert Pike in this case alone.

At the beginning of the Civil War he became Confederate Commissioner, negotiating treaties of amity and alliance with several Indian tribes. While thus engaged he was appointed brigadier-general and organized bodies of Cherokee Indians, with whom he fought on the Confederate side in the actions of Pea Ridge and Elkhorn. For a short period during the war he occupied a seat in the Supreme Court of Arkansas.

After the war he resided in Memphis, Tennessee, resuming practice as a lawyer, which however, he again forsook for a while, in order to edit the *Memphis Appeal*. But disposing of his interest in this paper in 1868, he again went to New Orleans to practise law, whence however, he shortly afterwards removed to the Federal capital.

The Roman law, which he had studied profoundly, always retained an attraction for him, and after coming to Washington to reside, he commenced, and with several years labour completed, a work concerning all the maxims of the Roman and French law, with the comments upon them of the French courts and text writers, and of the Pandects. This—to quote from a fragment of autobiography which Mr. Hallum has preserved—“would make three volumes of goodly size; but it remains, with other unpublished works of mine, in the library of the Supreme Council, because it would not pay a bookseller to publish such a book; and I have had, since the war, no means wherewith to publish it for myself, as I should surely have done, if the Government of the United States had paid the award of the Senate in favour of the Choctaws, which I with others obtained in March, 1859, or if the Supreme Court of the United States had not, in violation of all law and justice, deprived Henry M. Rector of the Hot Springs, to which he had as good a title as I have to the pen I am writing with.”³

¹ *Blackwood*, xlv., 819-30.

² *Ibid*, xlvii., 354.

³ *Biographical and Pictorial History of Arkansas*, i

The last allusion is nowhere explained in any documents that are before me. Nor, indeed, am I able to do more than pick my way, with difficulty, throughout these portions of Albert Pike's life, which lie outside of his career as a Freemason. For this reason, I shall next present some further excerpts from the work of Mr. Hallum,¹ wherein the subject of this sketch is referred to in terms of laudation, which leave no doubt upon the mind as to the love and veneration with which he was regarded by his biographer.

Describing Albert Pike, Mr. Hallum tells us :—

“His capacity for brain-work surpasses that of any man known to our literature, and for forty years it equalled that of Bonaparte, when engaged in his celebrated campaigns. These studious habits were stimulated by an insatiable desire for knowledge from every field of science, and were supported by an amazing memory, and one of the finest brains and physical constitutions ever given to man. It will be readily seen that this exceedingly rare combination of faculties lead to the highest degrees of attainment. They have made him the Homer of America, the Zoroaster of modern Asia, a profound philosopher, a great jurist, a great philologist, a profound ethnologist, and a great statesman, perfectly freed from the arts of the demagogue, and all the debasing factors which stimulate ambition to pander to the frailties of man. The world produces but few such men. In the estimation of the author he is, without doubt or rival, the greatest of American poets. His poetic works embrace a volume *privately printed*, and distributed to a few friends only. His talents as lawyer and jurist assured him constant and great professional employment.

“General Pike is not hot-headed and impulsive, but he has the courage of his convictions in an eminent degree. His courage, both moral and physical, is of the highest order. He has never been a place-hunter; his own great soul, ‘with an upward, victorious soar,’ has ‘conquered the summit of the rock,’ and reached a goal infinitely higher than the heraldry of office. Had he been willing to stoop for office, or compromise with principle, he had only to change from Whig to Democrat to hold Arkansas in the palm of his hand.

“In ‘An Evening Conversation,’ one of his charming poems, he mirrors his own nature in the following lines :

“ ‘What service to his country can one do,
In the wild warfare of the present age?
Who fights the gladiator without skill,
Fights without arms. Why? He must lie, and cheat
By false pretences, double and turn at will;
Profess whatever doctrine suits the time,
Juggle and trick with words, in everything
Be a base counterfeit, and fawn and crouch
Upon the level of the baser sort.’

“This manly expression of thought and individual pride is sanctioned in the practice of a long life. The lesson taught in his life opens up a fount of inspiration to noble youth, where they may drink without exhaustion as long as wisdom and all that is great and good is honored by man. Not only the youth desiring to compass the boundaries of human attainment, but the sage who has toiled to the end of three score and ten, find, each alike, something new to learn and admire in the transcendent genius of Albert Pike. If he has the ambition and the genius to scale the dizzy heights of Parnassus, he may there learn from the greatest of American poets to tune the lyre and sweep the harp of immortal song. If to grasp a great and comprehensive science, as the foundation of enlightened government, he will find him master of the jurisprudence of his own country, and to possess a more extensive knowledge of Roman law than any English scholar of this or, perhaps, any other age.

“Justinian, the great and enlightened Roman emperor, caused a compilation of fifty volumes, in the sixth century, of the decisions, writings and opinions of the old Roman jurists, under the comprehensive title of ‘The Pandects of Justinian.’ General Pike read this compilation in the Latin tongue, and translated a great part into English in writing, and has read all the works in the civil law by Latin and French authors of any celebrity. His work on the maxims of Roman and French law is, within itself, a great achievement. The great scholar has followed up Roman jurisprudence through all of its mediæval roots and branches in Central Europe, where it became, in the Middle Ages, the foster-mother of feudalism, which so long robbed man of his natural rights and dwarfed him into vassalage. The Saxon, Gaelic and Anglo-Saxon plants of Roman jurisprudence, in their roots and combinations, to-day pervade the major part of the jurisprudence of the civilized world. It came into the British Isles with the conquest and proconsulate of Cæsar, and from thence into all the English colonies of the world. It is the great original on which the jurisprudence of France and her colonies is based. Spain and Portugal are kindred Latin races, and they

¹ *Biographical and Pictorial History of Arkansas*, i.

have planted the Roman system wherever their arms and conquest have enabled them to plant colonies.

"It is a matter of profound interest, to lovers of philosophic literature, to trace the wisdom of the ancient Romans as it to-day finds expression in a great number and variety of our laws, modified to meet the requirements of man in this age, yet retaining the vigorous impress of the grand originals. This field, vast as it appears to the ordinary scholar, was soon compassed by General Pike, who, like Alexander the Great, sought the distant plains of Asia to quench his thirst, not for conquest over his fellow-man, but over one of the greatest fields literature has reserved for modern times. Some idea of the vast scope of his designs and magnitude of accomplishment may be gathered from his herculean labors during the past decade in translating and commenting on the Rig-Veda and Zend-Avesta, and other works of Aryan literature.

"The Rig-Veda is a compilation of the sacred literature of the Hindoos, as far back in the past as letters and learning enable us to penetrate. The Zend-Avesta is a compilation of the same character of sacred literature by Persian sages. This great work of General Pike's has now attained to the dimensions of fifteen large manuscript volumes. A profound knowledge of ethnology and philology is involved, required and developed in this great work.

"The Aryan family of nations is divided by ethnologists into two grand divisions, each of which is sub-divided into many subordinate or cognate divisions. Man originated with the Aryan race, and was rocked in its cradle on the plains of Asia in the beginning. From there the race spread over the vast plains of central Asia, and, in the course of ages, over Europe, and this branch, including its roots, is known as the Indo-European division of the Aryan family.

"This field of learning and profound scholarly investigation embraces not only all the living Aryan races, and a knowledge of their languages, but also includes, necessarily, a knowledge of the ancient Sanskrit and all other fossilized languages of the Aryan family of nations. The ancient Sanskrit was the literary and sacred dialect of India, but for ages has been numbered with the dead languages. Philologists tell us it has been more perfectly preserved in its primitive purity than any other dead language, and that it is closely allied to the modern Hindoo, the Persian and the principal languages of Europe, including the dead Latin and Greek languages, and that all have sprung from the Sanskrit, as a common ancestor or mother. Often the link between the living and the remote dead races and languages is found in nothing but similarity of language.

"Our great Philologist, Ethnologist and Oriental scholar follows up these linguistic monuments through the dim and mysterious shadows of the remote past, and tells us their relation to the races of to-day. The field is as intricate, as vast, and is only equalled by the genius which has undertaken to compass it. He is not only great in this field, but in all he undertakes is ALBERTUS MAGNUS. His heart is a fountain of affection for his friends, whom he never forgets or neglects. Whilst these friends are not always chosen from the higher walks of life, they are all distinguished for fidelity to friends and an unswerving devotion to principle.

"Learning that there was an old blind gentleman in the ancient village [Danville], who knew General Pike when he first came to the Territory, I called on him at night, having more leisure at that hour, and was introduced to John Howell. He was delighted to hold converse with the friend of Albert Pike, and spoke of his humble and unpretending advent into Arkansas, dwelt on the Casca papers, Crittenden's visit to the young school-teacher, his opinion of the brilliant young man, Christopher North's opinion of 'Hymns to the Gods,' his admission to the bar, and rapid upward flight to a seat where giants dwell, his advent in the Supreme Court of the United States in 1856, and the high eulogy passed on him by Daniel Webster, one of his auditors. Continuing, he said: 'Arkansas had big guns in those days; more brains than any other given amount of population on the continent.' His voice grew mellow and tremulous as his memory spanned the years gone and called up the few living and the many dead in panoramic procession before his mental vision. Pausing, he said: 'We all loved Pike; he is one of the truly great men of this country.'"¹

Mr. John F. Coyle, who knew him for nearly fifty years, says, "General Pike made his great poetical genius subservient or subordinate to the graver study of the law and the sciences. His visits to [Washington] were to prosecute important cases before the United States Supreme Court. Here he was the genial sun, around whom revolved the stars of the social, political, literary and artistic world. Previous to the war between the States, General Pike had accumulated a fortune and dispensed a generous hospitality."²

Surgeon Gen. Browne, U.S. Navy, tells us, "he had, I think, as many-sided a brain as it is possible for a man to possess, being an adept in so many branches of information that

¹ Hallum, *Biographical and Pictorial History of Arkansas*, i.

² *Evening Star*, Washington D.C., April 3rd, 1891.

it was a wonder he became a proficient in any. Yet his mind never failed to grasp the reason of things, and seldom did it fall short of a complete mastery."¹

After about twelve years residence in Washington (1880), Albert Pike gave up his legal practice, and from this time devoted himself mainly, if not entirely, to a closer pursuit of those studies which for many years had been uppermost in his thoughts.

We now approach the point where the work performed by him as a Freemason, has to be related—but for this I must first pave the way, by giving in the fewest words possible, a short summary of the conditions under which Masonry is practised in the United States of America.

To begin with, there is the American Rite, a name which has been bestowed on the series of degrees primarily, or ordinarily, conferred in the United States. This, according to the late Dr. Mackey, whose words I reproduce, "consists of nine degrees, viz. :

- | | | |
|--------------------------|---|--|
| 1. Entered Apprentice | } | Given in Symbolical Lodges,
and under the control of Grand
Lodges. |
| 2. Fellow Craft | | |
| 3. Master Mason | | |
| 4. Mark Master | } | Given in Chapters, and
under the control of Grand
Chapters. |
| 5. Past Master | | |
| 6. Most Excellent Master | | |
| 7. Holy Royal Arch | | |
| 8. Royal Master | } | Given in Councils, and under
the control of Grand Councils. |
| 9. Select Master | | |

A tenth degree, called Super-Excellent Master, is conferred in some Councils as an honorary rather than as a regular degree; but even as such it is repudiated by many Grand Councils. To these, perhaps, should be added three more degrees, namely, Knight of the Red Cross, Knight Templar, and Knight of Malta, which are given in Commanderies, and are under the control of Grand Commanderies, or, as they are sometimes called, Grand Encampments. But the degrees of the Commandery, which are also known as the degrees of Chivalry, can hardly be called a part of the American Rite. The possession of the eighth and ninth degrees is not considered a necessary qualification for receiving them. The true American Rite consists only of the nine degrees above enumerated. There is, or may be, a Grand Lodge, Grand Chapter, Grand Council, and Grand Commandery in each State, whose jurisdiction is distinct and sovereign within its own territory. There is no General Grand Lodge, or Grand Lodge of the United States; but there is a General Grand Chapter and a Grand Encampment, to which the Grand Chapters and Grand Commanderies of some, but not all, of the States are subject."²

The degrees—Nos. 4–9 above—conferred in the Chapters and Councils, do not excite the same ardour as certain others, and for this reason I shall leave them out of sight, while describing the Masonry of the United States, *or the leading divisions in which Freemasons are grouped*, as being made up, after a rough fashion, of three concentric circles, such as will be found delineated in the accompanying plan or sketch, kindly drawn by our ever-



¹ *Evening Star*, Washington D.C., April 3rd, 1891.

² *Encyclopædia of Freemasonry*, 62.

ready Secretary, Bro. Speth, by way of affording a better grasp of the meaning which it is my desire should be conveyed to the reader.

The first or outermost circle represents Pure and Ancient Masonry, that is to say the degrees wrought in what are often called "Craft" Lodges in this country, and "Symbolic" or "Blue" Lodges in America; the second or intermediate circle, the Knights Templars; and the third or innermost circle, the Ancient and Accepted Scottish Rite, with its two Supreme Councils, 33d degree, for the Northern and Southern Jurisdiction, respectively.

Of the first circle, or Craft Masonry as it is practised in the United States, where it has acquired the misleading title of the "York Rite," space forbids more than a passing mention, but without it my sketch would be incomplete. With the great majority of American Freemasons, the position of Grand Master is the goal of their ambition. But having served that office, those of Grand Secretary and Chairman of Foreign Correspondence, are the only avenues open to brethren who are desirous of attaining still further Masonic distinction as active members of the Fraternity. Masonic periodicals abound, but they are generally short-lived, and not one of them has yet succeeded in "focussing," as it were, the Masonic intelligence of the entire continent. The corps of reporters on foreign correspondence find their ardour for Masonic criticism sufficiently appeased by the pressure of their official duties, and when any journal of the Craft is extensively read beyond the limits of the jurisdiction in which it is printed, it will be safe to affirm, as in the typical case of the *Keystone* of Philadelphia, that the success is closely bound up with the continuous services of an exceptionally gifted editor.

For a variety of reasons, therefore, and I have only touched the fringe of a vast subject, something more than they meet with in the York Rite—the rite of the multitude—is anxiously looked for by a great proportion of the Masons in America. For this a very large number of brethren find a solace in Templarism—the second or intermediate circle of the three which together represent the comparison I have made use of. The Templar Order, in the United States, has reached a pitch of development which is quite phenomenal in its character. Every third year there is a meeting of the Grand Encampment of the United States, and the twenty-fourth Triennial Conclave of this Body was held at Washington, D.C., in 1889.

The following notice of the proceedings of the American Knights Templars is taken from the *Times* newspaper:—"This degree is a favourite one in the United States, partly because the clothing is very showy, and partly because all its members cease to be plain Jones, Brown and Robinson, and become, for the time being, Sir Thomas Jones, Sir John Brown, and Sir Joseph Robinson. It is their custom to have an annual gathering in some city, where they parade in public, and march about with a mock military air. When the International Exhibition took place at Philadelphia in 1876, the Knights Templars assembled there to the number of 8,000, and proved themselves to be the most extraordinary sight which had been provided for the astonishment of the foreign visitors."

The degrees of the Ancient and Accepted Scottish Rite, attract, and for different reasons, the most influential section of the Masonic body. For the lower degrees of the Rite I believe all Master Masons in good standing are eligible, but with regard to the highest one, the principle of selection has long been a cardinal feature of its economy. The aspirant can pass freely from the Lodge of Perfection to the Council of Kadosh, and the Consistory of the Royal Secret—4° to 32°—but for the thirty-third and last degree he must wait until he has been elected to it by the Supreme Council. These degrees, then, are comprised within the third or innermost of the circles or zones to which I have previously referred. My next task will be to give a brief account of them, and this I shall proceed to do, following as closely as I am able, the exact words of the high authority whose biography I am recording.

"I do not think"—he wrote to me—"that the history of the Anc.: and Acc.: Scottish Rite is *really* a 'confusing' one, because there is really no doubt in regard to all the cardinal facts, except that of its originating in Berlin in 1786, as to which I have given all the information that I could procure in the *Historical Inquiry*.¹ The account of its originating there is certainly not disproved."

In 1801, two or three Inspectors General or Deputy Inspectors General of the Rite of Perfection, having regular patents, under authority derived from Stephen Morin, established a Supreme Council of the Anc.: and Acc.: Scott.: Rite at Charleston. If there had *not* been one at Berlin in 1786, which had disappeared, this at Charleston was the first in the world.

It accepted, as the law of the new Rite, what purported to be (being in the French language) Constitutions made at Berlin and sanctioned by Frederic in 1786.

¹ *A Historical Inquiry in regard to The Grand Constitutions of 1786.*

This Supreme Council still exists, it *never* having had less than four members, from its establishment to this day, living and acting together.

From it the Count de Grasse received his patent of the 33d degree, and *∴ ∴* when the French lost Santo Domingo, he returned to France, where he established a Supreme Council and Central Grand Lodge. That Supreme Council still exists.

The Grand Orient of France thought it advisable to make a Union with his Bodies, and its principal members received from him the degrees of the new Rite; some, the 18th, some the 32d, and some the 33d, and by a Concordat, the Central Grand Lodge was merged in the Grand Orient, and the Supreme Council became a co-ordinate branch of it. But this arrangement came to an end in 1805. All the Supreme Councils in the world trace their descent from Charleston, de Grasse, or the Supreme Council of France, or the Grand Orient of France.

In the United States all the disturbers of the peace of the Rite claim to derive their being from a Grand Consistory established in New York in 1807, by a 25th of the Rite of Perfection, made such in that year at a little place in Cuba; and also by his patent made deputy Inspector for the Northern part of Cuba. Under it he had *no* authority outside of his district in Cuba, and he never was a 33d, or a Mason of the Anc. and Acc. Scottish Rite at all."¹

In the last paragraph, allusion is made to Joseph Cerneau, who was a Prince of the Royal Secret, or the 25th degree of the Rite of Perfection, and the "disturbers of the peace" are two bodies in New York City, each of which claims to be a Supreme Council 33d degree, organized by him, originally, in 1807.

To the above short account of the Anc. and Acc. Scot. Rite, the following, from the pen of the same writer, must be regarded as supplementary:—

"A Masonic degree is a rank and dignity with which one is, by legal authority, invested; the investiture [comprising] the putting him into possession of certain modes of recognition, consisting generally of signs, words, and grips or tokens.

"A 'Rite' is an aggregation and succession of any number of degrees, given by one or more Bodies, but always by the authority of a single Supreme Government.

"The primary or earliest Rite of Free-Masonry was the Symbolic, commonly known as the 'Blue' Masonry, consisting at first of no 'Degrees,' properly so called. When the First or Second Degree was invented and adopted, or by whom or how, is not known. It is only known that until *about* a certain date there were no Degrees, and that about 1723, perhaps as late as 1725, the Third was adopted."²

"The next Rite that made its appearance in Masonry was that of Perfection or Hérédon, in France, composed of the Blue Degrees and 22 others, the 18th being the 'Rose Croix,' and the 25th the 'Prince of the Royal Secret.' Of the authors or origins, or separate working, before the organization of the rite, of any except two or three of the twenty-two degrees, no information whatever has come down to us; and little reliance is to be placed on what has been told in regard to even those two or three. The twenty-five degrees had been organized into a Rite before 1762. One by one they had been invented, worked, communicated by the inventors to others, and at last, how and by whom nobody knows, had been arranged and aggregated into a system, called a Rite, which afterwards appeared before the world, and then, or at a later time, had Regulations *purporting* to have been framed by nine Commissioners, assembled at Berlin or Bourdeaux in 1762. Whether there ever *was* any such assembly; whether, if there was, it met in 1762, and at what place; who the Commissioners were, how appointed and empowered; and how, when, where, and by what Body these Regulations were adopted, nothing whatever is or ever has been known.

"In 1801, [this] Masonic Rite made its appearance at Charleston, in South Carolina, composed of the 25 Degrees of the Rite of Perfection, and eight others added to them, and claiming to have been organized at Berlin in 1786. It had, in manuscript, its Grand Constitutions written in French, purporting to have been made at Berlin, in Prussia, in a Supreme Council of the 33d Degree, duly and legally established and constituted there on the 12th of May, 1786, at which Council was present the king of Prussia, Frederic the Great, Sovereign Grand Commander. In 1802, the Supreme Council of the 33d Degree for the United States of America announced to the world, by formal manifesto, its establishment on the 31st of May, 1801. Since then it has had continuous existence under its Constitutions to the present day, with periods of inactivity; sometimes, perhaps, with *no* subordinate Bodies, never with many, until after 1855. All this was but natural for such a Body, Supreme Power of such a Rite, and in such a country, which, having a special Masonry of

¹ A.P. to R.F.G., June 17th, 1888.

² These views are cited, not only as making clearer what follows in the text, but because they mark the position taken up by our late Brother with regard to the Antiquity of Masonic Symbolism, with which should be compared the conclusions arrived at by the members and associates of this Lodge, who attended the meeting held January 3rd, 1890.—See *Ars Quatuor Coronatorum*, iii., 7-32.

its own, regarded the Ancient and Accepted Scottish Rite as intrusive. It has never had less than three¹ members, and was but once, sixty and more years ago, reduced to that; and, by its organic law, three constitute a Supreme Council, as three Master Masons constitute a Lodge.

In 1814, it created the Supreme Council for the Northern Jurisdiction of the United States at New York, and itself took the title of the Supreme Council for the Southern Jurisdiction. [The Rite] is more widely diffused than any other Rite of Masonry in the world, and, in its higher degrees, many times more so than either the Royal Arch or Templar Rite, which are confined to English-speaking countries."²

For a long time the Charleston Supreme Council (1801) led a quiet and retired life, neither courting notoriety nor making great efforts to increase the number of its adherents.

Charleston In the first instance, all its members resided in Charleston, and the earliest
S.C. 1801 additions to their number beyond the limits of South Carolina were, Bros. Rockwell, of Georgia, and McDaniel, of Virginia, elected in 1847; the next, Bro. Quitman, of Mississippi, elected in 1848; and the last, before the admission of the late Grand Commander, Bro. Samory, of Louisiana, elected in 1856.³

Albert Pike was made a Mason in Western Star Lodge No. 1, Little Rock, Arkansas, in 1850, served as Master of Magnolia Lodge No. 60, in the same place, and also as Grand High Priest of the Grand Chapter, in 1853. "At this time," he tells us, "little was known

A.P. a anywhere in the Southern States about any Masonry except that of the Blue
Freemason Lodges. I never heard of the Scottish Rite until 1853. In my boyhood and youth Royal Arch Masons were as rare as white crows, and Knights Templars rarer still. All that had changed before 1857."⁴ In the year last named—April 25th—he received the 33d Degree, and on January 2d, 1859, was elected Grand Commander (for life) of the Rite (Southern Jurisdiction U.S.A.)

According to a recent publication,—“The history of the Southern body [A. and A.S.R.] for years is a record of controversies exceedingly bitter; the energies of the members of its obedience were expended in disputes, to the sacrifice of the propagation of

J. H the Rite. Then came the anti-Masonic craze, and both parties were nearly swept
Drummond out of existence; under the law of the Rite, the life of the Southern Supreme
on the A. Council was preserved and its antagonists found ‘successors and assigns.’ Its
and A.S.R. records were lost and nearly all its archives shared the same fate. In 1857 it
(S.J.) had become active, in spite of the opposition of a spurious body in New Orleans, and at the beginning of the Civil War it had fully re-organized, with Brother

Albert Pike as its Grand Commander, and was growing in activity and usefulness. He had edited and published an edition of the ‘Constitutions of 1786’; he had revised and re-written the rituals and made learned contributions to the literature of the Rite. The war intervened and labours in the Rite were almost wholly suspended. When peace came, Masonry resumed her appropriate work. Brother Pike again re-wrote the rituals (which in many of the degrees, had been scarcely a skeleton), and published many other very valuable treatises, which raised the character of Scottish [?] Masonry to a philosophical Institution worthy of the attention of the student, the philosopher, and the statesman.”⁵

Surveying the progress of the Rite in his own Jurisdiction, the following were the observations of the late Grand Commander in 1870.

“Less than fifteen years ago—and from these are to be deducted the four years of war, during which all Masonry stood still—this Supreme Council was composed of seven

A.P. members, all of whom perhaps never once met together. For rituals, we then
reviews the had the translations of the old Cahiers, used before the present century at Charles-
progress of ton and in the West Indies: for laws, the *Actes du Supreme Conseil de France*,
the Rite, published in 1832, the statutes of the bodies of the Rite of Perfection at
1870 Charleston, and an imperfect copy in French of the Grand Constitutions of 1786: and, except by two illustrious brethren, nothing was known of the history of the Rite or of the interpretations of its symbols; and everywhere the degrees were merely communicated, and the Rite was but the shadow of a name.

The movement of progress and reform owes its beginning to our Illustrious Secretary-General, who, unaided, effected the Concordat of 1855, which extinguished the Supreme Council of Louisiana, and arrayed under our banners a large body of intelligent Latin Masons. This enabled the Supreme Council to avail itself of the learning, the zeal, and the

¹ Later evidence satisfied the writer that the number had really never sunk below four.—See his letter of June 17, 1888, *supra*.

² *Masonic Origines*, by Albert Pike, 2nd edit. (1887), *passim*.

³ *Allocution of the Gr. Com.*, 1890.

⁴ *Ibid*.

⁵ Josiah H. Drummond, in *Hist. of F. and Concordant Orders*, 806.

inestimable services of our Illustrious Brethren Samory and Laffon, to the latter of whom is due the credit of commencing the revision of the rituals."¹

"The 'Secretary-General' above referred to, was the late Dr. A. G. Mackey, a voluminous Masonic author, but whose great services to the A. and A.S.R. are very insufficiently commemorated in the materials from which I am writing this biography. On the other hand, however, his reputation as a Craft teacher has been unduly extolled by his fellow countrymen. It is almost an article of faith in America, that he led those Masonic writers who were his contemporaries—which if it be true, is yet capable of explanation by a homely comparison. He led them as the foremost of the flock—foremost, to be sure, yet one of the flock. The two books by which he is best known are his *Encyclopædia of Freemasonry*, and *Masonic Jurisprudence*, the former of which contains much useful though not wholly trustworthy matter, while of the latter, if we are to be charitable, it is best to say nothing at all.

To return to the remarks of the late Grand Commander (1870):—

"It is in the United States that the Rite has received its greatest development. Little labour has been anywhere else bestowed upon its rituals or ceremonies; and nowhere else has the meaning of its symbols been investigated and its philosophy developed. We have received no light from the labours of other Supreme Councils. If they have become possessed of valuable information, they have not communicated it to us."²

"Many eminent brethren of the Northern Jurisdiction have expressed an earnest desire for a union of our two Supreme Councils into one. I should rejoice to see one Supreme Power created for the whole of the United States, with its See and Secretariat at the Capital of the Nation—and would cheerfully retire from office, if such a union could be effected."³

"After I had collected and read a hundred rare volumes upon religious antiquities, symbolism, the mysteries, the doctrines of the Gnostics and the Hebrew and Alexandrian philosophy, the Blue Degrees and many others of our Rite, still remained as impenetrable enigmas to me as at first. The monuments of Egypt with their hieroglyphics gave me no assistance.

"Resorting to another method, I satisfied myself that many of the degrees were purposely constructed to conceal their meaning, and the objects of those who used them, as a means of union and organization. Such, I believed, were the 15th and 16th, of the Knights of the East and Princes of Jerusalem; but I could not fathom their meaning or detect the concealed allegory. They seemed to teach nothing, and almost to be nothing. The rebuilding of the temple at Jerusalem against constant opposition, by a portion of the scattered children of Israel, under the direction of that Trinity of authority, the Viceroy, the Chief Priest and the Prophet; the eagle, issuing in the dream of Cyrus, from the glory and the luminous clouds around it; the letters on the bridge; the sword united with the trowel; the loss of the insignia of Persian nobility; the mutilated limbs, heads, crowns, and whole and broken swords, did not suggest to me their true interpretation.

I was dissatisfied, therefore, with these degrees, as one must always be with that which has for him no meaning, and in which there is nothing impressive. Now, I think that there is a meaning, and that they had and were used for a purpose. Even the words, like the letters on the bridge, are symbolic."⁴

"The Ritual used in the Northern Jurisdiction has been taken, with the exception of five degrees and parts of three others, from ours, but with abbreviations and omissions. Our labours were thus used with my full consent."⁵

The five ceremonies of Constitution and Installation, entirely re-written by me, are in press: and the Funeral Ceremony and offices of the Lodge of Sorrow, also re-written, have been published."⁶

"In the revision of the work, it was assumed as a principle, that a degree not worth conferring was not worth retaining in the scale, and that any rite, nine-tenths of whose degrees were never conferred could differ from the Rite of Memphis or Misraim, only in the number of degrees composing the scale. Hence every degree of the Ancient and Accepted Scottish Rite, as expanded and developed in our Rituals, is arranged to be conferred in ample form. The fruits of the study and reflection of twelve years are embodied in our degrees. Hundreds of volumes have been explored for the purpose of developing and illustrating them; and the mere labour bestowed on them has been more than many a professional man expends in attaining eminence and amassing a fortune."⁷

¹ Transactions, S.C., 33d Degree, S.J. 1870, appendix 100-101.

² Ibid, 139.

³ Ibid, 140.

⁴ Ibid, 158.

⁵ Ibid, 159.

⁶ Ibid.

⁷ Ibid.

Seventeen years later—September 15th, 1887—the following was placed on record by the Grand Commander :—

“By the efforts and labours of our Supreme Council, begun in 1857 and never since intermitted, the Ancient and Accepted Scottish Rite, which then consisted, for the most part, of an incoherent and disconnected aggregate of rudimentary, crude, uninstructional, really embryonic degrees, some six or seven of which consisted of the words and signs alone, has been made complete in ceremonial and instruction, and is respected wherever our Rituals are known (as in Belgium, where they have been translated into French and adopted by the Supreme Council) by men of intellect and scholars.”¹

Addison tells us, in one of his papers in the *Spectator*,² of an author who spent some pages to prove that Generals could not perform the great enterprises which have made them so illustrious, if they had not had men. But if the argument had run in quite a contrary direction, it would have involved a conclusion not one whit more remarkable than that to which we are led by the modest statement of Albert Pike, wherein he ascribes to the labours of the Supreme Council, a series of results—wholly due to the zeal and untiring energy of its Grand Commander.

His settled purpose was, to make the Ancient and Accepted Scottish Rite an impressive and efficient preacher of moral, political, philosophical and religious truths, by making each of its degrees a working degree, elaborating all, clothing the dry bones of *Albert Pike and his Rite* many with flesh and colour, infusing into them life, intellect, spirit, developing the leading idea and intended lesson of each, appealing by them to the intellect and moral sense alone, and making the Rite the development of the intellectuality of Freemasonry, specially entitled to style itself “speculative.”³

It was an opinion upon which he laid great stress, that the Anc. and Acc. Scot. Rite occupies a wider field than Craft Masonry or all the other organizations of Masonry together. To quote his own words, “the four so-called cardinal virtues have not been for it the chief or principal excellencies of humanity. It teaches a higher and more excellent morality, demands the performance of nobler duties, and requires a closer and more perfect brotherhood.”⁴

“Disquisitions upon the five orders of architecture and the four cardinal virtues (the latter borrowed from Philo Judæus, and Plato), no longer instruct or edify Masons; for neither are symbolic, and not one of the former was known in Palestine in the time of Solomon, and prudence, fortitude, temperance and justice (of which only the two last deserve to be called ‘cardinal’) may all be possessed by a man, unaccompanied by one touch of the spirit of Brotherhood.”⁵

Of his own Rite, however, he used the following language.

“We have endeavoured to make our degrees worth something, and many who have received them think that we have done so. I found but very little intrinsic value in any of the degrees—little indeed, that could exert an influence upon men to make them better and wiser: and I have tried to develop a system of which a man of intellect and a scholar need not be ashamed. If it were not appreciated as it is, it would be matter of indifference to me. If men do not care to have the good one offers them, why should it vex or mortify him who would be, if they would let him, their benefactor? And if I believed, as you do, that the Rite would ‘languish and droop into a fatal decay’ when I die, neither would this disturb my equanimity. I have done the best I could for Masonry, to intellectualize and elevate it, and if the work is to come to nought, and even if all Masonry is to continue on its downward course until it becomes a mere social and faintly beneficent collection of clubs, with loss of all its old prestige, I shall never the less have done the work, and some of it will live, in one shape or another.”⁶

The indifference, or more, shewn by a large section of the Craft to the labours of himself and others, he dismissed with the following :—“I console myself with the reflection that ‘the dead govern,’ and one’s authority is sometimes made greater by his death,—if his work deserves it. We must work because the capacity to work is given to us,—work in the hope of being the teachers of those who are to live after us,—and if no fruit of our work ever comes to us, so much the greater honour we are entitled to, if we work faithfully. If a man, or an Order, or a people will not pay one for services rendered, by appreciating his work and acknowledging its value, it is not *his* loss. The debt due him is not lessened.”⁷

From the preceding extracts and quotations, some idea of the scope of Albert Pike’s Masonic labours will have been formed by the reader. These I must now supplement by a

¹ *Official Bulletin*, S. J., viii., 336.

² No. 138.

³ *Allocution*, 1890.

⁴ *Ibid.*

⁵ *Address*, *Mas. Vet. Assoc.*, D.C., 1890.

⁶ A.P. to R.F.G., July 17th, 1888.

⁷ *Ibid.*

History of A. S. A. S. R. in U. S. A. has two sides few remarks of my own, though at the outset I hasten to disclaim any intention of writing a history of the rise and development of the Anc. and Acc. Scottish Rite in America. To do this with impartiality, both sides of the question—and it has two sides—would require to be carefully examined, and for this I have not the time, even if I possessed the inclination. The history of the Rite, therefore, to the extent that it becomes necessary to proceed with it, will still be given as far as possible on the authority, and in the exact words, of the late Grand Commander—to whose early career as a Freemason I shall next pass.

Degrees taken by A. P. Initiated at the comparatively ripe age of forty, Albert Pike took the first seven degrees of what has been previously referred to as the American Rite, in 1850. The 8th and 9th were conferred upon him in 1852, and he became a Knight of the Red Cross, Knight Templar, and Knight of Malta, besides receiving the degrees of the Anc. and Acc. Scottish Rite, 4° to 32°, in 1853. The latter he received in Charleston, South Carolina, at the hands of Dr. A. G. Mackey, Secretary General, to whose sagacity is doubtless due his promotion to the 33d Degree in 1857, and his election as Grand Commander on January 2d, 1859.

The A. and A. S. R. 1801 It is already on record that the “Supreme Council of the Thirty-Third Degree, for the United States of America,” was opened in 1801, also that it notified its existence to the world in 1802. The circular in which this announcement was contained has the following allusion to the Grand Constitutions of 1786:—

“On the 1st May, 1786, the Grand Constitution of the Third-third degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by his Majesty King of Prussia, who, as Grand Commander of the Order of Princes of the Royal Secret, possessed the Sovereign Masonic power over all the Craft. In this new Constitution this high power was conferred on a Supreme Council of nine brethren in each nation, who possess all the Masonic prerogatives in their own district that his Majesty individually possessed, and are sovereigns of Masonry.”

From the point of view of an outsider, it would seem to matter very little whether Frederick the Great ratified these so-called “Constitutions,” or whether he did not. But leaving the point an open one, as we are fain to do, it is at least certain that the authority and power claimed and exercised in respect of them, by every Sovereign Grand Inspector General, or member of the 33d degree, for a number of years, led to the general diffusion and triumphant success of the Ancient and Accepted Scottish Rite.

It is quite true that the pretensions of Supreme Councils and Inspectors General, are in a great part abated, but in searching for an explanation of the rapidity with which the Rite sprung into favour, we must go back further than even the *matured* opinion of Albert Pike himself with regard to the limit of its prerogatives.

Writing in 1853, he observes,—“The Scotch Rite, numbering the degrees of Entered Apprentice, Fellow Craft, and Master Mason as the three first of its 33d Degree, and undoubtedly entitled to confer them, has, for the sake of harmony, relinquished them altogether to the York Rite.”¹

Powers of S. C. and S. G. I. G. To put the case mildly, Supreme Councils and Inspectors General 33d degree, or to give the latter their full title, Sovereign Grand Inspectors General—S. G. I. G.—were each believed by members of the Rite, to possess on the whole, powers greatly in excess of those appertaining to Grand Lodges and Grand Masters.

Supreme Councils could, of course, make 33ds, and each of the latter could create Supreme Councils where none existed,² besides having the power to add to the number of his own degree (S. G. I. G.).

In 1862 there were three *de facto* Supreme Councils in the Northern part of the United States, one of them claiming jurisdiction over the whole country, and two of them over the Northern Jurisdiction,—each one of them denying the legitimacy of both the others.³ These bodies afterwards united (1867), but I shall go a little further back into their history, in order to illustrate the proposition, for which, previously to my naming them, I was contending.

The body claiming jurisdiction over the whole of the United States was a Cerneau Supreme Council, of whose Grand Commander, one Henry C. Attwood, Folger tells us in his

¹ Report of Albert Pike, Chairman of the Committee on Masonic Law and Usage, presented to the Grand Chapter of Arkansas in 1853.—Cited in Robertson's *Cryptic Rite*, 42.

² Albert Pike, in a letter to the *Freemason*—July 6th, 1878—after stating that Dr. Morrison, who created the Supreme Council of Scotland in 1846, was a lawful S. G. I. G., adds, “Dr. Crucefix, getting his 33° (by having the ritual sent to him, and taking the obligations from the Supreme Council at Boston), was precisely what Dr. Morrison was, and made the Supreme Council of England and Wales in the same manner. The Supreme Council for Ireland was made in the same manner.”

³ J. H. Drummond, *op. cit.*, 822.

*History of the Rite*¹—"Mr. Atwood at this time [1837] was Sovereign Grand Inspector General, Thirty-Third degree, and held the power of the same, which according to the laws and Constitutions of the Order gave him the power for life to establish, congregate, superintend and instruct Lodges, Chapters, Colleges, Consistories and Councils of the Royal and Military Order of Ancient and Modern Freemasonry over the surface of the two hemispheres."

On the same authority, Atwood is reported to have said, "If any brother made any objections after receiving the degrees of the Chapter or Encampment, *I always threw myself upon my Patent as a Sovereign Grand Inspector General, 33rd and last degree*, which gave me full power to establish Lodges, Chapters, Councils, and other bodies at my pleasure."²

At the head of one of the other Supreme Councils, or rather, of that for the Northern Jurisdiction, before it was split into two parts by a schism, was Edward A. Raymond of Boston (1851), with regard to whom Enoch T. Carson informs us, "He had conceived the idea that as the M.P. [Most Puissant] Grand Commander of the Supreme Council *he* was the representative of Frederick the Great, and that his Masonic powers were absolute, that he could direct the Supreme Council as he chose, open or close it at his pleasure, and that the members were not his peers. Of course his foolish position that he was 'Frederick' was bound to result, sooner or later, in trouble; it came in 1860."³

"The Supreme Council for the Northern Jurisdiction of the United States was divided into two fractions in 1860, and each fraction made 33ds, and exercised all the powers of a Supreme Council for several years, until, finally, a Union on equal terms was effected, and they became one. Neither was spurious, though one or the other was irregular."⁴

The part played by Albert Pike in the healing of this schism, and in the amalgamation of the *three* Supreme Councils (1867), each of which professed to regard the other two as both irregular and clandestine, may be briefly referred to, although strictly speaking it has nothing whatever to do with the subject I am now upon—the powers of a S.G.I.G.

"To his advice and sound opinions the Supreme Council of the Northern Jurisdiction owes its present status before the Masonic world. From the time that Bro. Pike laid aside all prejudice which so long maintained a dividing line between the Southern and Northern Jurisdictions, the Northern Jurisdiction may date the beginning of its prosperity. His advice and counsel, given without ostentation, but not without being sought, was the *oil* that stilled the troubled waters."⁵

Returning to the powers of which a S.G.I.G. was supposed to be possessed, a later example of their exercise will bring to a close the evidence to be presented under this head.

In November, 1881, Dr. Josiah Williams left England as medical officer in charge of an expedition to Egypt and the Soudan, the object of which was sport and exploration. Arriving at Kassala, he met there one Demetrius Mosconas, a Greek, who in return for medical attendance rendered to his son, and being 'a Master Mason in the 33d Degree,' forthwith initiated (without assistance of any kind), the doctor into Masonry.⁶

I have elsewhere narrated⁷ the early history of the Ancient and Accepted Scottish Rite, and its introduction into France—when its success was instantaneous and phenomenal. This prosperity, however, was absent from the Rite, for some time, in the land of its birth (U.S.A.), where it may be said to have vegetated for many long years in obscurity, but it speedily became a favourite with the Latin races.

The Rite penetrated and made its ground secure in Mexico, South America, France, Portugal, and Spain, while to come to our own day, "what Lodges there are in the five Republics of Central America are governed by a Supreme Council, and those of Nueva Granada, Venezuela, Brazil, the Argentine Confederation, and Uruguay, by Grand Orients, of which Supreme Councils form part."⁸

But the halcyon days of the Anc. and Acc. Scottish Rite, date from the active exercise by Albert Pike of the influence and authority which naturally fell to him as Grand Commander of the Mother Supreme Council of the world. "The body of which *he* is the head"—as expressed by myself in his lifetime—being to other Supreme Councils what the Grand Lodge of England is to other Grand Lodges, and his own personal authority perhaps ranking higher than that of any other Masons either in the Old World or the New."⁹

When he became Grand Commander of the Rite (S.J.), he was not satisfied with the degrees, so he went to work to embellish and recast them. His success exceeded even his own expectations, and he added immensely to their dignity and interest. He also caused to be abolished in the Southern Jurisdiction, the absurd, bombastic, and superfluous titles of

¹ Cited by E. T. Carson in the American edition of my *Hist. of F.* iv., 673.

² *Ibid.*, 676.

³ *Ibid.*, 669.

⁴ A.P. in *Official Bulletin*, viii., 164.

⁵ Daniel Sickles to Frederick Webber, Dec. 10th, 1890.—*Occasional Bulletin* No. 11.

⁶ *Freemasonry in the Soudan*, by Dr. Josiah Williams.—*Freemason*, April 24th, 1886.

⁷ *Hist. of F.*, chaps. xxiv., xxv.

⁸ *Address of A.P.*, Mas. Vet. Assoc. D.C., 1890.

⁹ *Hist. of F.* iii., 361.

the officers and the degrees. For example, his own title was formerly Most Puissant Sovereign Grand Commander. This he changed to Grand Commander. The Grand Minister of State became simply Minister of State, and the Grand Secretary General, Secretary General only. Instead of the thirty-second degree being entitled Sublime Prince of the Royal Secret, it is now simply Master of the Royal Secret. Inspectors General, thirty-third degree, until the pruning took place, were styled Sovereign Grand Inspectors General. The late Grand Commander in proposing to the Supreme Council the elimination of these high-sounding phrases, explained that the use of them only made the Rite an object of ridicule to the world.

But perhaps his greatest success of all was an external one, for by the comity of Supreme Councils which he succeeded in creating, the various governing bodies of the Rite became, in effect, the branches of a single family. Between his own and the other Supreme Councils there was, however, the relation of maternity and filiation, and the influence naturally attaching to the premier governing body of the Rite, I need hardly state, was vastly augmented by the remarkable personality and towering ability of its Grand Commander.

If there was a candidate for admission into the family of Supreme Councils, from the decision of Albert Pike with respect to the validity of its claim to recognition, there was virtually no appeal. In this as in nearly every matter concerning the entire Rite, there were many echoes, but there was only one voice.

Throughout the Masonic world, his advice was freely sought, and he was regarded in the smaller orbit where his influence was most felt as the patriarch and law-giver of the Ancient and Accepted Scottish Rite.

His '*bête noire*,' as all who knew him are aware, was Cerneauism, a subject with which, in the absence of fuller information, I am reluctant to deal, and shall only do so in very general terms, stating as briefly and impartially as lies in my power, the points in dispute between the members of the A. and A.S.R., Northern and Southern Jurisdiction, and the others who also claim possession of the Rite, in America,—upon whom the title of Cerneaus or Cerneauites has been bestowed.

In the view of the former, the Supreme Council of Charleston, having obtained *seisin* of the Rite in 1801, any attempt to set up a rival power, was in the nature of an invasion of their territory, or to vary the expression, a direct trespass upon their property.

With regard to the supposition that Frederick the Great created a Supreme Council, the Coryphaeus of the Rite (Northern and Southern Jurisdiction) has plainly stated,—“I believe that, but it died, childless, almost as soon as born. It left no offspring. Ours was the next. From it, mediate, or immediately, all existing Councils have sprung.”¹

The Cerneauites admit that a Supreme Council was formed at Charleston, South Carolina, May 31st, 1801, but they deny that there was a S.G.I.G. among the founders, and the alleged constitutions of 1786 they regard as a forgery.

They claim that Joseph Cerneau organized another Supreme Council at New York City, October 27th, 1807. J.C. was not a S.G.I.G., but they say,—“We cannot see why he had not the same rights and privileges to form a Supreme Council at New York, that the other impostors had to found one at Charleston, S.C.”

They admit that Emmanuel de la Motta formed a Supreme Council at New York, August 5th, 1813, but they deny that he was a '*delegation*' from the one at Charleston. In support of which view, they give what professes to be the statement of Albert Pike himself, that de la Motta—from whom the Northern Division of the Rite traces its filiation—established his Council without the knowledge or assent of the Charleston S.C. ‘Consequently,’ they argue, ‘if priority in the field gives any right to impostors, Cerneau’s Supreme Council must be the more regular of the two, as it was established in 1807.’²

It is not a little singular, that the armoury from which the most effective weapons have been taken by the opponents of the A. and A.S.R.—N. and S. Jurisdiction—consists of the published writings of Albert Pike.

Thus the Grand Commander of one of the Cerneau bodies remarks:—“On the 28th of March, 1860, Bro. Albert Pike in an address said,—‘Ill. Bro. de la Motta, as Plenipotentiary of this Supreme Council, was induced, in 1814, to violate the Constitutions of 1786, and organize a Supreme Council in New York.’”³

With which may be compared,—“The Supreme Council for the Northern Jurisdiction was established in 1814,⁴ by Emmanuel de la Motta, Active Member of the Supreme Council of the United States at Charleston, which confirmed and ratified his action in January, 1815.”⁵

¹ Albert Pike in the *Freemason*, July 6th, 1878.

² *The Masonic Truth*, Boston, Mass., June 2d, 1884.

³ *Address of John J. Gorman*, New York, Nov. 20th, 1888.

⁴ The date is given by Josiah H. Drummond as August 5th, and by Enoch T. Carson as August 15th, 1813.

⁵ *Of Cerneauism*, 1886, by Albert Pike, 15.

Another 'Cerneau' Grand Commander, gives the following quotations from Allocutions delivered by Albert Pike in 1878 and 1882:—"I am often asked why we do not publish our old transactions, to which I am compelled to reply that we have none to publish. We have no record of the transactions at Charleston from 1801 to 1860. What minutes we had were destroyed, with many papers, pamphlets, and books of the Secretary-General during the war. I never saw any of them, and do not know how full or how meagre they were. I do not know when I was elected a member, or when Grand Commander. The memory of the Secretary-General is the only means of proof of the election of any dignitary or member from 1802 to 1869. The Supreme Council had a Treasurer General and no Treasury. The Treasurer-General kept no books; the Secretary-General kept none. There were no records."¹

But the fact seems to have been that it was only by the most indomitable perseverance that Albert Pike gradually became acquainted with the earlier history of the branch—or parent stem—of the Rite, over which he presided. The information so obtained, was invariably published by him, either in his *Official Bulletin*, or in one of the numerous pamphlets which he was constantly writing, to demonstrate the utter hollowness of the pretensions advanced by the bodies acting in rivalry towards his own.

Nor was he backward in freely confessing any erroneous statements to which he had inadvertently given expression during the infancy of his Masonic knowledge—for example, under the title of '*A few more Cerneauisms*,' he wrote (apparently) in 1885, 'When the Supreme Council was established at Charleston, it did say that the 'authorities of the Scottish Masonry possessed and had elsewhere exercised the power of establishing Symbolic Lodges; but it declared that it should not exercise that power. And when I obtained the degrees of the Rite, I accepted without question Bro.' Mackey's theory that they had that power under the Grand Constitutions, and had refrained from exercising it in the United States and other English-speaking countries for the sake of peace. And when, six or more years ago, the Supreme Council of Peru requested my opinion as to its power to relinquish the control of the Symbolic Masonry, and I was thereby led carefully to consider the Grand Constitutions, I came to the conclusion that the Grand Constitutions of 1786 did *not* confer on the Supreme Councils any power or jurisdiction over the Blue Degrees or Lodges of the same.'

Returning to the Cerneau question, the first part of which has been already related, viz., the formation of Supreme Councils at Charleston, 1801; New York (Cerneau), 1807; and also at New York (de la Motta), 1813.

These organisations all became dormant owing to the anti-Masonic excitement in 1826.

The first to revive—of the Northern bodies, with the Southern one we are no longer concerned—was the Cerneau Council in 1832. Then followed the de la Motta Council in 1848. The latter had a schism in 1860, and broke into two parts, when there were,

1. The Cerneau Council, created in 1807.
2. The de la Motta Council, " 1813, 'Raymond' faction.
3. " " " " " Gourgas faction.

Nos. 1 and 2 of these amalgamated February 7th, 1863, and were joined by No. 3, May 17th, 1867, the whole forming the Supreme Council for the Northern Jurisdiction of the United States, of which Josiah H. Drummond, of Maine, was elected Grand Commander—retaining the office until 1879.²

The proceedings of the various Supreme Councils (N.J.) which were in existence down to the year 1867, have been related by E. T. Carson and Josiah H. Drummond in their several accounts of the Rite. But in spite of the literary ability of these two brethren, who assisted, moreover, in making some of the history they record, the story is a most confusing one. Nor will it surprise anyone to learn that two or more Supreme Councils have since asserted their right to exist, on the ground of informalities having occurred during the process of fusion between the various parties to the agreements of February 7th, 1863, and May 17th, 1867.

Each of these Supreme Councils claims to be a survival of the Cerneau Council of 1807, and upon the merits of the general question it will be easier to pass judgment, if we incline to the opinion of Albert Pike, that the whole thing was a fraud from the beginning, than if the only point at issue is assumed to be the binding force of the two agreements of February 7th, 1863, and May 17th, 1867. By these the regularity as a Supreme Council, and as 33ds, of a branch of this Rite and of certain S.G.I.G., both of *Cerneau* descent, seems

¹ Address of John Haigh, Somerville, Mass., Oct. 25th, 1887, citing *Transactions* Supreme Council S.J., 1878, 19; 1882, 6.

² Circulars issued by R. M. C. Graham, New York, 1881; and the *Red Letter* published by the Supreme Council, N.J.

to have been conceded, and if so, the words of the old proverb may have a possible application,

He that hath shipped the devil must make the best of him.

In the United States, at the present time, the Cerneau question is the question of the day, and about twenty-five out of the forty-nine Grand Lodges, have in a more or less degree, pronounced the Cerneau bodies to be illegal, clandestine, and unmasonic, some, indeed, not only adjuring the brethren of their obedience to withdraw from those bodies, but threatening them with expulsion in the event of non-compliance.

In this movement towards 'Grand Orientism,' as it has been styled by Dr. Joseph Robbins of Illinois, the Grand Lodge of Massachusetts took the lead in 1882, and the 'mischievous precedent' thus established, was followed (among others) by the Grand Lodge of Iowa, in 1890, a proceeding which has led to the remark—"Think of it. Iowa's Grand Lodge amended its code to hang all Cerneau Masons, or something worse, by a vote of 583 to 475,"¹ also to the still stronger observations of Dr. Robbins,—

"It is in the interest of [Scottish Rite Masonry] whose structure is the denial of the principles of Masonic Government as defined by the landmarks, that the Grand Lodge of Iowa proceeds further to amend its code and to deny the commonest principles of Masonic jurisprudence by taking original jurisdiction from the Lodge, where the landmark lodges it. The Lodges may be trusted to try felonies and all other acts which offend against the moral law and scandalize the Fraternity; but for the offence of questioning the legitimacy of the reigning dynasty of the Holy Empire of Dissent from the Original Plan of Masonry, for which offence Masonic death is decreed in advance to be the only adequate penalty, the infliction of the penalty cannot be entrusted to a 'jury of the vicinage.' In all cases involving such a degree of moral turpitude, the amended code declares the Grand Lodge to have exclusive original jurisdiction, with the Grand Master for prosecuting attorney."²

Since what has been termed the 'Massachusetts New Departure (1882),' the Cerneau bodies have been much harassed by Resolutions of Grand Lodges and Edicts of Grand Masters—a circumstance with which I am chiefly concerned as fortifying my conclusion that the Ancient and Accepted Scottish Rite, with its two privileged Jurisdictions, is the innermost sanctuary of the Masons of the United States.

Of Albert Pike's powers as a writer, I shall not err on the side of panegyric, in affirming my belief that had he given the world the full benefit of his literary labours, the very highest rank in the republic of letters would have been accorded to him. One of his friends³ observes,—'Probably no American ever surpassed him in the use of the English tongue. His published eulogies of deceased Masons are, all of them, beautiful specimens of English prose, and those of the Hon. Robert Tombs and General Breckenridge have been copied as models in works on *belles-lettres*.' Another⁴ remarks,—"In prose or poetry he was equally well qualified, and of the latter, the 'Hymns to the Gods,' 'After midnight cometh morn,' 'Ariel,' 'Isadore,' and 'Every year,' will show his tender and exquisite feelings, and his 'Words spoken of the dead,' in process of publication, will be a monument to his memory."

Among his published works, other than those of a Masonic character, are 'Prose Sketches and Poems' (1834), 'Reports of Cases in the Supreme Court of Arkansas' (five volumes, 1840-45), and 'Nugae,' a collection of poems including the 'Hymns to the Gods.'"

From his letters to myself, and those of his published writings which are before me, I have selected in each instance a few passages, which seem to be of general or permanent interest, or which illustrate the writer's style in his lighter moments.

The extracts I shall first present, are taken from his letters, and in every case the date will be given in a note.

"I have been for some time collecting the old Hermetic and Alchemical works, in order to find out what Masonry came into possession of from them. I have ascertained with certainty that the square and compasses, the triangle, the oblong square, the three Grand Masters, the idea embodied in the substitute word, the double-headed Eagle of the Ane. and Accep. Rite, the Sun, Moon, and Master of the Lodge, and others [did]."

I cannot conceive of anything that could have induced Ashmole, Mainwaring, and other men of their class to unite themselves with a Lodge of working Masons, except this,—that, as the Alchemists, Hermeticists, and Rosicrucians had no association of [their] own in England or Scotland, they joined the Masonic Lodges in order to meet one another without being suspected; and I am convinced that it was the men who inherited

¹ W. P. Innes, G. Sec.—*Proc. G.L., Michigan*, 1890.

² *Proc. G.L., Illinois*, 1890.

³ W. W. Barrow.

⁴ C. P. MacCalla.

their doctrines who brought their symbols into Masonry, but kept the Hermetic meanings of them to themselves. To these men we owe, I believe, the Masters' Degree. The substitute word means "The Creative Energy from the Father,"—the Demiourgos, and Hiram, I think, was made the hero, because his name resembled Hermes, "The Master of the Lodge," the Divine word (the Egyptian Thoth), the Mercury of the Alchemists.

I do not think there can be much doubt about this, and have written out in full my notions in regard to our Symbolism, making a MS. book of some 200 pages, and have deposited where it will remain safe and secure; and believing that I have shown how Masonry became speculative, having at least satisfied myself, I rest content."¹

"I have the parts (three) of the Quatuor Coronati papers: and can in all sincerity say that they have far exceeded my expectations. They are of a far higher character than anything that Masonic authorship on this side of the Atlantic has produced on the same subject.

Yielding to persistent solicitation, I have at last written out my thoughts upon the symbols of the Blue Lodge, and had the MS. copied neatly and bound into quite a book. I wish I could submit it to you and Bro. Hughan for your examination and comments. If I thought that it would interest either you or him, I would send you the original, in portions, by mail."²

"I send you two portions of my notions on Masonic Symbolism. I should like to have them and the others read by Bro. Hughan as well as yourself: and if you and he should not agree with me, it will always be true that only by affirmation, negation, and discussion can the truth be come at.

I like *all* the papers published by your Lodge.

I hope that the few of you who are *really* inspired with a fervent zeal to achieve the purposes of the Q.C. Lodge will not become discouraged by the apathy and lukewarmedness of the large majority of your members. It is only a very small fraction of Masonic

Membership, anywhere, for whom what I consider the *soul* of Masonry, its Symbolism and learning, has any value or attraction. You are doing what I have tried to do in the A. and A. S. Rite: and you will find, as I do, that it is only the *very* few who will think you are doing them and Masonry a service. The rest will 'damn with faint praise' and be content to look on at a distance."³

"I suppose no one can say what symbols the English Lodges had before 1717, or with any approach to positiveness, whether they had any. Is there any information in regard to that?"

I am satisfied that part of the symbols after that in use, and still in use, came into Masonry from the Hermetic books. Of the time of their introduction I have no information, but I think we may reasonably believe that until there were degrees in Masonry, there was not much symbolism. How could they have been used, without degrees?

If any of the symbols, for example, the compasses and square, were not introduced by the Alchemico-Hermeticism which Ashmole expounded as one of the English school, this philosophy, I think, gave to them its own meaning, leaving the old, single, rudimentary significations to continue for the mass of Masons. Is there, however, any *proof*, that any of them were used by Masons, in Scotland or England, before 1723?

If the Hermetics introduced them, they knew what their symbolic meaning *then* was among the Adepts: but for some of them, older than Hermeticism, it had, no doubt, invented new meanings,—*e.g.* for the numbers 3 and 4, as making 7. Plutarch did not know what Pythagoras saw in the 47th Problem: and his explanation of it is but a conjecture. But I think that in the main, the meanings that the symbols have to me, they had to the English disciples of Fludd and Ashmole.

You speak, in this connection, of English Masonry, saying that 'in Scotland, the early ceremonial must have been of the simplest character.' Is there any evidence that in England, before 1717, it was any more elaborate?

Hermeticism, as expounded by Ashmole and his contemporaries in England and Germany, was intensely Christian and Trinitarian. For the earlier Trinity, of the Creator, the Divine Wisdom or Intellect, and the Word, it had substituted the

Athanasian Trinity of the Father, the Word and the Holy Spirit: and to this had accommodated its symbolism. It was entirely ignorant of the theories of Zarathustra and Pythagoras. I think that I know what these were, and have, in these, hit upon the primary meaning of some of our symbols. ∴ ∴ ∴

The 'Ancient' Freemasonry certainly had no Masters' Degree. ∴ ∴ We cannot say from what earlier source the degrees worked in 1724-5 came: but

¹ Jan. 28th, 1888.

² June 17th, 1888.

³ July 17th, 1888.

neither can we say, upon any proof yet produced, that they came from *any* earlier source. We cannot say how far back their ancestry extended. True: but we also cannot say that they had *ANY* *Masonic Ancestry*. What secrets of the three present Degrees were given in the *two* Degrees recognized by the Grand Lodge of England in 1723? Were all the words, signs and grips of *three* then given in the *two*? Do we really know what were given?

I cannot see how it can be said that the Master's degree was a part of Ancient Free Masonry. I know of no proof that the Hiram Legend had had a period of infancy, before 1723.

No one can claim that the Royal Arch, or any of the degrees of the Anc.: and Acc.: Rite formed a part of 'Ancient Craft Freemasonry.' But, if the Master's degree became Masonic, a part of Freemasonry, when adopted, why could not the Rose Croix, the Degree of Perfection, and others, though not 'Ancient,' be entitled, by their nature, purposes, forms and methods, to be also called Masonic? Is not the Mark Degree essentially 'Masonic'? If you say that nothing can be called 'Masonic' that was not part of Masonry in 1725, you have a right to put that limited meaning on the word 'Masonic,' as designating a system and organization, and not as in any way indicating the essential character of a degree. In that sense I do not dissent from your opinion. I called our Scottish Rite degrees 'Masonic,' using the word in a wholly different sense, and as expressing their essentiality. If they are the development of the Blue degrees, like the commentaries on a text, they are Masonic.

I regret the failure of any plan or organisation intended to elevate and intellectualize Free-Masonry, and shall therefore be very sorry if your forebodings or fears in regard to the future of the Lodge Quatuor Coronati are prophetic. The three parts which your kindness

2076 has put me in possession of, must be admitted by all intelligent Masons to contain papers of great interest and value, such as one is glad to read, who thinks, as I do, that there is enough in Masonry to commend it to the respect of scholarly and intellectual men. Such papers cannot be produced here, and if the Lodge Quatuor Coronati falls into decay, it will be a grave misfortune befalling the Masonry of the world; and a great pity and shame.

Of course your labours as a Masonic author are ill paid. Bro. Mackey said to me, more than once, that he had found the making of Masonic books unprofitable: and that it was unfortunate that he had not devoted himself to some other branch of authorship. 'Besides,' he said, 'it prevents a man's gaining reputation for scholarship or as a writer, to be known as a writer of Masonic works.' Once I wrote to a Boston publisher, in regard to publishing a work on the Veda, and he replied that it would not pay him, to *publish any Masonic work*.

It is not strange that so low an estimate should be set upon Masonic authorship, for most Masonic works are irredeemably worthless. Even among Masons, only here and there one of them is ever opened by one Mason in a thousand, in this country. I believe that in England it is very much the same, and that Masonic book-writers are regarded as ill-weeds, that ought to be pulled up and cast into the fire."

"I never write for Masonic Journals; and the books that I have written and compiled have been, not published, but printed by the Supreme Council, for the bodies and members of the Rite. Thus I have escaped the annoyances which writers of books for publication have to endure: and, within my limited circle, I may have done some good. People tell me that I have wasted my energies in the work, when in the wider field of authorship I might had pay and profit and a name. But what book ever written has influenced human thought and human action, as the few letters of Paul, a man of no note, written to small groups of Christians in the cities of Asia Minor, have?

Each of us has done such work as was at hand to be done: and I believe that we have not toiled in vain."¹

"I have carefully read Bro. Speth's article, but he does not convince me that the Master's degree was any part of 'Ancient Craft Masonry.' We are used here to the continually repeated assertion that nothing beyond the Blue Degrees is entitled to call itself

'Masonic,' and I do not contest the right of any one to insist upon it. The whole question is whether 'Masonry' and 'Masonic' shall have a wider or a narrower meaning. If any one chooses to insist that geology is not a science, because it is not one of the seven ancient liberal arts and sciences, I shall not argue the matter with him. To me 'Masonic' is a word descriptive of the nature and character of the degrees that are so styled, and Templarism is not 'Masonic' at all. I never argue with an agnostic, because he has one meaning for the word 'knowledge' and I have another.

¹ Sept. 8th, 1888.

Those who insist that there is no Masonry outside of the Blue Degrees, should be content with these as they were in 1725. But they are not, and nineteen-twentieths of the 'Masonic' writing of the last twenty years would be just as much in place anywhere else as it is in Masonry. It is borrowed from everywhere, and lugged into Masonry by the ears. Even our *work* is more than half borrowed. Masonry serves the same purpose as a frame-work or figure in front of a clothes shop—to hang garments of all sorts upon. It is not at all above borrowing from the degrees which it turns its nose up at as not Masonic. If it were compelled to confine itself within its own narrow circle, and could not forage elsewhere, its annals would be dreary enough.

2076

What can 'the Worship of Death' have to do with Masonry?

I have not the means of learning whether any of the symbols at present used in the Blue Lodges here or in England were actually used in the old Lodges which met in Inns and Ale-houses. I suppose that some of them may have been: but *Symbolism* I want the proof.

As I have said, the symbolism of Masonry is, in my opinion, the soul of Masonry. When you shall have read what I have written, you may be led to take up and complete, or at least carry further the work. It is a wide field, and I am quite conscious how little I have done towards exploring it. If, as is said in our Western Country, I have 'blazed the way' for others, I am quite content.

The brother who copied the old Hermetic cuts to which reference is made, purposes to re-copy them for you, if you would like to have them, and if you really mean to have the MS. copied for preservation, it will be a labour of love with him.¹

"Bro. MacGrotty will make copies of the old Hermetic plates for you. If you have the MS. copied, please remember that I wish *you* to be the donor of the copy to your Lodge.

Although our Masons will not read much, they listen excellently well and patiently for any length of time—if the speaker will tell them anything worth listening to. I think that I have talked to some sixty Lodges in different places, from New York to New Orleans, and from the Atlantic to the Pacific, to Lodges composed largely of men reasonably well educated: lawyers, divines, and clergymen in New York, workmen in the saw-mills of the Territory of Washington, and of miners in Nevada, without in any instance the audience becoming weary, often without even one going away, although I rarely [spoke] for less than two hours, often two and a half, and sometimes three. So I know that men of many kinds *can* be deeply interested in the subject of the Symbolism of the Blue Lodge, and *are* glad to have it proven to them that there is something more and higher and nobler in their Blue Free-Masonry, than they had supposed.

Is the field of Masonic investigation wide enough to afford subjects for discussion for any long time to your Lodge? It seems to me, that some of the contributors have already occupied themselves with explorations entirely outside of it.

I think that Negro-Masonry, in this country, will remain as it is, indefinitely. To incorporate it with or unite it with the White-Masonry, would cause the whole fabric to collapse. The white race here will not have the Negro for a social or boon companion.

*Negro
Masonry*

The Grand Lodges of the Germanic Confederation already recognize some of the Negro Grand Lodges, and some of our Grand Lodges have no communication with them, in consequence of it; and ultimately all will refuse to.

Some of our Grand Lodges indulge in very fantastic vagaries, are overwise in their own conceit, have an exaggerated notion of their own importance, and have foolishly thrust themselves, with impertinent intermeddling, into disputes and quarrels between the Grand Lodge of England and organizations claiming to be Grand Lodges in the British Colonial possessions. Others deny the Masonic character to Lodges governed by Supreme Councils or Grand Orients, and when such Lodges have, with or without the consent of these Powers, established Grand Lodges, as in Mexico, Peru, and Portugal, declare these clandestine, because the Lodges were no Lodges, as having no charter from a Grand Lodge. This doctrine will spread, I suppose, and by-and-by there will be, for *us*, no Blue Masonry in any Latin country of Europe or America.

*Crotchets
of Grand
Lodges,
U.S.A.*

I have often thought of writing a lecture on 'The nonsense of Masonry.' One of our statesmen once told another that what he had said in the Senate was 'an appeal to the nonsense of the people.' Such appeals are very common in Masonry here.²

"I am glad to know that you find something of interest in the manuscript which I sent you on Symbolism: because it seems to me that the Symbolism of Masonry is the soul of it, and constitutes its highest title to our veneration. To lift Free-Masonry to a higher level, and prove its right to the consideration and respect of men of intellect and scholarship, has long seemed to me a most worthy object of any one's ambition.

Symbolism

¹ Dec. 2nd, 1888.

² Feb. 28th, 1889.

What you say of your English Masonic journals may be said as to ours. They deal largely, almost exclusively, with what Lord Bacon called 'vermicular' questions, with trivialities unworthy of serious discussion; and when writers in ours do 'plume their wings for more ambitious flights' and soar into the field of Symbolism, they provoke one to righteous indignation by their absurdities and niases.

Masonic Journals Have you ever seen our volume, the 'Morals and Dogma of the Anc.: and Acc.: Scott.: Rite? If not, I must send it to you.'¹

Morals and Dogma Of the notes in Symbolism ∴ it was my purpose to have but a single copy made, and keep it here, destroying (as I shall soon do) the original leaves: and that I sent it to you because I thought it might lead to your taking up the subject and developing it much more fully than I could do. To allow copies of it to be multiplied would be like publishing it, if it did not in the end lead to that. You hold your copy, as our Supreme Council holds the one it has. There will not be another copy, in the United States.

The Degree of 'Maître Ecosais' was probably the earliest of the Degrees made for the use of the Jacobites in France: and it and others used by them were styled the 'Red Masonry.' Of what is the Pelican, in the Rose Croix Degree, nourishing its seven young with the blood flowing from its breast, a symbol? If it is connected with Christianity, why *seven* young? Does it symbolize the seven Amesha-çpentas (later, the 'Amshaspands'), the force of God and Nature, drawing their being from Ahura-maz-das or Ormuzd? What is the real meaning of the rose upon the cross? Is it not odd that $1 + 3 + 5 + 7 + 9$ is 25, the number of Degrees of the Rite of Perfection: and that precisely these numbers appear in the Camp of the 25th (now 32nd) Degree—in the point, triangle, pentagon, heptagon and nonagon?

Maître Ecosais and Rose Croix The real significance of the 'Sacred' numbers, 3, 5, 7 and 3×3 is far from being known yet. No one in the least degree understands Pythagoras his notions in regard to numbers, any more than Iamblicus did or than the Brahmins understand the saying in the laws of Mánu, that all knowledge is comprehended in the monosyllable A.U.M.

I have, since writing the above, found [in an extract from] Dermott's Ahiman Rezon the description of the Free Masons' Arms in the upper part of the frontispiece of that book, as found in the collection of Rabbi Jacob Jehudah Leon, displaying a lion, an ox, a man, an eagle, and the Ark of the Covenant. The Camp of the 25th Degree of the Rite of Perfection has on the standards of the Pentagon, a Lion couchant, or: an ox [], sable: a flaming heart, *gules*: an eagle, double-headed, displayed, sable: and the Ark of the Covenant, or, between two palm trees, *vert*.—Perhaps Dermott was indebted to the Rite of Perfection? His book was published in 1764."²

The Freemasons' Arms "You will, no doubt, experience other difficulties [in the Quatuor Coronati Lodge]. I have had enough to surmount, and am glad I have had them, for by surmounting them one gains great satisfaction. There is not much that is worth attaining, if there are no difficulties to be overcome. I have had to build up a Rite in the face of many obstacles and much opposition, of jealousies on the part of other Rites, of prejudices and misrepresentations without, and apathy and incapacity to comprehend, within. If these had not been, I should not feel that I have a right to be proud of having succeeded.

I have sent you a copy of our 'Morals and Dogma,' part of which, at least, is worth reading, as the preface will inform you. As I have had a great desire to prove that there is enough in Free Masonry to entitle it to the consideration of those who have intelligence and scholarship, I naturally feel a warm interest in what you and your Lodge are doing in the same direction: and if I were not too old for much work, I should be glad to be in a small degree your co-adjutant.

I am looking forward with much desire, to the coming to my hands of your Commentary in the Halliwell poem, well knowing that I shall like it, and be profited by studying it. After all, what is your Lodge doing, but working on higher ground, in higher degrees, without calling them so, and without ritualistic ceremonies, than the other Blue Lodges in England stand on and work in? Degrees, if worthy to be called such, are only vehicles for instruction."

In the English Chapters [Anc.: and Acc.: Scot.: Rite] of the first fifteen degrees, from 4th to 18th inclusive, only one, the 18th, I think, is worked. Of those above the 18th, the 30th, 31st, 32nd and 33rd are, I suppose, worked with formal ceremonies. Of the English Rituals of these four degrees I know nothing at all. We sent all our Rituals and other books to the Supreme Council of England and Wales, but it has not sent any of its Rituals to us.

¹ Ap. 9th, 1889.² Ap. 25th, 1889.

We have a very full and elaborate Ritual, with opening and closing ceremonies and ceremony of reception for *every one* of our 30 degrees. The first 11 (4° to 14°), are given in Lodges of Perfection, four of them, at least, being always conferred with full ceremony, and the others communicated in full. In many of our Lodges of Perfection, *Rituals in every one* of these eleven degrees is conferred in full. The Chapters have four U.S.A. degrees (15° to 18°), and two of these are conferred in full. The Councils of (S.J.) Kadosh have 12 degrees (19° to 30°), at least five of which *must* be worked in full. The consistory degrees, 31° and 32° are conferred in full: and the Supreme Council gives the 33° in full, occupying some two hours. And when any degree is *communicated*, it is given by one man, as fully as when conferred in the Body. Our Rituals are contained in five volumes, three of them quite large, and the volumes of our other printed work are in number over twenty,—our bills for printing them having amounted to some £9,000.¹

“Very much of Masonic History only satisfies or fails to satisfy in me a languid curiosity. In regard to Christianity I am more interested in the study of the more ancient thought embodied in it, than in the detail of the facts concerning its first organisation into churches, its propagation, its schisms and dissensions, and the growth of a vast Hierarchy, or spiritual absolutism on the narrow foundation of the simple teachings of Christ.

Symbolism I think that the Symbols of Freemasonry contain its real pre-historic history,—if I may use the expression.

I do not think that any Masonic Body is much profited by indulging a taste for the creation of Honorary Members. They are seldom of service (which probably ought not to be a disappointment)—and not many regard investiture with Honorary Membership as an honour. It certainly is not so, when lavishly given—indeed it sometimes becomes an insult.

No doubt 2076 is better off without the patronage of the Great. When Free Masonry permits itself to be ‘patronized,’ it humiliates itself and ceases to have a right to respect itself. I hold that no man confers honour on it, by becoming a member of its household. I think that our American Masonry has been entirely too effusive in boasting of the fact that Washington was a Mason. The patronage of the great can hardly fail to be a contemptuous patronage.”²

“I very seriously doubted, thirty-two years ago, whether the ordinary Masonry had in it the essential requisites for perpetuity. I do not find them in the grossly absurd fictions which it called its ‘history,’ in its pretended ‘traditions,’ which had in them no elements of genuine ‘tradition’; in its Hiramite ‘legend’ of modern invention; in its common-place and paltry ‘explanations’ that do *not* explain, of its Symbols, some of which are mere modern counterfeits; in its obligations that inculcate and require the performance of no duty towards any one not of the order, with their hideous penalties grotesquely out of all proportion to the purposes of the order; in its pretensions to ‘sublimity’ and mysterious secrets which the cheated receiver of the degrees never discovers; or in its very elementary morality, inferior to that of Cicero and Seneca, or its school-boy notions about the arts and sciences and orders of architecture.

It was in the hope of doing something to give it vitality and save it from decrepitude and dotage, decay and decadence, by endeavouring, through the degrees of a higher branch of it, to elevate the Blue or Symbolic Masonry, that I engaged in the work *These, A.P. desired to remove* which has chiefly occupied me during these thirty-two years; and now I see that, so far as the Blue Masonry is concerned I have effected nothing. With what I have done in the Ancient and Accepted Scottish Rite I am content, although in Great Britain and on the Continent of Europe (except Belgium), and in the Spanish countries of America it virtually consists of only three or four degrees, the rest being mere shadows of names: and these three or four are little if any better than the Blue Degrees.

Is there anything in Masonry, except its beneficence, that makes it really desirable that a Lodge should be anything more than a dining-club? Your London *Is Masonry worthy the attention of men of intelligence?* Lodges have answered this question to their own entire satisfaction. What is there of substance, worthy to engage the attention, occupy the time and satisfy the ambition or aspirations of a sensible, intelligent, scholarly man, in ‘Masonic Templarism,’ the Royal Arch work, in the order of the Knights of Constantine or the Secret Monitor? I am a Rosicrucian IX: and found the two or three degrees of that pretentious order to be too utterly contemptible to even admit of improvement.

I have the last No. of the *Ars Q.C.* and have looked through the learned paper of the President [The Worship of Death]. I do not see its connection with Freemasonry. It is a

¹ May 7th, 1889.² June 3d, 1889.

2076 kind of confession that one must go entirely outside of that, to find topics worthy of consideration and discussion: as one ekcs out the morality of Masonry with quotations from the New Testament.

If Masonry wishes to win respect as a teacher, it must first get something to teach, peculiar to itself,—of which it is the sole proprietor. What else can it claim for such but its symbols? If these came to it from Hermeticism, and the far more ancient source, the old Irano-Âryan or Mazda-yaçrian creed, it has a field wide enough and profitable to explore and work in.”¹

“Blue Masonry has the quality of universality, because it was, early in the 18th century, propagated in all civilized countries. It was natural that different degrees, built upon it in different countries, should remain confined to the countries of their origin, or extend to but few others, because in others they met rivals: while the Blue Degrees, the foundation of all, had no rivals to contest the field with them. The Swedish High Degrees have never gone beyond the limits of Sweden and Norway, nor the Danish beyond those of Denmark. You have degrees (Ark and Dove, and Royal Ark Mariner) that have never come here: and we have some that have never gone across the Atlantic.

Unfortunately, the Blue Masonry is ‘universal’ in name only. An American Mason cannot make himself known in Sweden or Denmark: and the Ritual of the Grand Orient of France is not a Ritual of genuine Masonry.

Ashmole had *some* inducement that led him to seek admission into Masonry,—some object to attain, some purpose to carry out. Even his utter silence as to the objects, nature, customs and work of the Institution is significant. There was something in the Institution, that made it seem to him worth his while to join it: and what was in it then may have been in it centuries before. He is even more reticent about it than Herodotus was about the Mysteries of the Egyptian Priests.

Moreover, I think that there is real and great significance in the old account of the introduction of Masonry into England by Peter Gower of Groton. It connects Masonry in a way not at all uncommon, with the doctrines of Pythagoras and Hermes: and the fact that there is no mention of any association or organization [in] England of Hermeticism and Alchemists is not without value, especially as there was an Astrological Society, whose annual dinners Ashmole attended.”²

“You doubt whether any of the Jacobites who fled to France in 1715 made any degrees about that time. Of course everything about dates, in regard to the origin of Masonic degrees is uncertain: and there is not the slightest evidence in regard to the time of origin of most of the degrees of the old Rite of [Perfection]. The Maître Ecossais would hardly have had that name, if made by a Frenchman. The Rose Croix Degree has really no connection whatever with the Blue Degrees, and as the date of its origin is wholly unknown, and it was French, as the Kadosh was, it may be older than the Blue Degrees. We simply have no information on the subject.

It is said that there were seven or eight hundred degrees invented in Europe in the last sixty years of the 18th century: and yet we have almost no information as to the authorship of any but a few of them.

The Rite of Perfection was an organized Rite of 25 degrees, in 1761. We have no information about the Rite or any of its degrees, before that time; but I have no right to assert that it and they had no prior existence. The Rite claimed to be Masonic, and was recognized as such, then: and it had as good a right to claim that title as the Master’s Degree had: and cannot be justly called ‘Modern,’ at least by Royal Arch Masonry and Templarism. Whether it is worth practising or not, depends upon the value of its degrees, as I look at it: though I don’t think they have much sterling value in England.”³

The following are selections from his published writings:—

“I have always expressed an unfavourable opinion of the Grand Orient System, first introduced in the Grand Orient of France. Within a narrow circle of powers, a symbolic Grand Lodge, Grand Chapter, and Supreme Council could, undoubtedly, act in unison without clashing and conflict; but if the action of either within the sphere of its autonomy is to be reviewed, and perhaps reversed or annulled, in the Grand Orient, or if either of these Bodies is made by the Constitutions to transfer part of its powers in regard to the degrees administered by it or the Bodies dependent from it, then dissensions are inevitable.”⁴

¹ June 19th, 1889.

² July 22d, 1889.

³ Sept. 27th, 1889.

⁴ *Official Bulletin Sup. Coun. S.J. viii. (1887), 194.*

Masonry a Political Doctrine and Religious Creed "I tell you that Freemasonry owes its growth and greatness all over the world to its having had a political doctrine and a religious creed; and in my opinion when it ceases to have either it will no longer be Free-Masonry. It has both, thank God, in most countries of the world, *knows* it has both, and *maintains* both with all its might; and it has both *here*, although it protests that it has neither."¹

"We need not borrow either discouragement or apprehension for the future of our Rite here, from the indisputable truth that the vast majority of Statesmen and the votaries of science, of the men of fortune and the men of business, think of Free-Masonry, when they think of it at all, as an Association for insignificant purposes, practising trivial ceremonies, and managed by men entitled to little consideration, whose names would elsewhere have remained unknown; and that many who are nominally of the Order seem to entertain these opinions, and by their indifference and inattention proclaiming the inferiority and slightness of its claims upon those of its own household, for zealous service, compared with those of affairs of State or ordinary business, do it harm with utter unconcern. No man's cherished object of greed or ambition brooks a rival."²

Deterioration of Free Masonry "Masonry does not possess its ancient prestige. Little veneration is felt for it because of its antiquity. The common estimation of it accords to it no superiority over the Knights of Pythias and other rival organizations. It does not sufficiently respect itself. It counts notoriety too much. It runs too much to vain parade and empty show and wasteful expenditure. It displays too many gewgaws and showy decorations, which provoke men to ridicule it as 'gilded vulgarity.'"³

"What has become of the 'universality' of Masonry, the 'world-wide brotherhood,' the 'universal language,' when our [American] Grand Lodges have no communications at all with nine-tenths of the Grand Lodges of the world, and not one has ever had any with the Grand Lodges of Denmark, Sweden and Norway, and the Netherlands? There is not a country in the world in which a Patent from *one* American Masonic Power, not of the Symbolic Masonry, will not be promptly recognized; not a *Latin* country in the world in which it will not gain for its bearer admission into any *Symbolic* Lodge. Surely what that Power has found it possible to effect can be effected by our Grand Lodges."⁴

Our American Masonry can only be reinstated in that high consideration among men, which it once enjoyed, by *doing* something that shall prove its title to it. The mystery that once surrounded it is dissipated, the fictions on which it so long relied have been exploded by its own historians. It cannot regain the high respect of the world, nor increase its power and influence and prestige, by wearing semi-military uniforms, by drills in public, processions and parades, by gaudy shows and pompous displays. In all these, *How it might be regained* other societies, and even those of negroes, can rival it, and some do even outdo it. Its journals are not read at all by persons not of the Order, nor largely by the members of it, and their weight and influence in the world are simply nought.

Why cannot it establish a National Home for indigent and decayed Masons; a Home where its old and impoverished Veterans could have rest and comfort. Why may not Masonry in the same way establish a Home or three or four Homes for indigent widows of Masons, and a Home for the orphans of Masons? The drops of rain make the springs and rivulets, and these the streams and great rivers. Why cannot the drops of Masonic bounty be gathered into one great river of beneficence and blessing?"⁵

I have always been doubtful of the wisdom of the harsh legislation by which some Grand Lodges, notably that of New York, have endeavoured to repress unaffiliation. A *Unaffiliation* 'curse' it is said in one of our degrees, 'attends the reluctant performance of a duty'; and all such legislation has proven signally ineffectual to convince men, if, indeed, it has not increased the evil. A far better remedy will be to make the Lodges more attractive places to pass one's hours in."⁶

Our Grand Lodges have little or no influence upon foreign Masonic opinion, and are for the most part looked upon with little consideration by foreign Masonic Powers. This is greatly to be regretted; because, if their influence and opinion could be concentrated in a National Grand body, their effect upon the foreign Masonry would be salutary and beneficial.

Grand Lodges in the U.S.A., a criticism upon And it is still more to be regretted, that what little influence our Grand Lodges have heretofore had, they are sedulously engaged in annulling, by endeavouring to compel the recognition by foreign Grand Bodies, of American-made Masonic law, by unjustifiable intermeddling in controversies to which English-speaking Grand Lodges older than themselves are parties, and by presumptuously endeavouring to dictate to the Masons of a large part of the world in what manner

¹ Official Bulletin ix., 38.² Ibid App. 38.³ Official Bulletin ix., 334.⁴ Ibid, 335.⁵ Ibid, 336.⁶ Official Bulletin x., 17.

they shall govern themselves. Sooner or later they will be compelled to take notice of the recognition of the Negro Grand Lodges by the Confederation of Germanic Grand Lodges, which they were powerless to prevent. What will by-and-by become of the 'universality' and 'universal language' of Free-Masonry? It will soon exist nowhere, except in the Ancient and Accepted Scottish Rite

‘*Metuere deos,*
‘*Nimium fidentes,*’

‘to dread the too great favour of the gods,’ is a lesson always profitable to bear in mind.¹

“It offends many that the degrees of our Rite should be called the ‘higher’ degrees. We call them so for want of any other convenient designation; because they are built upon the Symbolic Masonry as an upper story is built upon the lower: and I have not found the same sensitiveness on the part of these fault-finders in regard to the degrees of the American Chapter and Commandery, although a great number of Masons appear to think that unless a man is a Templar he is hardly a Mason at all.”²

‘Ancient Craft’ Masonry had no ‘Degrees’ at all: the Master’s Degree is but little older than some of the degrees of the Ancient and Accepted Scottish Rite (if indeed, it is as old as some of them), and was an addition to ‘Ancient Craft Masonry.’ It is not known that the original ‘Ancient Craft Masonry’ used any symbols at all. If it used any they were only the actual working tools, and they had only the most trite and common explanations, if any. They had then ‘the Mason-word,’ given to Apprentices, and a simple obligation taken by them. Hiram Abiff was probably never heard of in a Lodge until after 1717, and the substitute for the Master’s Word certainly was not until several years later. The legend of the Third Degree was introduced by the new comers into Masonry, who brought into it all that is really symbolical and philosophical in the three degrees. What are now so truly extolled as ‘the great moral principles of Free-Masonry’ have found their way into Masonry since 1717, largely borrowed from the Bible; and if the Ancient Craft Masonry were now to be revived in ‘its original purity,’ and the Ancient Craft Masons were to live again and work it, its lessons would be found to be but meagre, and its chief characteristics to be good fellowship and a fondness for pipes and ale. The Apprentices and Fellow Crafts would not find themselves held, as they now are, to be not Masons at all; and none of the Masters would be able to ‘work their way’ into a modern Lodge, nor would know, if admitted, into what sort of place they had strayed.³

Some of the ancient landmarks have been removed, the real meanings of the most important symbols have been lost by the Blue Lodges, and have only been re-discovered by the Ancient and Accepted Scottish Rite.⁴

The symbolism of Masonry is the soul of Masonry. Every symbol of the Blue Lodge is a religious teacher, the mute teacher also, of morals and philosophy. It is in its ancient symbols and in the knowledge of their true meanings, that the pre-eminence of Free-Masonry over all other Orders consists. In other respects, some of them may compete with it; rival it, perhaps even excel it; but, by its symbolism, it will reign without a peer when it learns again what its symbols mean, and that each is the embodiment of some great, old, rare truth.⁵

What Masonry chiefly needs now is less law and more brotherhood; and if a National Association or triennial assembling of Veterans will promote brotherhood, its inability to make laws and by decisions add to the confusion of Masonic jurisprudence, will not need to be regretted. Less law and decision, and more of the holy grace of brotherhood, I say, is the crying need of our Free-Masonry. It has little need of treatises on jurisprudence and parliamentary law; and the threshing over and over again of the same straw of a morality older than itself does not much increase the store of wheat in its granaries. The threads of its Brotherhood are spun out too fine.⁶

The life of Masonry is its brotherhood. In this its pre-eminence consists. Everything is commendable which tends to make that brotherhood more nearly perfect, its ties stronger and closer.⁷ A Masonic ‘brother’ is one between whom and us exists true, genuine, sincere Masonic Brotherhood. Our word, ‘brother,’ does not ‘refer to the universal brotherhood of men,’ to my brotherhood and yours, through ‘the universal fatherhood of God,’ with the African or Australian savage, or the Digger Indian. A Grand Commander of Knights Templars lately [said], ‘Let us remember that to be a good Mason is to be a good man, and to be a Templar, a better man.’ It will be a sad day for Masonry when, of two dead Brethren lying side by side, those who knew both shall have

¹ *Official Bulletin*, viii., app. 12.

² *Ibid*, 14.

³ *Ibid*, 15.

⁴ *Ibid*, 16.

⁵ *Ibid*.

⁶ *Address*, Mas. Vet. Assoc. (1890) 44, 45.

⁷ *Ibid* (1889), 32.

a right to say, 'this Brother, being only a Master Mason, was a good man; but this Sir Knight was a Templar, and therefore a better man.' If we think that any other appellation denotes a closer tie than 'brother,' we thereby, to some extent, under-estimate and disparage the Brotherhood which belongs to the Symbolic Masonry; and yet it is that Brotherhood, ten thousand times more than the companionship of Royal Arch Masons, the fellow-soldiership of Knights Templars, and the Brotherhood of the Scottish Rite together, from the influences whereof must come the health and strength and welfare of Freemasonry.¹

If, in the higher degrees, there is more harmony, and a closer Brotherhood and higher and wiser instruction, and if the Lodges are content with a less degree of these, they cannot with reason, complain if the higher degrees are not only called so in name, but esteemed to be so in fact. If these create no closer Brotherhood and teach no nobler and profounder lessons, they are only 'higher' in the sense in which the attic of a house is 'higher' than the parlour, because we go up from one to reach the other.²

The Free-Mason will eschew all the idle babble of Science that seeks to dispense with a God, and of the Agnostic—that is, the ignoramus—who 'does not know' whether there is a God or not. For us 'the Forces of Nature are the varied action of God': and simple faith, we hold, is better and wiser than vain philosophy or self confident science.³

It seems to me that those who declaim against the higher degrees, and insist that that there is no Masonry except the Ancient Craft Masonry, ought in honesty and good conscience to class the Third Degree among these 'higher' ones which are no part of Masonry, because they did not belong to 'Ancient Craft Masonry.' It was unquestionably, to use the phrase of Lyon, 'concocted,' and the legend of Hiram invented, in 1723 or later: and the degree is no more a part of Ancient Craft Masonry than the degrees of the Lodge of Perfection in the Ancient and Accepted Scottish Rite are. The creation of the Master's Degree invited the creation of others; and they have the same right to exist that it has, and are as fully entitled to call themselves 'Masonic.'⁴

Often the form remains after the substance has gone: and that which is the least essential often has longest endurance; as for example, the rule of Operative Masonry in regard to the physical qualifications of Apprentices, which, while not regarded now in England as of any force, is all the more rigorously enforced here, when for a hundred and seventy years or more it has been inapplicable. In this District it has excluded a man because the end of one thumb had been cut off.⁵

While this old rule, elsewhere obsolete, is considered to be a landmark here, the business of introducing new law and new usages into Masonry is conducted with unwearying perseverance. For example, the doctrine that a man who once applies to a Lodge and is refused initiation by it has become its chattel, and in a sense its 'thrall,' as Gurth the swine-herd was of Cedric the Saxon, was not known in the old days in England, and is not known there now. Because when the unfortunate Profane was not sufficiently acceptable to some one Brother of the Lodge for the vote to be unanimous, that one black ball is held to give the Lodge a proprietary interest in him.⁶

The Grand Lodge of England did not, in the 18th century, assert the doctrine of Exclusive Grand Lodge Sovereignty; and it now broadly denies many of the corollaries which our Grand Lodges have deduced from it. When the Grand Lodge of Maine complained to the Grand Lodge of England, that a Canadian Lodge of its obedience was in the habit of making Masons of citizens of Maine just over the line, the Grand Lodge of England emphatically asserted that its subordinate had a perfect right to do so, and so the Grand Lodge of Maine took nothing by its motion.⁷

It seems to be now regarded as settled American Masonic Law, that when a Grand Lodge has been established in a State, Territory, or Province, within the United States or without, in Canada or Quebec, New Zealand or New South Wales, not only is it no longer permissible for any other Grand Lodge, even before then having jurisdiction over and governing Bodies in the State, Territory, or Province, to create Lodges in it; but those existing there before the Grand Lodge was created, and which declined to unite in erecting it, must incontinently surrender their charters granted by the Grand Lodge before then sovereign there, or having a right concurrent with like right of other Grand Lodges, to establish Lodges in it, and, willy-nilly, accept the new Grand Lodge for master, and take new charters from it. As is

¹ Address, M.V.A., (1890), 39, 40.

² Ibid (1889), 34.

³ Ibid (1890), 37.

⁴ Transactions M.V.A., (1879-87), 180, 1.

⁵ Ibid, 184.

⁶ Ibid.

⁷ Ibid, 185.

usual, however, it may be noted, there has been some inconsistency in practice and doctrine, when the boot has been on the other leg.¹

Dr. Mackey laid it down as Masonic Law that three Lodges could constitute a Grand Lodge. How this became Masonic Law I have never learned; but this is not by any means the only doctrine that became Masonic Law by some one's magisterial assertion that it was so.

Number of Lodges necessary to constitute After a while a Grand Lodge was made in a British Colony by a small minority of the Lodges in it; and discussion grew up, and has continued to this day without anything being settled. The Exclusive Sovereignty doctrine made trouble. If, there being eight or ten Lodges in a country, three of them make themselves a Grand Lodge, does the doctrine attach? Can these three Lodges by their delegates in Grand Lodge, require the other five or seven which declined to unite with them, to do so under pain of excommunication? So, instead of retracing their steps, and getting upon firm land again, the Oracles of American Masonry proceeded to get further into the Serbonian Bog, by undertaking to make some more new law. This is all a part of what I am in the habit of calling 'The Nonsense of Free-Masonry.'²

In England, the Lodges had at an early day something like a Degree, which entitled members to be called 'Highrodian's,' perhaps a corruption of Harodim. Of what it consisted, no one now knows. Then the Dermott Grand Lodge of 'Ancients' adopted the Royal Arch Degree, borrowed from the Rite of Perfection in France, and continuing to be called in England, sometimes, as it was in France, the 'Royal Arch of Enoch'; and probably worked for some time in the Lodges, before the Grand Lodge adopted it. The new degree was, by the solemn act of union between the two Grand Lodges of Ancients and Moderns in England, recognized, in a manner which shows the recognition to have been the amphibious result of a compromise which compelled it to state a falsehood and to become the parent of continual error and continual incongruities and inconsistencies. This 'Act,' consummated in the month of December, 1813, declared and pronounced that *pure antient* Masonry consists of *three DEGREES and no more*, viz., those of the Entered Apprentice, the Fellow Craft, and the Master-Mason, *including the Supreme ORDER of the Holy Royal Arch.*³

"It [the G.O. of France] seems, indeed, to have been for years actuated by a steady and deliberate purpose to show by its action its contempt of the Grand Lodges of the United States. . . . Its next step and grosser insult to the Grand Lodges of the United States was its recognition of the Negro Grand Lodges of Ohio and Missouri, with which it entered into relations of amity, and received the Bro. Caubet as the representative of each near itself as he yet is.

Grand Orient of France Next it declared, by an article of its Constitution, still in force, that in any country the Masonic power thereof should refuse to have relations of amity of itself, it would, when it might see fit, establish Masonic Bodies. It has utterly abolished the use of the old reverent formula of Free-Masonry, 'TO THE GLORY OF THE GRAND ARCHITECT OF THE UNIVERSE,' substituting no form of acknowledgment of the existence of a Deity in its stead. Also it has expunged the word DIEU from its Rituals and all mention of and allusion to a Deity; invites Atheists to become, as many have become and are, members of its Lodges and higher Bodies; has permitted one of its Lodges to adopt for its name 'LA MATERIALISME SCIENTIFIQUE'; and, when in one of its Lodges an applicant was openly objected to AND REJECTED, *because he believed in the existence of a God*, saw nothing in the incident worthy of its notice. In short, it has removed all the ancient landmarks, and profanes and desecrates the name of Masonry."⁴

"Undoubtedly, the question of the admission of Negroes into Lodges and other bodies in this country will have to be met, someday, in some other way than by timid evasions. If their existing Lodges are not regular (which it will be hard to prove to the satisfaction of European Masons, and which may or may not be), they can easily become so by means of warrants obtained from Haiti. It is not true to say that the objection to negroes on the part of American Masons is not to their color, but because they are irregular Masons, the original warrant for an African Lodge in Boston being invalid, because there was a Grand Lodge in that State, and the Grand Master of England could not charter a Lodge there. That had not got to be law at that day, and it is not held to be law now, in other countries. The Athol Grand Lodge was irregular, and the spawn of a schism; but it created Lodges and Grand Lodges in America. Prior to 1792, all Lodges of Modern Masons in Massachusetts were created by warrant of the Grand Master [of England]. Not one of them was any more regular than [the] African Lodge, if negroes could be Masons.

I do not think that anything was ever gained by evading or shirking a troublesome question; and the mode in which the negro difficulty is endeavoured to be put on one side

¹ Transactions M.V.A., (1879-87), 186.

² Ibid, 187, 8.

³ Ibid, 177.

⁴ Official Bulletin ix., 28.

by Grand Lodges and editors of Masonic (so-called) periodicals, is simply shirking it. Negroes are just as much excluded from initiation in the United States, as if their exclusion were part of the fundamental law. Why not at once and manfully either say that Masonry is essentially an *exclusive* Institution, established by and for white men, or open the doors of the sanctuaries to negroes, in obedience to the mandate of the Grand Orient?

The theory of Masonry is, that every man who is made a Mason assumes all the obligations of the Order towards every regular Mason in the world, now a Mason or hereafter made such.

We ought not to assume obligations, or we ought to keep them.

If a Bro. should say, 'I will not accept negroes as my Brethren, nor receive and keep their secrets, nor risk my life for them, nor put my arm round their neck, nor my mouth to their ear, and I deny the right of any Masonic authority to force this unwelcome companionship upon me,' what answer will be made, and how shall obedience be enforced?

We continually complain of the indiscriminate admission of initiates. Do we not all know that it is destroying the distinctive excellence of Freemasonry? What will be the result when negro Lodges everywhere can make Masons at will? Have we not already placed ourselves under irksome obligations to too many of our own race? And will not Masonry be abandoned to the negroes, when they throng into the Temples?¹

"A Grand Lodge has undoubtedly the right to decide that a particular Rite consisting of a set of degrees, professedly Masonic, is or is not entitled to style itself Masonic. It may undoubtedly declare the Rite of Memphis or Oriental Egyptian Rite, or the Mystic Nobles not to be Masonic; but it cannot undertake to decide which of two Bodies, each claiming to be the Supreme Power, of one or the other Rite, is the legitimate governing Power of it. I think, also, that although it may be said that a Grand Lodge cannot know anything in regard to degrees worked in what are called higher Bodies, they *can* know and *Cerneanism* are bound to know the recorded facts of Masonic history. They do know the history of the Grand Chapters of Royal Arch Masonry, and of the Grand Encampment of the United States. They know, in the same way, that there are some twenty-five Supreme Councils of the 33d Degree in the different countries of the world, long and universally recognized as Masonic Bodies; and that every one of these recognizes as the organic and supreme law of the Ancient and Accepted Scottish Rite, the Grand Constitutions supposed to have been made in 1786. They know that a man cannot *truly* claim to be a Mason, and repudiate Anderson's Constitutions; or a Christian, and repudiate, as forged, the Gospels and Epistles: and they have the right to declare this, and also to declare that a Body which repudiates, as forged, the Grand Constitutions of 1786, cannot be a Power or Body of the Ancient and Accepted Scottish Rite, whatever else it may be. And they can declare that Cerneanism is, for that reason, not a recognized and legitimate Masonic Rite."²

I have never advised or favoured invoking the interference of the Grand Lodges in our favour against Cerneanism. I have faith in the 'survival of the fittest,' have never had

Official Intervention any apprehension of permanent injury to us from Cerneanism, have always been willing that all who wanted cheap names of degrees should embrace it and stay with it for life; and if, anywhere, we cannot maintain ourselves against it, shall always feel content to see those who do not care to have the benefit of the degrees of our Rite go without them."³

"I do not take to heart the spread of the Scrub-Masonry, wearing the stolen title of 'Cerneanism,' in Iowa, or elsewhere, any more than I do the spreading of Negro Masonry.

Cerneans and Negroes I have thoroughly exposed its pretensions and confuted its lies, and have nothing more to do with it. I have not worked for Masons who are satisfied with such degrees, so given, any more than I have worked to enlighten Negro Masons. Their moral and intellectual development does not interest me."⁴

My own personal relations with Albert Pike were of a most pleasing character, and date from 1887, in which year I completed the chief labour of my Masonic life. This afforded me the leisure to cultivate a friendship upon which I set a great value, and a correspondence, maintained with animation on each side, was the result. Some of his letters have already been referred to, but as no compliment has been more prized by me than the terms in which he wrote of my 'History of Freemasonry'—begun 1882, concluded 1887—I shall be excused, I trust, for reproducing a few of the kindly expressions, that occur in one of the earliest communications I received from him:—

"It would not be easy for any one to exaggerate the value and importance of your work. You have spared no pains and shunned no labour to make it exhaustive, accurate and correct as to facts, and its literary merits and graces of style entitle it to the highest

¹ *Transactions Sup. Council, S.J. (1870), 132-37.*

³ *Ibid, x., 17.*

⁴ *Ibid, viii., 65.*

² *Official Bulletin viii., 62.*

rank as an historical work. The facts are fairly and impartially stated, the logic of its deductions is always cogent and convincing, and its conclusions upon doubtful questions are always just.

At last, Freemasonry has a history that is worthy of itself; and it will prove itself strangely unappreciative and ungrateful if it does not crown you with honour and ample remuneration."¹

In the same letter, he strongly urged me to publish a new edition of the work in octavo, 'which Brethren could procure at smaller cost as well as in more convenient shape for reading.' Such an edition, he thought, could be largely sold in the United States, and the soundness of his advice will be shortly put to the test by the publication of an abridgement of my 'History' there. At that time, however, in the absence of copyright, the idea was an impracticable one,

'Even an ass will not fall twice in the same quicksand.'

I had been plundered once, and it was enough for me—my 'History' having been reprinted in the United States, where it was euphoniously styled the 'American edition,' without the slightest authority from myself

Writing to me on this subject, Albert Pike observed:

"The truth is that literary piracy, the theft of foreign authors property is not regarded by the vitiated moral sense of our people as importing disgrace or dishonour, and lying is our National vice. You will have to do as I have schooled myself to doing *i.e.*, accept the appropriation of your work by others as part of the inevitable. After all, money is not the price or reward of Masonic authorship. You have done the work, and all the world knows it, and even those who use it for their own profit admit that it is yours."²

"No possible pirating can rob you of any part of the honour that belongs to you as the Historian of Free-Masonry. I think it good fortune that some enterprising person here has not re-published your History as his own production, and gained the credit of being its author with the Masonic people. I have known 'diligencia,' as the Mexicans call it, to go even that length; and it never *was* true that 'suum cuique decus posteritas pendit.'"³

In the same letter from which I have last quoted, he observed,—

"There is enough 'Masonic public opinion' *here*—a superabundance, in fact, and for the most part erroneous, created by Editors of Masonic Periodicals and Committees of Foreign Correspondence. I have often thought seriously of writing an essay upon 'The Nonsense Domesticated in Freemasonry'; but I shot once into a large hornet's nest, and I have a vivid recollection of being sharply stung, and after running until out of breath, having to fall prone on the ground to escape the wrath of the vindictive little insects. But I think I shall do it yet, and leave it to be published after I am dead."

"The following letter was written under circumstances that are sufficiently disclosed in the body of it, but which can be consulted at greater length in the past *Transactions* of this Lodge:—⁴

"Or. of Washington,
9^o September, 1888.

"MY DEAR BROTHER,

I see in the *Transactions* of the Lodge Quatuor Coronati, that the Grand Orient of Belgium offers a prize, to be awarded to the most meritorious work, from a Masonic point of view, anywhere published by a Mason, between the 15th of March, 1879, and the 14th of March, 1889.

I take it for granted that you will prefer your claims to this honorarium. I do not say, will compete for it; for no Masonic work published during that period can enter into competition with your splendid History of Freemasonry. Its laborious accuracy, in collecting and collating the facts, its careful and thorough discrimination between documentary and historical verity and consecrated fictions, the limpid excellence of the style and the vast amount of information accumulated in your pages, make it, to every student of Masonry a work of inestimable value.

Unfortunately, our Masonic literature has not hitherto, in any country, very greatly commended itself to the consideration of the world. Its flight has, for the most part, been too close to the earth. Our Bro. Murray Lyon rose above the dead level and produced what I unhesitatingly pronounced the very best Masonic work that had then ever been published.

Yours deals with a larger subject, and you may be said to have exhausted it. Once having had it, Free-Masonry would feel impoverished if it could be utterly deprived of it.

¹ A.P. to R.F.G., Feb. 20th, 1888.

² July 17th, 1888.

³ April 9th, 1889.

⁴ A.Q.C. i., 133, 178; iii., 120.

It will be always held in ever increasing estimation among Masons, and its authority will grow with its age.

That your labours will never be adequately remunerated, and Free-Masonry must always remain your debtor, is such excellent good fortune that I find it difficult not to envy you.

Sincerely your friend and brother,
ALBERT PIKE.

BRO. ROBERT FREKE GOULD."

My 'claims,' however, to the Peeters-Baertsoen prize, were not so favourably regarded by the Grand Orient of Belgium, upon whose discrimination and perfect impartiality I desire to cast no reflection; but the above letter having accompanied my official application to that body, it has been printed in loving remembrance of the writer, and with the wish to publicly avow the chief collateral evidence¹ upon which—in the competition in question—I had relied.

Every letter written to me by Albert Pike, has indeed, been most carefully preserved, and the entire collection is regarded by me as among the choicest of my literary possessions.

Under the date of May 7th, 1889, he observed,—

"The Supreme Council of England and Wales is a body of gentlemen, which in all its methods maintains the dignity and honour of Masonry: but it has not done much in the field wherein we have laboured. If it did more, it would ascend, I think, into a higher region and exercise a larger influence out of England."

"I wish," he continued, "it would make you a 33d, as it ought to do,—not for the rank or 'honour' of it, which you do not need: but that I might propose you as an Honorary Member of ours, and lend you our Rituals. If wishes could avail anything, I should wish much more, to wit, that something might bring you here, to receive the degree from us. If we could have yourself and Hughan on our rolls, we should have honour enough."

Again, in the following month,—June 3d,—he wrote:—"I shall always regret your not having the degrees of the Anc. and Acc. Scottish Rite, as given by us here, because almost all that I have written, on which I set any value, is contained in the six volumes of its Rituals."

On a subject of much general importance, the foundation of Masonic Law, he wrote to me on more than one occasion, expressing his desire that I should "undertake a work on Jurisprudence," though at the same time frankly avowing his belief that "it would neither commend me to the favourable consideration of Grand Lodges, or ensure adequate remuneration."

The want of some good text book of the kind has, indeed, been long felt, and the criticism of Albert Pike upon the attempts of certain American writers to supply it, will be read with sympathy by Brethren in this country, upon whom the kindred aberrations of the late Dr. Oliver have been inflicted:—

"Dr. Mackey and John W. Simons, who each wrote a book on Masonic Jurisprudence, were utterly innocent of any knowledge of the Civil Law. Neither was a lawyer, or could apply legal principles where positive law was wanting. The Old Charges and Regulations are supposed to be the law still, with the legislation of the Grand Lodge of England up to 1776, for our American Masonry: but there are things in the Old Charges and Regulations which are obsolete or inapplicable now; and as there are differences of opinion in regard to these, great uncertainty is the consequence. You give no effect in England to the old precepts as to physical qualifications, while here a hale and sound man will be rejected if his thumb has been shortened by half an inch. When it came to applying this reason of the law to cases not within its letter, on the principles of the Common law, the Roman law, and the Court of Equity to new cases not covered by the old law, Mackey and Simons were all at sea."²

Three of his letters to me were printed by himself and to these I shall next refer. In the first of the series—September 26th, 1889—he remarks:—

"Your Commentary and Digressions³ have been fruitful of thought to me. Your conclusions are—

That the Regius Manuscript points to the existence of a Symbolical or Speculative Masonry, at the date from which it speaks;

¹ This comprised, a Resolution of the Quatuor Coronati Lodge; and letters from the Supreme Council 33d Degree for England and Wales, W. J. Hughan John Lane, G. W. Speth, and the Grand Secretary of Scotland, Bro. D. Murray Lyon.

² A.P. to R.F.G. Sept. 27th, 1889.

Q.C.A. i.

That it would appear that at the date from which the Regius Manuscript speaks, there was a Guild or Fraternity commemorating the science, but without practising the art, of Masonry ;

That the manuscript Poem was in possession of a Guild, and that the Guild so possessing it was not composed of Operative Masons ;

That the persons to whom the text of the Regius Manuscript was sung or recited were a Guild or Fraternity, from whom all but the memory or tradition of its ancient trade had departed ;

and,

that by some readers, certain passages may be held to point rather to the absorption of the Craft-legend by a social Guild, than to a gradual transition from Operative to Speculative or Symbolical Masonry, by a Craft or Fraternity composed in the first instance of members of the building art."¹

To these conclusions, after a criticism of much power and originality—which will be incorporated with any future edition of my Commentary on the Regius MS.—he signified his assent.

There was a postscript to this letter, which as it was not printed in the *Official Bulletin*, I subjoin—

I have [said] nothing of the great mass of valuable information that you have stored up in your Commentary and Digressions. It has cost you great labour and research, and English Masonry ought to be grateful to you for it.

Commentary on Regius MS. You speak of your work as incomplete and fragmentary. Necessarily it is so. You had to deal with fragments and it is not yet time for a complete and perfect work. One would have to guess and conjecture too much, in endeavouring to make such a work now. It is to be hoped that the fragments may be found hereafter, scattered here and there. But you have done the chief work ; and those who take it up after you will have an easy task."

"A letter touching Masonic Symbolism"—dated November 8th, 1889—formed the next of the series, and was written in reply to a letter from myself, intimating the lines on which I was preparing a lecture for delivery before the Quatuor Coronati Lodge, at its January meeting ensuing.

On a subject so congenial, it is needless to say that Albert Pike expressed himself with equal force and lucidity, drawing a careful distinction between what he described as the 'Morally-symbolic' Masonry 'which we have now,' and the 'Philosophically-symbolic' Masonry of more ancient times. The former being 'our Speculative Masonry—a system of morality veiled in symbols,' and the latter 'something quite different, in which the symbols conceal, and to the adept express, the great philosophic and religious truths of antiquity ; or it may be, the philosophic doctrines of the Hermeticists and Rosicrucians—these two being, as their books show, the same.'²

The arguments and illustrations by which the views of the writer were sustained, would be mutilated and destroyed if I made any attempt to abridge them, while considerations of space altogether forbid their being presented in their entirety. In this difficulty, I must content myself with giving two of the "points" or conclusions, formulated in the letter, which have the greatest bearing on the context of the present narrative.

To use the words of the writer :—

"What is certain is, that in one of the four old Lodges of London, there were esquires, noblemen, military officers, scholars, philosophers and clergymen, in numbers sufficient for a society devoted to *some* special study or purpose, and not drawn together by the seductive influences of pipes and ale.

We have, I think, a solid resting-place for the foot when we think it probable that to these men, or others like them, is to be ascribed the authorship of the Third Degree, and the introduction of Hermetic and other Symbols into Masonry ; that they framed the Three Degrees for the purpose of communicating their doctrines, veiled by their symbols, to those fitted to receive them, and gave to all others trite moral explanations of them, which they could comprehend.

I am quite ready to believe, and think it can be shown, that there had been symbolism in Masonry long before 1717, but that the working-class of Masons in the Lodges had no knowledge of it, it being confined to the men who, of another class, united themselves with the Lodges. If that was even so, those Lodges which had no members of that class had no Symbolism in their Masonry.

So that I do not think we can be warranted in *assuming* that, among Masons generally—in the *body* of Masonry—the symbolism of Free-Masonry is of earlier date than 1717 ;

¹ *Official Bulletin*, Sup. Coun. S.J. ix., 637.

² *Ibid* x., 306.

while I think you *can* prove, that among Free-Masons of a certain class and limited number, the same symbolism, or a great part of the same, afterwards placed in the degrees, did exist long before, perhaps some centuries before; 1717."¹

A paper "On the Antiquity of Masonic Symbolism," was read by me before this Lodge, January 3d, 1890,² wherein two propositions were advanced, which I succeeded in establishing to the satisfaction of the brethren who were present.

These were—1. That the Symbolism of Masonry is older than the year 1717, and,

2. That the Symbolism of Masonry, or at all events a material part of it, is of very great antiquity, and that in substance, the system of Masonry we now possess—including the Three Degrees of the Craft—has come down to us, in all its essentials from times not only remote to our own, but also to those of the founders of the earliest of Grand Lodges.

The paper read by me, together with the subsequent discussion, and my general reply, will be found in our *Transactions*,³ where those remarks of mine arising out of Albert Pike's letter of November 8th, 1889, can be consulted, to which the following was a rejoinder:

"The symbols that I have spoken of as Hermetic, may have been *borrowed* by Hermeticism; but all the same, it *had* them: and I do not know where they were used, outside of Hermeticism, until they appeared in Masonry. To one who knows what the working Masons were, one or two hundred years ago, it is not necessary to argue that men of that class could not originate these symbols.

Did the architects have them? As architects, no. Architecture is not a science of symbolism, and does not use symbols. If it had any, it was for the purpose only of using the *figures* in its work.

There is not the slightest 'Hermetic tinge' in our modern Free-Masonry, in the current explanations of its symbols. I believe that these once had other interpretations for a few, which those few did not reveal to the many: and that, of such of these symbols as the Hermetic writers had and used, the secret meanings were philosophical and religious ones. Whatever tends to prove *that* has interest for me. For the rest I do not care; and I believe that even what is undeniable in Masonry now, of itself suffices to prove, incontrovertibly, that *some* of the symbols have, in Masonry and *for* Masonry, the Hermetic meanings, or those which I have ascribed to them in my notes; and I have not the slightest thought of ever adding anything to these notes or lectures, or of replying to any criticism upon them.

I hope that your Lodge 2076 will not fail in its purposes nor falter in its course.

2076 Whatever tends to lift Masonry to a higher intellectual level has my sympathy and good wishes, even if I can give it no more."⁴

His next letter—April 30th—winds up with the following:—"I am 'worried' for seven weeks with rheumatism in one shoulder and arm, and down to the finger-tips—worse in bed than during the day: and am glad that I have no controversy on hand to vent my spleen in."

After this came a pause in our correspondence, and when I heard from him again—August 18th—he expressed inability to write many lines without stopping to let the pain subside which writing causes," his ailment being the same as described in his previous letter. But his interest in our proceedings never slackened, and at the cost, no doubt, of much physical suffering, he went on to say:

"The Lodge Q.C. is doing good work: and I wish its publications could be reproduced here. It is much to be regretted that they are accessible to so few persons. Unfortunately our Masonic 'literature' consists chiefly in threshing over and over again the same old straw, with which the readers of it are mightily content.

We have a class of Masons here, who stand in the front rank and are styled 'intel-ligent,' who resent any exposure of old fictions and fallacies, and think it more to the benefit of Free-Masonry that its beginnings should continue veiled in the mist and haze of obscurity; and look upon any attempt to give explanations of the symbols that are not those of the 'Monitors,' mere platitudes and common-place. It is the blind leading the blind, and so it will continue to be."

The next letter—September 29th, 1890—was the last I received from him, but I was afforded, at least, the melancholy gratification of an acknowledgment under his own hand that certain extracts and copies, which it had been a labour of love with me to make for him at the British Museum Library, had reached their destination.

On the 20th of October, 1890, meetings of the Supreme Council S.J., and of the Provincial Grand Lodge of the Royal Order of Scotland, took place at Washington D.C., Albert Pike—Grand Commander of one body, and Provincial Grand Master of the other—

¹ *Official Bulletin*, Sup. Coun. S.J. x., 306-12.

² A.Q.C. iii., 7-32.

³ *Ibid.*

⁴ A.P. to R.F.G., Feb. 7th, 1890.—*Official Bulletin* x., 215.

had prepared two allocutions, and each of them was duly read by a deputy, to the particular brotherhood whom it concerned. From the Address to the Supreme Council, quotations have been already given, but the last words of the Provincial Grand Master to the 'Royal Order,' I have hitherto kept back, and with them shall bring to a close, the selections from his prose writings which I am able to lay with any fulness before the reader:—

"Four years ago I said to you, 'If I should live another year I will entrust to the keeping of the Provincial Grand Lodge a Treatise upon the Symbols of the Blue Lodge, containing the result of my studies and reflections thereon, and so discharge in part the debt which, as a Knight of the Rosy Cross, I owe to the Symbolic Masonry.'

This promise was not punctually kept: but after two years had passed I did do the promised work. I have given to the manuscript-book containing it the title, 'The Symbolism of the Blue Degrees of Free-Masonry.' It consists of an Introductory chapter, five principal 'Lessons,' and some Fragments. One copy of the work is *MS. Book* here; and one, made from the original manuscript, is in the keeping of Bro. Gould, the Masonic Historian. No other copy of it or of any part of it can be made, and the original rough manuscript has been destroyed.

The work cannot be printed. It is esoteric: and I have committed it to writing only because it would otherwise at my death have been lost. It will remain always in safe-keeping, in the House of the Temple of the Supreme Council of the 33d Degree for the Southern Jurisdiction of the United States, because the Royal Order has no Home: and it will never be permitted to be taken out of that building, even for an hour by anyone. It may be read here by Masonic students and to classes of students or in a school of instruction.

The Brotherhood of Free-Masonry at first consisted wholly, and for a long time afterwards chiefly, of hand-workers, of two classes only,—Apprentices and Fellows,—their occupation stone-Masonry; the Ancient Charges and Regulations prescribing their duties and defining their relations to each other as such. The 'Masters' then were simply those to whom the former were apprenticed, and by whom the latter were employed. At how early a day, in England, Scotland, or Ireland, these Apprentices and Fellows formed clubs, for convivial purposes, calling them 'Lodges,' instead of continuing to have mere occasional gatherings, is not known: nor is it known that, before the year 1717, there was any sort of connection or community among the Lodges. There is no proof that there ever was a General Assembly in London before that year.

As early, at least, as the middle of the 17th century, persons not stone-masons, nor geometricians, nor mathematicians, nor architects, began to be admitted into the Lodges. I am convinced that before 1723, persons professing the Hermetic philosophy had obtained admission into the Lodges, and under the cloak of Masonry held their secret consultations and made disciples. The Hermetic philosophy was of Greek origin, professing an Egyptian parentage. In the 17th century it had developed into Alchemy and Rosicrucianism. But although, by the making and adoption of the Third Degree, and the introduction of the Hermetic Symbols, Free-Masonry became Hermetic for one small class of its members, it became for all the rest only 'a system of morality, veiled in allegory and illustrated by symbols.'

It is significant that while Euclid is said to have brought 'Gemetry' into England, Pythagoras, of Crotona in Magna Grecia, is also credited with its introduction there. Pythagoras was neither stone-mason, nor architect, nor mathematician, but a philosopher and teacher, dealing with numbers as symbols, and holding doctrines concerning them which have never since been understood, but now may be by means of the old Gáthas of the Zend-Avesta. Iamblicus was in reality profoundly ignorant of his teachings, and Plutarch was entirely mistaken as to the meaning of his great symbol, the right angled triangle, representing the numbers 3, 4, and 5.

Pythagoras did not style it his 'Great Symbol,' because of the mathematical theorem which it expressed, or because by means of it could be ascertained by a simple measurement whether the walls of a building formed a square. The Zend-Avesta makes it absolutely certain that to him it was a religious symbol; that his Lesser and Greater Tetractys were so likewise: and that numbers, for him, symbolized great religious truths.

Euclid was neither Mason nor Architect, but a Mathematician; and 'Gemetry,' in the Regius Manuscript meant, I think, 'the science of numbers,' according to the doctrine of Pythagoras.

The symbols of the Blue Degrees,—by which I mean those only which are not modern inventions,—embody the whole doctrine and morals of the Irano-Aryan religion, already ancient in the days of Zarathustra; and the theosophy current in Asia Minor when Christianity first appeared there.

Symbols were used to conceal from the commonalty and express to the adepts religious and philosophical truths. We may be permitted to suppose that those to whom these and other symbols of the Lodge had such meanings soon found that these significations had no interest for the commonalty of Masons of that day, were above their comprehension, and expositions of them wearied the unwilling listeners: and so these meanings died with their possessors.

Nor is it to be wondered at that the secret meanings of the symbols of Free-Masonry should have been lost, nor that trite and trivial explanations should have taken their places. The symbols of the Sages have always at last become the idols of the common people: and when the meanings of old words and phrases have been lost, legends have always been invented, accommodated to supposititious meanings, which then have become oracles and the legends articles of religious faith.

Crux How many thousand years ago was it, when the last Egyptian Priest died,
Ansata who knew the real meaning of that common symbol, the Crux Ansata? and who is there that knows it now?

Tetragram- Who, for three thousand years, has known the real meaning of the Tetra-
maton grammaton, itself a compound symbol?

Om Millions of Hindus, for four thousand years, have pronounced with reverential awe the sacred monosyllable OM. It was a symbol of profoundest meaning, as the book ascribed to Manu shows: but in all that time no Brahmin has known its meaning or its origin.

Circum- How many thousand years is it since any Rabbi knew of what the act of
cision circumcision was really a symbol? and why and how it had a religious significance? That it was a symbol is plain.

Ezekiel's When has anyone known the symbolic meaning of the four living creatures
Vision whom the Prophet Ezekiel saw in his vision?

Rose and How long is it since any one has known the meaning which the cross, with
Cross the red rose upon it at the intersection of its arms, had for the early Rosicrucians? How long, indeed, is it since anyone knew the original symbolic meaning of the cross itself?

Aim of I have earnestly desired, for thirty years and more, to see Free-Masonry
Albert Pike reclaim its ancient prestige and pre-eminence, and I have had, during all these years, no other ambition than to prove its title to greater homage and veneration.

I had not long been a Mason when the symbolism of the Blue Degrees began to attract my attention. One by one, sometimes with long intervals between, meaning after meaning disclosed itself to me: and I had not gone far when I became convinced that in Free-Masonry the Ancient Greater Mysteries were revived; and that, as theirs did, its super-excellence consisted in the philosophical and religious doctrines concealed in its symbols.

That conviction long ago ripened into proven certainty. But even while it had as yet hardly taken shape, I began dimly to discern that Masonry was a far greater thing than it had seemed to me as I received its degrees. It began to shape itself to my intellectual vision, into something more imposing and majestic, solemnly mysterious and grand, like those great rock-temples of India, in the glooms of whose recesses the mighty shapes of the grave, silent, serene, impassive illapidations of quiescent power and intellect seem to say, that, if they chose to speak, they could reveal all the awful secrets of the material and spiritual universe. It seemed to me like the Pyramids in the grandeur of their loneliness, in whose as yet undiscovered chambers may be hidden, for the enlightenment of the coming generations, the sacred books of the Egyptians, so long lost to the world; like the Sphinx, half buried in the sands of the desert.

Then the conviction dawned upon me that in its symbolism, which and its spirit of brotherhood are its essence, Free-Masonry is more ancient and venerable than any of the world's living Religions. It has the symbols and the doctrines of the old Aryan faith, which, far older than himself, Zarathustra inculcated. The Brahmins neither know the meaning of the Vedic Hymns, nor what the Deities were whom these extolled; and the old Gâthas of the Zend-Avesta speak to the Parsces of to-day in an unknown tongue; and it seemed to me a spectacle sublime, yet pitiful, that of the ancient Faith of the kindred of our ancestors, a Faith already crowned with the hoar-frost of antiquity when the first stone of the first Pyramid was laid, holding out to the world its symbols once so eloquent, and mutely and in vain asking for an interpreter.

And so I came at last to see clearly that the true greatness and majesty of Free-Masonry consist in its proprietorship of these and its other symbols; and that its symbolism is its soul."¹

¹ *Records and Minutes*, Prov. G.L., Royal Order of Scotland, U.S.A. (1890), 369-377.

There are a few words more, and they show us that the veteran well knew he was shortly to be summoned to his rest:—"What I have said here," he adds, "has been said for the purpose of inducing some of you and others who may read it to take up and carry on the work which I now lay down. There is no other way, I am sure, to win for Free-Masonry the pre-eminence to which it is entitled."

My copy of the 'Lessons of Symbolism,' referred to in the preceding address, is now a part of the Lodge library, where the manuscript volume can be consulted under terms and conditions, corresponding as nearly as may be, with those laid down by the writer himself in regard to its American counterpart.

Nor must the opportunity be allowed to pass, without my recording the obligations I am under to Bro. E. B. MacGrotty for the beautiful drawings by which the value of the 'Lessons' is so much enhanced.

From the selections given, let me hope, that by those to whom the writings of Albert Pike were previously unfamiliar, some slight idea at least will be formed of the plane of intellectual development that was occupied by the man. In quoting his opinions and conclusions, I have sought to obtrude very few of my own, but the point is now reached, where his life's work—as a member of our Society—must be considered as a whole, which will necessitate a slight deviation from the method which has hitherto been pursued.

The 'main channel into which his abilities were directed,' as observed at the outset of this biography, 'was the Ancient and Accepted Scottish Rite,' and the Rituals compiled by him for its various degrees, occupied his time very closely for the best years of his Masonic life. The conjecture may perhaps be advanced,

'*Materiem superabat opus,*'

'the workmanship surpassed the material,' but with regard to the excellence of the Rituals, the testimony is complete, and in whatever condition of barrenness the subject may have lain, it has been most successfully fertilized by the genius of Albert Pike.

'It is the ordinary way of the world, to keep folly at the helm, and wisdom under the hatches.' This policy, however, did not recommend itself to the Supreme Council, S.J. The members elected the very best man in their ranks to preside over them, and gave him a life tenure of his appointment. Of this, the practical outcome like that of many other things, equally indefensible in theory, was in the highest degree satisfactory.

A beneficent despotism is of all forms of government the most highly to be commended, the difficulty, of course, being to find anyone who is capable of carrying to a successful issue the principles it embodies.

Such a man, however, was found in the late Grand Commander, from whose labours the Ancient and Accepted Scottish Rite will doubtless gain a longer lease of popularity, but whether the good work performed by him will result in its being placed on a basis of indestructibility, the future only can decide.

'*Every tide hath its ebb,*'

fashions change, and a turn of fortune's wheel may at any moment relegate the rite to the comparative obscurity from whence it has only so recently emerged. Indeed, it is possible that with the spread of Masonic knowledge, degree-hunger may wholly disappear, and that the Pure and Ancient Masonry which preceded the era of Grand Lodges will again possess the undivided allegiance of the Craft.

Describing *Morals and Dogma*, a large octavo of 861 pages—brought out under his direction—our late Brother said,—'In preparing this work, the Grand Commander has been about equally Author and Compiler; since he has extracted quite half its contents from the works of the best writers and most philosophical or eloquent thinkers.'¹

Of the publication, it will be sufficient to say, in the words of Sir J. Prior,—'Very few but the experienced, calculate the time or the labour necessary to a book, of which research and conflicting opinions form the distinguishing features.'²

In his '*Historical Inquiry in regard to the Grand Constitutions of 1786*,' published in 1872, he took up the gage which had been thrown down by the Grand Lodge of the Three Globes at Berlin, who issued a circular to its Lodges, affirming the statement of Dr. Kloss,³ that the aforesaid 'Constitutions' were 'the grand lie of the Order.'

The *Historical Inquiry*, like everything Albert Pike wrote, was a masterly performance. To use—without adopting them—his own words,—'It irrefutably demonstrates that there is not the slightest proof against [the] genuineness and authenticity of the [Grand

¹ Preface i.

² Life of Edmond Malone, 166.

³ Gesch. der Freim. in Frankreich, 409.

Constitutions of 1786], and not a shadow of truth in any of the grounds on which they have been assailed¹; and he goes on to say that our Bro. W. J. Hughan had written to him, that he 'had demonstrated their authenticity.'²

Josiah H. Drummond³ observes,—'It is difficult, after closely studying Bro. Pike's presentation of his reasons, to avoid agreeing with him in his conclusions.'⁴

E. T. Carson does not discuss the authenticity of the 'Grand Constitutions,' but disposes of the matter in another way. "If," he remarks, "the Constitutions of 1786 ever were irregular, they ceased to be so to any and every Supreme Council the very moment they recognized and adopted them. Without them there can be no thirty-third degree of the Ancient [and] Accepted Scottish Rite."⁵

To me, however, it remains a puzzle how the arguments adduced by Albert Pike in favour of the authenticity of the 'Constitutions' can be deemed by even the most willing disciple to rise higher than a fair degree of probability, very far removed from demonstration, and we shall do well to recollect that,

'A thousand probabilities do not make one truth.'

Though, perhaps, the French proverb will be most in point,

'Pour qui ne les croit pas, il n'est pas de prodiges.'

'There are no miracles to the man who has no faith'.

The studies of our late Brother, as he advanced in life, were not relaxed,

'Nihil legebat quod non excerperet,'

A.P.'s 'He read no book from which he did not gather something,' and the *Official Studies* *Bulletin* of his Rite (S.J.), the *Transactions* of the Masonic Veteran Association (D.C.), and those of the Royal Order of Scotland (Prov. G.L.), were the channels of publication into which his thoughts ordinarily flowed.

Upon each and all of these repositories I have freely drawn for the purposes of this memoir, but he wrote little which deserves to be forgotten, and I hope that his *Writings* miscellaneous writings may shortly be collected by some loving hand, and *and* reverently reprinted, as the most fitting memorial of the greatest master of *Lectures* English prose composition that ever attained to the highest rank as a teacher and expositor of the Royal Art.

No one was better able to convert the ponderous ores of learning into the fine gold of knowledge. Nor did he content himself with playing the oracle in his study, but lectured with great power before the Lodges, being able, in the course of a few hours pleasant talk to bring down to the level of a roomful of unlearned Masons, the bearings of his latest discoveries with respect to the symbolism of the Craft.

His services to his own rite were unequalled, but he also shone as a great scholar in the full Masonic firmament. There is nothing finer in the literature of the Craft, than the addresses he delivered from time to time on its symbolism. He was the first to point out that the meanings of many symbols in Masonry had been lost or forgotten. This made a great impression on my own mind, and to his invitation that I would assist in carrying on the work he had commenced, I willingly acceded, writing for this purpose a lecture "On the Antiquity of Masonic Symbolism," which has already been referred to. Of this a cardinal feature was, the 'point,' or discovery, made by Albert Pike, but in the further conclusions which were advanced in my paper, I impinged on a prevailing Masonic belief, which had become from various causes an article of faith with him. This was, that *after* 1717, Ancient Craft Masonry became a system of degrees, and the third degree was then grafted on the old stock.⁶

The view just expressed was formerly held by a majority of our advanced Masonic scholars, and some remarks upon it by the late Bro. Woodford, expressing the opinion of a dissentient minority, will be next given:—

A. F. A. "A good deal of our present difficulty and debate arises from our attempting to explain English customs by Scottish regulations, which are '*sui generis*,' and, as far as we know at present, had little or nothing in common with our English ones. It is a pure assumption that the rules which governed the Scottish bodies in any way affected our English Lodges."⁷

To these observations no exception whatever can be taken, nor to those which follow—also from the pen of Bro. Woodford—as representing the theory or belief *then* current of which he was the exponent, though it may be remarked in passing that there were *two*

¹ "Of Cerneanism" (1886), 7.

² *Ibid*, 13.

³ To guard against any possible misunderstanding, let me explain, that in writing of any well-known member of our Society, without the *Bro.*, I mean no disrespect but the reverse.

⁴ *Hist. of F. and Concordant Orders*, 800.

⁵ *Hist. of F.*, Amer. edit. iv., 638.

⁶ *Address, Mas. Vet. Assoc.*, D.C. (1887), 176.

⁷ *Freemason*, Sept. 13th, 1884.

degrees and not *three* in 1720, also that the Grand Lodge of 1717 was the first body of the kind and *not a revival* of any former association:—

‘That in 1720 three degrees like ours existed, is absolutely clear from the very verbiage of Payne’s Regulations. That Lodges before 1725 were giving the Master’s degree, *with or without dispensation*, is certain. And, if so, such an admission must *carry us back* before 1717. We may therefore reject at once and for ever the theory that Payne, Desaguliers and Co., invented the Second and Third Degrees, and we may well believe that in 1717 the system adopted by the revived Grand Lodge was an older system. This is shown us by our present ritual system. It clearly contains an *older* ‘stone’ in a *new* ‘setting.’¹

At this time (1884) Article XIII. of the ‘Old Regulations,’ compiled originally by Grand Master Payne in 1720:—‘Apprentices must be admitted Masters and Fellow Craft *O.R. XIII.* only here [*i.e.*, in the Grand Lodge] unless by a dispensation’—was universally understood as implying that the degrees of E.A., F.C., and M.M. were referred to.

In the following year, however, it was shewn by myself that ‘Master’ and ‘Fellow Craft’ were convertible terms, having one and the same meaning, and that *two* degrees and not *three*, fell within the scope of the Regulation.²

Thus, the degrees recognized as such in the 1st Book of Constitutions (1723) were two in number, Entered Apprentice and Fellow Craft or Master; and that the ritual of the Lodges was in agreement with this classification has been proved to demonstration by Bro. Speth.³

In the paper read by me ‘On the Antiquity of Masonic Symbolism,’ the issue was raised, whether the two degrees of 1720 and 1723—comprising the same Masonic secrets now conferred in three steps instead of two—were then *old* or *new*, and it passed in the affirmative that they were already *old* at the formation of the Grand Lodge of England in 1717.

This, it will be seen, ran counter to the belief entertained by Albert Pike, and moreover, if the view taken by our Lodge was the correct one, it deprived him of what I shall venture to term his ‘sheet-anchor,’ with regard to the degrees of the Rite of Perfection being Masonic, in the sense of standing upon the same footing as the degree of Master Mason, which they undoubtedly would do, if they and it were equally ‘grafted,’ after 1717, on the ‘old stock’ of ‘Ancient Craft Masonry.’

But his dominant characteristic was a love of truth, and the way it should be earnestly sought for, without any regard to the consequences, and the strong views he held on this subject are so finely expressed in his own words, that no apology will be needed for repeating them:—

“Every failure to ascertain the truth leads us nearer and nearer to success: and the traveller after truth tracks his way over the pathless sand-deserts of uncertainty by the whitening bones of those predecessors who perished before his time. As the soldier mounts the breach and wins the fortress, by passing over the bodies of his fallen comrades, so the investigator of the ruins of ancient history makes his roadway over the confuted theories of the adventurers of former ages.”

And it is quite as true, that no one attains to a knowledge of the true meaning of even a part of an ancient myth, legend or mystery, except by treading upon his own abandoned theories, and by frequent failure to ascertain the truth.”⁴

The Spaniards have a proverb,—

‘*Il sabio muda consejo, il necio no,*’

‘A wise man changes his mind, a fool never,’ and that Albert Pike was of the same way of thinking, may be inferred from a passage in one of Cicero’s epistles to Atticus, which the late Grand Commander transcribed for his *Official Bulletin*,—⁵

‘*Nemo doctus unquam mutationem consilii inconstantiam dixit esse:*’

‘No experienced man ever stigmatized a change of opinion as inconstancy.’

The early ritual of Freemasonry, he had indeed, examined very closely, and to the full extent of the facilities afforded him for its study, but with the whole of the evidence he was scarcely familiar until the closing days of his active career as a Freemason, and in the last letter I ever received from him—September 29th, 1890—he thanked me warmly for having enabled him to study the subject afresh, by the aid of information, to which he had previously been a stranger.

¹ *Ibid*, Sept. 27th, 1884.

² *Hist. of F.* ii., 358, 382.

³ See *A.Q.C.* iii., 182.

⁴ *Transactions* Sup. Council (1870), 158.

⁵ *ix.*, 631.

Of the vagaries of the Grand Lodges in the United States, he had the courage to speak with perfect candour, and among the 'Nonsense of Freemasonry,' of which so many examples have been given, should be added the *amazing nonsense* by which what is called 'the science of Masonic Jurisprudence' is being built up. This is supposed to rest on the 'organic law and the ancient usages' of the Institution, but what the former of these terms means, unless the import of both is identical, I do not know, and shall not venture to throw out a conjecture.

In substance, however, the law of Masonry, as generally accepted in the United States, rests upon the charges and inculcations addressed to Operative Masons in the days before there were Grand Lodges, together with a portion of the Craft Legend.

Without arguing—as might well be done—that the Ancient Charges and injunctions of those early times are unsuitable to our own, it may at least be affirmed, that if, at this lapse of time, their binding efficacy remains unimpaired, some reason at least should be assigned for the obliteration of the first and most important of them all.

In the old Manuscript Constitutions, are found the Ancient Charges of the Society, and of these,—'The First Charge is, that you be a true man to God, and the Holy Church.'

But a belief in Christianity, as all are aware, is no longer required of candidates for initiation, nor indeed, which is stranger, does it remain—in the United States—a pre-requisite to Knight Templary, the practice being such, that under it, if we can suppose Brian de Bois-Guilbert to have led to the hymeneal altar, the fair Rebecca of Scott's charming story, there would be nothing to prevent the family ties being drawn closer still, by the admission of Isaac of York into the Order of which his son-in-law was such an ornament.

Returning, however, to the Grand Lodges, a part of the Legend of the Craft, embellished somewhat by Dr. Anderson, has served as the foundation for their jurisprudence. From the very earliest date, it was averred, there had been Grand Masters, and it became an article of faith in America, that there were certain privileges inherent to the office, with which all Modern Grand Masters were endowed. In some jurisdictions the craze goes so far, as to tolerate the exercise by the Grand Master of any powers he might choose to assume, provided he was not absolutely forbidden to do so by the Constitutions. In others, the decisions of the Grand Masters, had, and still have the force of law. The belief in the possession of such power and authority by the brother who for the time being occupies the chair of a Grand Lodge, is only entertainable on the supposition of his official utterances being inspired—which, however, their actual deliverances hardly bear out, unless, indeed, we call in aid the principle laid down by Bishop Hoadley, who, when the Methodists first made their appearance with pretensions to more than human powers, being asked what he thought of inspiration, replied, 'that he thought the Almighty gave inspiration when he took away common sense.'

Of late years many fables have been exploded, and among them the popular delusion that there were Grand Masters before Anthony Sayer, A.D. 1717, who had no more privileges than were given him by the Regulations of his Grand Lodge. But the old belief, though a little bit shaken, still maintains a bold front, and has merely shifted its base, which a quotation from one of the highest living authorities on Masonic jurisprudence in the United States will assist in making clearer to the reader. Bro. Josiah H. Drummond lays down "That it is historically true that General Assemblies of Masons, with the Grand Master at their head, were held prior to 1717: That at that time the system was changed and the Grand Lodge system adopted, the Grand Lodge taking the place of the General Assembly, and becoming the possessor of all Masonic powers, except those vested by the usage of the Craft in the Grand Master."¹

A clearer view of the matter, as we have already seen, was taken by Albert Pike. But although the question is one upon which a great deal of fanciful ingenuity has been expended, a very few words will suffice to dispose of it. There is a maxim of the law,

"Ex facto jus oritur,"

"The law arises out of the fact." If the fact be perverted or misrepresented, the law which arises thence will be unreasonable, and to prevent this it will be necessary to set right the fact and establish the truth.²

It has been shown over and over again, that the first Grand Master of all was Anthony Sayer (1717), and the "inherent powers" which are claimed at this day by virtue of descent from his legendary predecessors, I shall take leave of with the following, "It is curious to observe the slow progress of the human mind in loosening and getting rid of its trammels, link by link, and how it crept on its hands and feet, and with its eyes bent on the ground, out of the cave of Bigotry, making its way through one dark passage after another; those

¹ *Proc. G. L. Maine* (1890), 780.

² *2 Inst.*, 49; *3 Bla. Com.* 21st edit., 329.

who gave up one half of an absurdity contending as strenuously for the remaining half, the lazy current of tradition stemming the tide of innovation, and making an endless struggle between the two."¹

The interest taken by Albert Pike in this Lodge was very great, and it is an open secret that if we had decided to elect as Honorary Members, for conspicuous services to Masonry, any writers of the Craft under foreign jurisdictions, the first one of all upon whom our choice would have fallen, was the worthy and distinguished brother whose manifold claims to the esteem and admiration of his fellow-students, I am so inadequately recording.

The article of our secretary, Bro. Speth, which failed to convince our late brother that the Master's Degree was any part of "Ancient Craft Masonry," appeared in the *G.W. Speth on Degrees*, *Keystone*, Philadelphia, October 6th and 13th, 1888. The writer says,—“I hold that in 1717, and for centuries before that, two degrees existed in Masonry; that one of these was purely formal and matter of fact; that the second was mystic and speculative; and that the two combined contained all the esoteric knowledge of the present three. Developments and additions have accrued, but nothing of vital importance, nothing absolutely new. Displacements, embellishments, and refinements have occurred, but an English craftsman of A.D. 1600, if to-day revived, could prove himself a M.M. to any Brother whose intelligence is not utterly befogged by the ingenuity of our modern ritual mongers.”

He then proceeds to argue, in respect of degrees, “That development and innovation, however irregular at its birth, may become legitimate in course of time, if generally accepted,”—a conclusion, however, that seems to me quite as alien to the principles whereby Masonic jurisprudence should be regulated, as the Scottish Marriage Law, which in its potentialities it strongly resembles, is to those principles that govern the Law of Marriage in South Britain. After next discussing the claims to “legitimacy” of the Royal Arch, Bro. Speth goes on to say,—

“Every other degree ever invented has lacked the general consent even more than the Royal Arch. The Rite of Perfection—Emperors of the East and West, 25 degrees—never obtained more than the assent of a *portion* of the *French Craft*. In America it developed into the A. and A. S. Rite 33°. This rite has never been acknowledged as pure and ancient Freemasonry by a single [Grand] Lodge of Teutonic nationality; if we except Ireland, which is of mixed origin, partly Celtic, partly Saxon and Norman. Only the Latin races, French, Italians, Spaniards, etc., have incorporated it with the Craft. It therefore lacks authority. The Royal Arch has never been worked outside Anglo-Saxondom except, I think, slightly in Spain and Roumania. The English and American Orders of the Temple are even more restricted in their application. The Swedish Rite is worked only in Scandinavia, Denmark, and by one Grand Lodge of the Eight in Germany; the Dutch additional steps of the Master's degree only in Holland.—And so on. The only system which has ever been universally accepted is that of three degrees, E.A., F.C., and M.M.; these are, therefore, and these only, ‘Pure and Antient Freemasonry.’”

This conclusion—though many may reach it by a slightly different road—will be generally acquiesced in by students of the Craft.

Bro. William Simpson, who followed me in the Chair (2076), will, I am sure, not object in the slightest to the criticism which was passed on his excellent paper, *W. Simpson, P.M.* ‘The Worship of Death,’ nor, unless I greatly err, will there be any member of our own Lodge whose opinion of Albert Pike having been the man of all others best fitted to lead in ‘the inquiry into the Ancient and most Oriental forms of Organization which are supposed to have been Masonic in their character,’² will be stronger than his own.

That we shall never meet with a more competent critic may be safely affirmed, nor is it at all probable that we are within measurable distance of meeting again with any one man combining, as he did, so many natural gifts with extensive learning, and a knowledge of Masonry only equalled by the love he had for the principles it embodies.

For this reason, and to emphasize the respect we all have for his memory, I am best consulting the wishes of all those of our members whom he has named in his letters, by bringing their names into this narrative. His mention of our Junior Deacon is but a passing

one, as the acquaintance had only then just begun, but it speedily ripened, and the treasures of his knowledge were freely shared by the older with the younger man. Explanations were given of Vedic and Iranian words and expressions, with their translations, and our J.D. having intense faith in his guide, was led

by him into new paths, with the result, as Macbean himself tells me, that so far as they travelled together it was by a more excellent way than that into which his steps had previously been directed.

¹ W. Hazlitt, *The Plain Speaker*, 289.

² Address of the W.M. 2076, Nov. 8th, 1888.

The compliment paid to Bro. Hughan and myself, in the wish expressed that our names could appear in the Roll of the Rite (S.J.) we value very highly. As a
W. J. Hughan 32° of 'England and Wales' Hughan has always felt it a duty to his own Supreme Council, of whose appreciation of his services he speaks in the warmest terms, not to accept the 33° at other hands, though opportunities have not been wanting had he wished to do so.

For my own part I am a stranger to the Rite, and have not placed my foot on the lowest rung of the ladder which leads to the position of S.G.I.P., and, indeed,
R. F. Gould were I to have my time over again, I should take even fewer degrees than the total number of which I am in possession.

But still I cannot say, for I do not know, what I would not have done at the earnest solicitation of one for whom my love and veneration was so great, especially if *he* had lived and *we* had met in the flesh, and the same desire had been repeated.

In all his writings there was a deeply religious vein, and another peculiarity by which they are honourably distinguished, is the remarkable sincerity to be found in everything that proceeded from his pen. Possessing in the highest degree the courage of his opinions, he was never chary of expressing the most unpalatable truths, or of
A.P. and his work expatiating with just severity upon the blemishes by which Freemasonry is disfigured. Of the former, an illustration is afforded by those selections from his writings, wherein the highly important question is debated, whether the door of Masonry is to be left open to the lowest types of humanity. Of the latter, many examples have been given, and can be referred to under the appropriate title of the 'Nonsense of Freemasonry.'

If the Masons of America were in search for a motto, the following one might be recommended,—

Scribimus indocti doctique :

'Learned and unlearned, we all of us write,' but

'All are not hunters that blow the horn,'

and Masonry has deserved a better fate than to be regarded as a subject upon which anyone may freely write, without any previous study of it :

Zeal without knowledge is fire without light.

The generality of American Masonic authors and pamphleteers write for each other, and the present moment. Albert Pike wrote for the whole world and for all time.

'To lift Freemasonry to a higher level, and prove its right to the consideration and respect of men of intellect and scholarship,' seemed to him 'a worthy object of ambition.'

If indeed, Freemasonry is to be further explored and understood, the assistance of scholars and men of intellect is indispensable, but they must first of all be induced to take a little interest in the subject.

Such men, in pushing their inquiries, seek to know, not what Masonry is *now* popularly supposed to be, but what it really *was* before the era of Grand Lodges. The History of the Society even during the second quarter of the last century, interests them very little, and after that period not at all.

It is by inquirers of this type, and they comprise the future promise of the Quatuor Coronati Lodge, that Albert Pike will be most deeply lamented, but the work done by him remains, and his teachings will for ever survive as a lasting monument of his industry and ability.

In his customary Allocution, read before the Supreme Council, S.J., in the session of 1886, there were already symptoms of the physical weakness which was gradually advancing with his years, he there says,—'Although I have been much unfitted for work or
A.P.'s closing years travel during the last three years—in 1884 for ten miserable months with dyspepsia, and since then by many severe attacks at home and when away from home, I have nevertheless been able to do all the work required of me as Grand Commander, at the cost of great interruption of the studies begun by me in 1872, and in which the solace and comfort of my old age consist.

'Quod cuique temporis ad vivendum datur, eo debet esse contentus.'

'Whatever length of time is allowed to each for living, with that he ought to be content';
His train of thought but I shall be glad to live so long as I am able to work. Old age has neither ambition nor hopefulness. It has little to look forward to or expect, except the gradual or sudden coming of the end. We attain it only by outliving our friends and those whom we love; and every year we find ourselves more alone in the world, and less needed in it.

The eyes of our Dead seem to us in our old age, when the evening shadows gather around us, to be as numerous as the stars in the sky; and as those into which we once loved

to look solicit us with mute entreaty to come to them, our desire to live longer grows less, and we look contentedly forward to the soon-coming day when we shall go quietly away to be with them again."¹

But as the shadows lengthened, the love and affection of 'troops of friends' were his constant solace, of which a typical illustration will be found in the following,—'God bless you and keep you, and as those of us who love you, and whom you love, one by one, finish our earth work and pass on to higher labours, those who remain a little longer will form closer and closer about you, and with increasing love support you in your labours and console you in your sorrows.' It was in this way that his friend Josiah H. Drummond, of Maine, wrote to him in 1887, and the letter must have been duly appreciated by the receiver, as it was printed by him in the *Bulletin*² of the Rite.

The comfort and consolation derived from the unceasing ministrations of his friends, at all times, were indeed borne very eloquent testimony to by the Grand Commander in 1888:—'I can wish for each of you no better fortune than this, that the skies of his life's evening may be made as bright as mine are, by grateful remembrances of encouragement and sympathy, and acts of loving kindness, on the part of the Dead whose memory is dear to him and honoured by him, and of the living whom he loves.'³

Besides dyspepsia, he suffered from the attack of a still more insidious malady, the gout, which slowly but surely undermined his physical strength, though his mental capacity remained unimpaired until the last.

The 'Holy House of the Temple,' at Washington—the official home of the Supreme Council S.J.—was for several years his place of residence. For the purchase of this some \$23,500 had been required, and the amount was raised mainly by his own exertions. There will be found the library of the Supreme Council, consisting in great part of Albert Pike's private collection, which has been valued at about \$25,000, and was a free gift from the late Grand Commander. The Home and Library are worth together upwards of seventy-five thousand dollars. The latter which is, perhaps, for the number of volumes, the best Library in the country, is open to the general public. Any respectable and decent person can borrow books for thirty days, without any manner of charge or deposit.

'The life of an Order,' as our deceased Brother so well observed, 'consists of what it does. It lives by doing good; and if it sends out no rays of beneficence on any side, its life is only the life of a fungus.' 'Somehow, too,' he continued, 'it seems to me that the spirit of a writer is in his books, and that if they are not read, it is imprisoned there like the body of an old King of Egypt in its sarcophagus.'⁴

In the 'House of the Temple,' Albert Pike lived, with his daughter, surrounded by the rarest of birds and the choicest of flowers, to both of which he was passionately devoted. His fancy also ran to pipes of odd shapes, and of these he had curious and beautiful specimens from all parts of the earth, where the habit of smoking prevails.

On the shelves of the magnificent library are seventeen or eighteen elegantly bound quarto volumes containing his translations of the Rig Veda, the Zend Avesta, and other works of Aryan literature. 'These volumes,' to quote from a valued member of our Outer Circle, 'are in manuscript, written in an elegant manner upon fine paper. There is not a blot or an erasure from one end to the other, and the writing, done with a quill pen of the old-fashioned kind, is like copper-plate.'⁵

The last few years of his life he rarely left the house, and all through the day, and even until late at night, was generally found at his table, pen in hand, writing in a quiet, easy manner, as though it were the easiest thing in the world to sit at that large table and put on paper thoughts that will not readily be forgotten. At ten, and even eleven o'clock in the evening, he might still be seen with pen in hand writing with a steady stroke, as if there were no possibility of his becoming tired. During the last year of his life, however, he wrote less at night, and retired earlier.

Early in October, 1890, he was taken very ill, his Allocutions for the Supreme Council and the Royal Order of Scotland were written, but when the day of meeting arrived, he could not read them, so that duty was performed by others. When the Supreme Council had closed its session he took to his bed. After this he occasionally sat up, and sometimes read a little, but he never sat at his study table and wrote as before.

¹ Official Bulletin viii., supp. 51.

² viii., 29.

³ Official Bulletin, ix., 40.

⁴ Ibid., 22.

⁵ C. P. MacCalla, P.G.M., in the *Keystone*, Oct. 30th, 1886.

The death of Bro. R. M. Graham, in the ensuing December, was a great shock to him, but, with a mighty effort, though his own strength was ebbing fast, he wrote, on the bed from which he was never again to rise a living man, a touching obituary of his friend.

The days and weeks passed, only liquid food could be taken, and on March 21st, 1891, the œsophagus had so contracted that he could not swallow even a little water. Yet the spirit of duty was so strong within him that, on March 23d, he wrote to Bro. J. C. Batchelor, Lieutenant Grand Commander:—

“I have not the slightest ground to hope that I shall ever leave my bed alive.

My work is ended.

The good of the Order requires you to come here without delay, and take my place.”

Br. Batchelor tells us,—“I arrived at Washington on the 27th of March. The Grand Commander immediately transferred his office to me, saying he had taken no food since the 21st, and that he would never get up again.”

APRIL 2,
1891.

At five o'clock on the morning of April the 2d he asked that the shutters might be opened and the light of the dawning day be admitted into the room. At six o'clock he wrote a short memorandum, and at eight o'clock he passed quietly and peacefully away.

There was some little curiosity to learn what he had written in the memorandum, and it proved to be a summary of a few little gifts, which will doubtless be prized as they deserve to be by those who were fondly recollected by him in his last hours.¹

The letters written after the sad event by friends and admirers of the deceased were very numerous, but can only be briefly referred to. Bro. Josiah H. Drummond, P.G.M., Maine, and Grand Commander of the A. and A.S.R., Northern Jurisdiction, from 1867 to 1879, after touching on the loss experienced by the whole Craft, proceeds,

April 3d, 1891—“But I am inexpressibly thankful that he was permitted to live long enough to raise the Rite to the high position it now occupies. But for his labours, it would probably have been a mere system of tame forms and ceremonies, of which those engaged in them could not have seen the meaning. He has made it a system of philosophy worthy of the study of the ablest men the world over.”²

The Hon. Judge Townshend, Grand Commander, Supreme Council for Ireland, observes—April 4th, 1891—“We all have had an irreparable loss. So much ability, learning, industry, and zeal for the Order and its objects are not likely to be found again; and assuredly, such instances do not occur twice in the lifetime of any human being.”³

Bro. T. S. Parvin, P.G.M., and Grand Secretary, Iowa—April 10th—says,—“As a Mason, his fame was world-wide; as a writer, he had no equal in the Fraternity; as a speaker, no superior. His knowledge of the history, the philosophy, the symbolism, and the ritual of both the York and Scottish Rite of Freemasonry was unsurpassed by any Mason of the age. It is as a Mason he is best known to the Craft. To the world at large he was quite as well known as a lawyer of transcendent ability; as a poet of great renown and as a gentleman of the old school, who would have attained the highest rank in any department of life to which he might have devoted his great talents.”⁴

Memorial services were held in ‘Lodges of Sorrow’ all over the United States, but there are only two of these that I shall refer to. One took place—April 10th—under the banner of ‘Western Star,’ No. 2, Arkansas, the Mother Lodge of the deceased, and among the mourners was Bro. John P. Karns, who had been present when Albert Pike was initiated.⁵

The other was held at the Church of the Messiah in Charles Street, New Orleans, by the Grand Consistory of Louisiana 32°. Addresses were delivered by Bro. J. Q. A. Fellows, P.G.M., and others, and among the speakers was a Brother who is already favourably known to the members of 2076, and who will, I am sure, rise still higher in their esteem, from the expression of sentiments in regard to the deceased, with which they will be fully in accord.

Bro. Joseph P. Hornor, P.G.M., said,—“General Pike’s character was beautifully rounded; he never forgot a friend or a face, his thoughts and his deeds were for good, and instead of a ‘Lodge of Sorrow,’ it seemed that there should be a ‘Lodge of Glory and Rejoicing’ that his life was so long spared, and that such a life was given to Masonry and his fellow men.”⁶

¹ Occ. Bull., Nos. 11 and 13, *American Tyler*, April 20th; and *Keystone*, April and May, 1891.

² Occ. Bull., May, 1891.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

⁶ *Daily Picayune*, May 7th, 1891.

In these words, our Brother Hornor appears to me to have struck the right chord. 'There is nothing,' as Albert Pike himself tells us, 'which will so well remunerate a man, when the days of his life are shortening to the winter solstice, as faithful service in the true interest of Freemasonry'; and he adds, in prescient words, which have now worked out their fulfilment.

"Freemasonry, if one loves and venerates it and devotes himself to its service, will illuminate with content the autumn and winter of his life, will enable him to live well and happy, and to die with contented resignation; and the flood of its radiance will crown his grave with the splendours of a glory neither transient nor illusory."¹

FREEMASONRY IN HOLLAND.

BY BRO. J. P. VAILLANT.



MAY be allowed to once more call the attention of the readers of the *Transactions* to Freemasonry in Holland, as Bro. Dieperink's paper (vol. iv., 24) is neither complete nor correct in its statements, and would induce in the reader an unsatisfactory appreciation of the facts. To understand the present state of things in Holland it is necessary to point out some historical events. Soon after the founding of the independent Dutch Grand Lodge in 1756, a declaration was issued by the Grand Master (18th December, 1757) stating that no other degrees were acknowledged or admitted than the three Symbolic Craft Degrees. This declaration was repeated 19th March, 1780. Nevertheless, it is beyond all doubt, that as early as 1750 a Chapter of Rose Croix was held at the Hague, that at an even earlier period the degrees of Elu and Ecossais were practised by several Brethren, that the Strict Observance made its appearance about 1770, into which the Grand Master and other Grand officers were admitted, and that a Grand Lodge of the Elu and Ecossais degrees was created in 1776 by the Grand Master Van Boetselaer, the same who four years later declared that true Freemasonry consisted only of the symbolic degrees. But all the higher degrees were submitted to the judgment of the Lodges whose approval was necessary for the by-laws of the said higher degrees, which were considered as appendices, without any influence on the Craft. The Grand Lodge stood at the head of the Fraternity in general; subsequent legislation puts that simple fact beyond all discussion, and it is not in accordance with the real state of things to pretend that the Order of Freemasonry in Holland is composed of three different systems, as Bro. Dieperink does; this is quite a mistake.

The Law of 1798, the first original, says: "The Grand Lodge is the central point of union of the whole Fraternity. All affairs concerning the Fraternity in general and all measures to promote the welfare of the Craft are subjects of discussion and decision by the Grand Lodge." This Law was founded and promulgated without any opposition from the higher degrees, of which it makes no mention, although they had already acquired a great extension. Soon after, in 1805, a Grand Chapter of R. C. was constituted, ruled by its own Constitution of 1807, having a separate existence and laws. In 1818, in order to unite Dutch and Belgian Freemasonry, a new law was adopted, the first Chapter of which contained some general rules, one tending rather to acknowledge all rites at that time existing in Holland and Belgium. This legislation had especially in view the four systems then practised in Belgium. After the separation of Belgium from Holland, a new law was founded (1837), whose first chapter contained the same general rules as the law of 1818, but instead of the general prescription that all rites should be acknowledged, the rites were indicated *nominatim*: the Symbolic, the Rose-Croix, and the Divisions of the Master Degree. It is doubtful if the denomination of the different groups of degrees is not a mistake, as a complete system was never adopted in Holland. Be this as it may, it is never disputed that the Grand Lodge still is the central point of union of the Craft and that the higher degrees have an existence of their own, without any right or influence whatever on the working of the Craft in general. They are allowed to exist, nothing more. The claims of the higher degrees on the funds of Grand Lodge are unjustified and opposed to the historical and traditional development of Freemasonry in Holland.

We may thus see that Bro. Crowe was right in his statements, and that Bro. Gould, in his *History of Freemasonry* (III.), showed a just and clear insight of Dutch Masonic affairs in saying: "The Dutch Craft was not over-ridden as in other countries; the Grand Lodge at the Hague still maintained its full power: the Chapter was merely an accessory. The so-called high degrees and additions of the Master degree have never been allowed to assert or exercise any superiority over or in the Craft."

¹ *Official Bulletin* ix., 40.

ST. JOHN'S IN HARVEST.

24th JUNE, 1891.



THE Lodge met at Freemasons' Hall, London, at 5 p.m., to celebrate the Festival of St. John in Harvest. The following members were present:—Bros. W. M. Bywater, P.G.S.B., W.M.; Col. S. C. Pratt, I.P.M.; W. M. Williams, I.G. as S.W.; G. W. Speth, Sec.; C. Kupferschmidt, Steward; R. F. Gould, P.G.D., P.M., D.C.; W. H. Rylands, P.G.St.; and Dr. B. W. Richardson. Also the following members of the Correspondence Circle: Bros. Col. Sir Norman Pringle, Bart., as J.W.; Dr. Belgrave Ninnis; C. W. Mapleton; C. B. Barnes; R. P. Couch; J. Vallentine; S. Vallentine, G.Pt.; F. H. Ansell; H. W. Williams; Col. M. Petrie; G. Gottlieb; R. Roy; E. H. Ezard; E. H. Cartwright; Rev. R. C. Fillingham; J. Newton; E. C. Armitage; R. A. Gowan; J. G. Koch; C. N. MacIntyre North; G. Gregson; J. B. Mackey; W. F. Vernon; H. M. Hobbs; R. Palmer Thomas; and E. H. Bramley. Also the following visitors: Bros. G. F. Marshall, P.M. 69; Gordon Smith, P.G.St.; and W. Fooks, J.D. 2033.

The following Brother was admitted to the full membership of the Lodge:—

Markham, Albert Hastings, Capt. R.N., A.D.C. to the Queen, F.R.G.S., born 1841; entered H.M. Service as a Naval Cadet in January, 1856; served in the "Imperieuse" at the capture of the Taku Forts in 1860, and at Pekin [China medal, Taku clasp]; Sub-Lieut., 23rd January, 1862; attacked and captured a piratical junk after a desperate resistance of three hours and a half, 3rd April, 1862, promoted Lieutenant for this service; Acting-Commander of "Rosario" whilst investigating cases of murder and kidnapping among the New Hebrides and Santa Cruz Islands; promoted to Commander, 29th November, 1872, served in the Arctic Expedition 1875-76; Captain 3rd November, 1876 (Arctic medal); presented by the Royal Geographical Society with a gold watch, May, 1877, for his services when in command of the northern division of sledges and for having planted the Union Jack in the highest latitude ever reached by man, viz., 83° 20' 26"; in command of Naval Torpedo School, Portsmouth, 1882-1886; Commodore commanding the Training Squadron 1886-89; A.D.C. to the Queen, May, 1888; Captain of Steam Reserve, Portsmouth, 1889-91.

Was initiated in the Phoenix Lodge, Portsmouth, No. 257, in 1886, served as W.M. in 1889-90; joined Royal Naval College Lodge, Greenwich, No. 1593, in 1889; exalted in Friendship R.A. Chapter, Portsmouth, No. 257 in 1887, served as H in 1891; joined St. Clair Chapter, Portsmouth, No. 2074, in 1890. Is the author of "The Great Frozen Sea," "Northward Ho!" "Whaling Cruise to Baffin's Bay," "Life of Sir John Franklin," "Polar Reconnaissance," "The Cruise of the Rosario," and other works.

Three Lodges and thirty-seven Brethren were admitted to the membership of the Correspondence Circle.

An address, of which the following is an abstract, was delivered:—

THE LEGEND OF SETHOS.

BY BRO. DR. BENJ. WARD RICHARDSON, F.R.S.



ROTHER DR. B. W. RICHARDSON, in delivering his address on the above legend, opened by detailing the fact that about the year 1732 a book appeared in London, "printed for J. J. Walthoe, over against the Royal Exchange in Cornhill," in two volumes, bearing the title "The Life of Sethos, taken from private memoirs of the Ancient Egyptians." It purported to have been translated from a French work, and the French work itself purported to have been taken from a Greek manuscript which a traveller had discovered in Italy, and which had been composed by a writer who lived in the reign of the Emperor Marcus Aurelius as a fiction or romance of the century immediately preceding the Trojan war and as pertaining to Egypt at a time when she was in the height of her glory. The work as published in England was stated on its title page to have been translated from the French by "Mr. Lediard." It bore the imprimatur of the minister of the king of France, and was declared to be a work of the highest value as a moral and useful contribution. It was furnished with a preface in which its fictitious character was plainly and even ostentatiously announced, and in which many observations were made that help to throw light on its objects and character.

The book seems to have been very popular in England amongst the old aristocratic families, and it is still to be found in the libraries of the nobility. Three speculations have

been advanced in relation to it. Some have accepted it in the very words in which it was offered. They have thought, in all simplicity, that it was truly a find of some curious French traveller and scholar, and that it appeared merely as a classical production. Others have looked upon it as a work written for the amusement of the court, a book to be read like "Telemachus" and "The Travels of Cyrus," but with a little political philosophy added to it. A third speculation, and it is this which mostly concerns us, is that it was a treatise composed to display the Egyptian mysteries, and that from it the founders of Freemasonry borrowed many of our rites and ceremonies. One or two French writers have taken this view, and in comparatively late days the authorship of the book has been assigned, especially in the translations of it into other languages, to more than one person. But at its origin the name of any French author, if there were such an author, was suppressed, and every thing about such origin is mere guess work and in all probability fallacious. The English edition is by "Mr. Lediard," a name itself without any Christian appellation and a name unknown to fame. The word "Lediard" is most likely a name assumed to conceal the writer.

After stating these preliminary points, Dr. Richardson proceeded to give the details of the story itself. The plot, if it may be so described, is laid in the city of Memphis in the century preceding the Trojan war. At this time Memphis is represented as the seat of government of a kingdom ruled by Osoroth, the son and successor of the famous king Sesonchis. Osoroth is an indolent sovereign, fond of pleasure, and although not specially or actively vicious, yet, by passive faults, a failure as a king. Happily he is married to a woman who is renowned not only for her beauty but for her wise direction in diplomatic proceedings, and for her skill in the arts of government. She is of royal birth, her father being the king of This. The name of this queen of Memphis is Nephte, and under her rule, for she becomes, in fact, the first minister of the State, all goes well in Memphis. To the indolent king, who submits practically to her sway, she presents in due time a son, Sethos, with the surname of Sosis, the hero of the story.

While Sethos is in his childhood, there appears in the court a new figure, a woman of great beauty and possessed of remarkable powers of fascination, named Daluca. She is a woman of no quality, but she soon begins to exercise a certain degree of power over the men of the court and even over the weak monarch. She is afraid of the queen, and is cunning enough to do no overt act that shall lead to banishment or punishment, but still she is not without influence of an evil kind. Under the cares of government the queen declines in health, and when Sethos, the young prince, is only eight years of age, her illness assumes a serious aspect. The most famous oracle in the world is consulted, the oracle of Latona, respecting the queen, and the reply is unfavourable as to the duration of her life, but proclaims great glory for her son. Resigned to her fate, she dies leaving her son to the care of a wise counsellor, the nurse of Horus, at Butos, and tried friend, Ameres, a man who has been initiated into the mysteries of Isis, and who is by nature, as well as learning, a happily selected guide for the motherless prince.

The account of the funeral obsequies of the queen was rendered with much care; she was embalmed, carried in state from place to place through the kingdom, exposed to the view of the mourning, and it might almost be said, adoring people, adorned with festoons of flowers, and finally deposited, for it could not be said buried, in the sacred labyrinth of the dead, in the middle of the lake Moeris, borne on the barque of Charon.

The scene now changes; Daluca gradually rises into power, makes the weak Osoroth marry her and seat her on his throne, and assumes the reins of power. She brings to him two sons, Beon and Pemphos, and naturally endeavours to place them in the first positions in the State. She is, however, skilful enough not openly to injure Sethos. She rather ignores than injures him, and leaves him to the care of the faithful Ameres who trains him with firm and yet tender solicitude. Whilst yet a boy he, Sethos, is taken by his guardian through the land of Egypt, on foot. He is allowed to climb the great Pyramid; he is informed on the mystery of the mighty structure; and he is taught to be brave as well as wise. A rumour is afloat respecting the devastation caused by a serpent of enormous size in a remote part of the kingdom. Sethos and some noble companions of his own age go to subdue the monster; they discover his lair; they put into it an iron cage or trap when he is away on his depredations; on his return, with great noise and clamour they drive him into the trap, where he is caught, brought out helpless to the gaze of the multitude, and carried in triumph to the capital.

In the next step of the legend we arrive at the part of it which includes the mysteries. At the age of sixteen Ameres removes Sethos from the court and carries him to the pyramid in which he is to be initiated into the mysteries of Isis. The king Osoroth is not informed of this solemn event, and the young prince accepts in himself all the responsibility as well as the severity of the ordeals to which he is submitted. Into each detail of the initiation, the ceremonial, the ritual, the obligation, the lecturer entered minutely, so as to bring the

scene before his hearers as if it were passing before them. The candidate is tried and purified by three stages or degrees, and finally, bearing the secret symbol of initiation, and knowing all the tests, he comes forth and is brought in disguise into Memphis with great state, to receive "the triumph of the initiate." Here he is placed with every solemnity before the court and his father, in the public place. The king's wish is expressed oh! that it were Sethos his son, and after a time the new initiate, in his proper court garb, is revealed to the astonished king as the veritable prince Sethos, and no one else, whereupon he is re-accepted as the more than ordinary heir to the throne; he is now also the divinely instituted successor. To him Daluca herself deceitfully bends and acknowledges his superior claims and graces.

Once more the scene changes. A war is declared, and a town, Coptos, belonging to the kingdom of Memphis, is besieged. Sethos, with his master Ameres, is allowed to go to the war, accompanied by his favourite nobles, and by a favourite page or slave name Azeres. The orders are that the prince is not to fight outside the besieged town, but sorties are made in one of which he, the prince, and his suite are forced out, and, being obliged to fight, are conquered. The prince is supposed to be killed, and from his finger the slave Azeres plucks the royal ring that holds the signs by which his father Osoroth would recognize him. But the prince is not dead: he is carried away by some Ethiopian soldiers who do not know him, and separated from his tutor Ameres, (who makes his escape), and from crown, home and kindred, and is sold to some Phœnicians under the name of Cheres. He goes out on a naval expedition under a famous commander named Astartus; and unknown in regard to his royal character he works his way into eminence, becomes a great traveller and conqueror, and gains a position and fame which surpasses any he could have gained had he remained confined to his own native kingdom. He visits the island now called Ceylon; he sails down the eastern coast of Africa; touches at Zanzibar; lands at Madagascar, doubles the Cape, comes up the western coast, recognizes the river Congo, plants on this coast the colony of New Tyre; makes his way to what is now called the Guinea Coast; engages himself on many expeditions; is carried northwards to Carthage, wins the heart of a princess, and, finally, in all the honours of a mighty name returns to Memphis the renowned Cheres, the unknown Sethos.

A number of details were now related in which the recognition of the long lost prince is brought about. The slave Azeres, who has proclaimed himself as Sethos, and has marched with an army from Africa, is vanquished, detected, and re-consigned to slavery; the power of Daluca is destroyed; the crown of Memphis comes, as a matter of course, to Sethos, but is declined by him. Beon, his half-brother, becomes king, and Pemphos, his other half-brother, who has fought under him, is his cherished and devoted friend, he himself continues to be the great Cheres, the wise initiate, the beloved adviser, the invincible conqueror, the king of the Commonwealth, a king, in fact, of kings and the wisest of all who have ever ruled in Egypt. He never marries; he leaves no name except his own; and continuing his life among the priests of his order, and in the bosom of the profound mysteries, is even in death as immortal as in life.

The above, as an outline of the legend told by the lecturer afforded in conclusion the opportunity for commenting on the volume containing this curious and romantic narrative, its authorship, origin and intention. This brought back the three speculations which had been already offered in regard to the work. The first speculation, that the book was a find of an ancient Greek manuscript by some French traveller and scholar, was set at once aside. The book was a fiction of the day, 1731-2; a fiction complex in its construction, full of philosophies which very much interrupted the story, and obscured in their allusions for the set purpose of a writer who chose that method of expressing his sentiments while he concealed his identity. Who this author was is unknown. From the circumstance that the book, in its English edition of 1732, claimed to be a translation of a French work published in Paris the year before, it had been naturally assumed that the authorship was French. Dr. Richardson had for a long time accepted this view, but after a more critical perusal he had come to the conclusion that the book from beginning to end was English and from the pen of an English author. It is worthy of notice that no authorship is named bearing on the assumed original French copy. Some years afterwards when the story had attracted notice, one well-known French writer was declared to be its author, but only by inference or bare statement. We must therefore take the book to pieces critically, and then its truly English character is decidedly presented. The style is not that of a translation. The poetry in it is distinctively English: the allusions are English, and the mode of concealment are in strict accord with the English tactics of the time. The translator's name, "Mr. Lediard," without any Christian name, is obviously an assumed name, and is almost certainly an anagram.

In explanation of his views, Dr. Richardson advanced an original theory. He considers the work to have been political, and to have been that of an educated Jacobin, moving

in good society and warmly interested in the cause and principles of the Pretender. Evidences of this view were numerous and obvious. The principle of hereditary kingship was enforced, and purity of morals, though an advantage, was held as not essential to kingship. The Puritans were derided, and the strictness of the Puritan Sunday was called into question; the tenets of the Roman Catholic Church, although of course under simile only, were supported with great subtlety, and the doctrine was suggested that even if technical religion and ceremonial were mere delusions, the effect was good and even necessary. Some references to personages can scarcely be mistaken. Nephte the active and ruling queen of king Osoroth, must almost of necessity be intended for the administrative queen Caroline, the energetic wife of king George the second. One who is incidentally noticed as the "peace minister" must surely be Walpole, who was actually dignified during his life by that appellation. Cheres, exiled, practically, from his native home and sovereign rights must be no one else than Charles Edward, the young Pretender, under another anagram. "Cheres; or Ch. E. Res.," or some similar symbol. To all is added the idea of extension of empire, conquest, the seizure of the whole of the third quarter of the world, Africa; the entrance into the heart of Africa from Zanzibar or up the Congo; and the possibility of completing what the ancient kings of Egypt are said to have commenced, an opening through the isthmus of Suez, to connect the two seas that isthmus separated, by a canal.

As to Masonic working there are, Dr. Richardson thought, two views which admit of acceptance. It might be the author was anxious to indicate his knowledge of the secrets that were being adopted by the young Masonic societies of the time; or, it might be that he, as a scholar, was describing what he had gathered about the ancient Egyptian secret rites, and that in the after construction of the Masonic ritual, parts of his description had been introduced. It was impossible to avoid the admission of some connection of similarity, either antecedent or sequential, for there were analogies in regard to ceremonial, ritual, and obligation. The three degrees, the use of such words as "initiation" and "by virtue of the power in me vested"; the care taken to warn the candidate about to be admitted to initiation, of all the difficulties he would have to encounter; and the difficulties which he had to pass through, all these were striking passages which we could not possibly ignore. Beyond this there was also the brotherhood that was established between the members of the fraternity of initiates, a brotherhood so firmly set that it enabled an actual fighting enemy to recognize and trust a brother on no other ground than the mystic bond which joined them into one family and sustained a complete inter-communication and fraternity.

In peroration, Dr. Richardson expressed that he was but as a gardener who had culled a few flowers from the garden of literature to place before the brethren. The arrangement of these, the adoption of them, and their cultivation or destruction he left respectfully to the wider knowledge and abler judgment of those who had honoured him with so much considerate attention.

The WORSHIPFUL MASTER expressed a hope that the brethren would comment on the interesting lecture just delivered, but before calling for a discussion he would not lose a minute in proposing a hearty vote of thanks to Bro. Richardson for the pleasure he had afforded them. This was seconded by Bro. WILLIAMS and carried by acclamation.

BRO. SPETH said,—I am unable to endorse the opinion of Bro. Richardson that the publication of this book influenced in any way the ritual of English Craft Freemasonry, for the date of its first appearance, viz., 1732, would seem to bar this supposition. I think that almost all Masonic Students would hold that the ritual, as we now have it, was practically settled in 1725 at latest, though this does not, of course, preclude the possibility of some subsequent slight embellishments. But the main elements of our ceremonies were by then fairly well fixed, and I would personally advocate an even earlier date, by possibly some centuries, for the introduction of the broad lines on which our Ceremonies are carried on. On the other hand, I would not undertake to say that certain of those rites which are popularly known as the "higher degrees" may not be indebted to this book for some important hints. Here the dates are not conflicting, for the earliest of these additions to the Craft of which we have any knowledge, do not seem to date earlier than about 1737 or 1740. Further, any resemblance that the book may seem to have to Freemasonry is much more marked if we compare it with the ceremonies of the Craft as conducted in France, the Latin countries generally, and the Antient and Accepted Scottish Rite. Neither do I quite believe that the author was describing what he had been able to gather of the ancient Egyptian rites, for if he had any authority at all for his detailed descriptions, such sources would still be open to us, and search has failed to find them. I think it more probable that he was a Mason, and that believing, as I also do, that we descend somehow from the Egyptian Mysteries, he read all he could find on the subject, supplemented this largely from a very vivid imagination, and so produced the book, thinking that his pious fraud would be generally accepted by the Fraternity. And in this he was not mistaken, for Clavel in his "*Histoire Pittoresque de la Francmaçonnerie*" gives the details of the old initiations exactly as does the author of Sethos. And that Clavel is accepted as a standard work by a very large portion of the Craft we all know. The curious point of which I was not aware is that the alleged French original of Sethos does not exist, and that the book is an English production.

BRO. GOULD said that the lecture to which they had listened that evening, was not only good in itself, but the manner in which it had been delivered by Bro. Richardson, was so excellent, that he had conveyed along with the intellectual treat which he provided for them, a capital lesson on the way anyone should address the Lodge on a like occasion if he wished to rivet the attention of the Brethren. A pressure of other work had prevented him (Bro. Gould) from suitably preparing himself for taking part in the discussion on the lecture, by any recent examination of the subject of it, and his familiarity at any time with the Legend of Sethos, had been of the slightest. His knowledge of the subject, therefore, consisted chiefly, if not entirely, of what his recollection preserved of the lecture to which they had just listened. But it would suffice as a basis for a few observations, and more he would not offer. The Jacobite influence, traced in the legend, by the lecturer, he thought was clearly established, and the date would accord very well with that of another theory, with which it had something in common, held by the late Bro. Albert Pike, that after the unsuccessful rising of 1715, among the Jacobites who sought refuge in France, were some Freemasons, who afterwards became associated with degrees which are now included in what is called the Ancient and Accepted Scottish Rite. Numerous so-called 'Scots' degrees were developed between 1730 and 1740, and among them it has been suggested, the degrees of Perfection, now forming—apart from the indispensable three degrees of the Craft—the lowest degrees or base of the A. and A.S.R. Many things in those degrees seemed, in the judgment of the late Bro. Pike, to betray their real Scottish origin. It was a curious circumstance, and there also the Jacobite theory in either case had an identical feature, that the names of the Scotsmen who played any part in the early Freemasonry of France, whether in the Craft or in the 'higher degrees,' were either not known at all, or disguised beyond recognition in strange and uncouth spellings. No one had yet discovered who the 'Lord Harnouester' was, that they found put down as an early Grand Master of France, and the only name that Albert Pike identified as probably the real one in connection with the degrees of Perfection was 'Otterfoot.'

BRO. RICHARDSON, in reply to the vote of thanks and to the discussion, said that the book was too essentially English to admit of much chance of error on that point, and he was most gratified at hearing his theory, as to its origin, supported by so distinguished an authority as Bro. Gould. The connection of the Jacobite parties with the Masonic orders was a most curious historical subject, and would form a good subject for debate at a future meeting. An observation had been made by Bro. Kupferschmidt, that the Abbé Jean Terrasson had been named as the author of the Life of Sethos. This he believed to have been a speculation of a much later date than the date of the book itself. In conclusion, Dr. Richardson thanked the brethren most sincerely for the kindness with which his effort had been received.

REVIEWS.

SOCIETAS ROSICRUCIANA IN ANGLIA.—*Transactions of the Newcastle College.*—This Society consecrated a new province of Northumberland and Durham, and its first College in said province, that of Newcastle, on the 23rd July last. It is well known that the Society does not claim to be Masonic, but as it would be impossible to avoid the discussion of Masonic secrets, the membership is very wisely restricted to Masons. The majority of the officers of this new Province and College are also members of our Correspondence Circle, and the first number of their printed *Transactions* is to hand. The Committee has done us the honour to copy our own *Transactions* in many respects, having courteously asked permission to do so, the size, wrapper, and paper being the same as ours, and the general get up and appearance of the number is very good indeed. As for the matter, a review or criticism must be reserved for their next number, as this one is naturally almost entirely taken up with the account of the inauguration ceremonies, and the official orations delivered on that occasion, including excellent addresses by Bro. Dr. Westcott and Bro. C. Fendelow. These contain what might be described as the articles of Rosicrucian belief, and the programme of the lines of research open to the members. It is very curious to one not imbued with the Rosicrucian spirit, to read the implied avowals of belief in the possibility of the wondrous acts attributed to the old Rosicrucians, and in the legendary history of the mythical Christian Rosencreutz; and some of the objects of research cannot fail to raise a smile on the lips of the incredulous; and yet it is evident that the holders of these beliefs and the students of these subjects are men whose intellects would be frankly acknowledged in every other walk of life, as above the average. But to a large extent the studies of the members of the College will cover the same ground as our own, and their papers are thus likely to be of interest to us. I shall, therefore, await with pleasurable anticipations the next number, and not fail to communicate anything of interest there may be therein to the members of the Quatuor Coronati. There are three pages of illustrations of medals from the Nuremberg Castle collection, which are not only very well done, but very curious in themselves, and I trust some of the members of the College may be able to get a better idea of their recondite meaning than I have been able to do myself.—G. W. SPETH.

LA MIGRATION DES SYMBOLES.—Par Le Compté Goblet D'Alviella.—This is the title of a volume just published, which Bro. D'Alviella has presented to the library of the Quatuor Coronati Lodge. The presentation was made on the occasion of Bro. D'Alviella's visit to the Lodge at the meeting on the 1st May last. It ought to be mentioned that he had come over from Belgium to deliver the course of Hibbert Lectures for this year. Mr. Hibbert

left a fund in the hands of Trustees by means of which lectures were to be delivered on the various religious and philosophical systems of the world. The first course was given by Professor Max Muller in the Chapter House of Westminster Abbey, under the auspices of the late Dean Stanley. This was upon the Brahminical system; since then Professor Rhys Davids has given a course—there are seven lectures in each course—on Buddhism; Professor Sayce's subject was the Assyrian system. Renan, and other well-known savants, both French and English, have also delivered lectures for the Hibbert Trustees. The Hibbert Lectures may be ascribed to that feeling—the archaeological instinct—which has shown such a strong development in the present day. It is the result of the improved and higher education of the times we live in; and the origin of the Quatuor Coronati Lodge is also due to this influence. Both organisations are working on the same lines, which might be expressed in the words "We want to know,"—a sentence that primitive or uncultivated humanity never utters. It will no doubt be a source of congratulation to the members of the Quatuor Coronati—both of the Inner and Outer circles—that one connected with the Lodge should have been selected to give the Hibbert Lectures this year. Bro. D'Alviella would have been elected as one of our Inner Circle, but the law in foreign Lodges, which prohibits anyone from belonging to two Lodges at the same time, made this impossible, so we could only elect him into the Correspondence Circle. In whatever position, we are proud to have such a distinguished savant amongst us, for he is Professor of the History of Religions in the University of Brussels, President of the Archaeological Society of Brussels, Member of L'Academie Royale de Belgique, and is a Past Grand Master of the Masons of Belgium. It may be worth mentioning that I had the satisfaction of travelling for a short time—now many years ago—in India, with Bro. D'Alviella, and I can speak of the great interest he then took in the Temples of that country, and in the various aspects of the Brahminical and other systems of worship. *La Migration des Symboles* is a collection of papers on symbolism written at different times, and now published in one volume. Some of these papers when previously published were noticed in the *Ars Quatuor Coronatorum* on their first appearance. The paper on the Swastika appears in the new volume—it has been already noticed—there are also papers on the "Symbolique et Mythologie de l'Arbre," and "Le globe ailé, le caducée et le trident." The last word in this title means the Indian trisula, or trident, which is, perhaps, one of the oldest and most widely-spread symbols of the past. It has assumed many forms; it is common to both Buddhism and Brahminism; it was the sceptre of Poseidon, and the thunderbolt of Zeus was originally a trisula; the mediæval Hades is always represented with a trident; and on our British coinage of the present day Britannia may be found holding the same symbol in her hand. In Bro. D'Alviella's book, which is full of illustrations, the various forms of this symbol may be seen, and he touches on the theories which have been suggested as to its origin. One chapter is devoted to the "Transmutation des symboles," and another to the "Causes d'altération dans la signification et dans la forme des symboles." These chapters deal with the greatest difficulty the student of symbolism has to encounter. We know that when symbols were carried from one locality to another changes were almost certain to take place; probably not only in the form, but also in the meaning which belonged to them. When one religion succeeded another the new faith took over the symbols of the older one, but seldom without some modification having taken place. It was often the case that the symbol ceased to be a symbol, and was believed to be the thing it symbolized; from this process symbols became gods, and an exhaustive treatment ought to include the whole history of idolatry. Sacred symbols which represented the deity have, on the other hand, been degraded to the characters of mere charms, and worn on the person as a protection from disease and death. In many cases old and profound symbols have been understood only in some of their lesser significations, and much nonsense in the shape of writing has been the result. This will show how necessary it is to study the transmigration of symbols, as well as every transmutation they may have passed through. Up to the present this particular study has been carried on very much as philology was by a past generation; similarity of sound was at one time sufficient for the identification of words, but a philologist of the new school is not content till he has followed a word back through every dictionary and grammar to its original root. Our future researches into symbolism must be conducted on rules similar to this. We now begin to see what a vast subject the study of symbolism is, and we are realizing that as yet the threshold has only been reached. We are at present merely collecting the material with which to build. There are symbols in the east which are scarcely yet known here in the west. As examples I would mention a large class of geometric figures in India, which are known there under the word *Chakra*, and the *Pah-Kwah* of the Chinese, the knowledge of this last being familiar to few beyond the limited number of Sinologues. The *Pah-Kwah* is a good illustrative example; some say it is a charm, others affirm that it originated in pieces of stick used for divining, some understand it as having a sexual signification. Some years ago there was a learned

discussion between those who believed in the divining rod and those who adhered to the sexual theory. Now if the disputants had paid some attention to the transmutation of symbols, it might have occurred to them that both theories were within the limits of the possible. The *Pah-Kwah* is affirmed to be the basis of the religious and moral system of the Chinese, and one of their sacred books—the *Yi-King*—is wholly taken up with it. From this it may be judged that, whatever may have been its origin, it is a symbol of the highest significance. That Bro. D'Alviella recognizes the new conditions of inquiry may be discovered by a very slight glance at his book; there are phrases in the preface of former theories, “non moins primatiuriées que brillantes,” but they are “bâties avec des matériaux insuffisants.” Words like these speak for themselves, while the book itself, from the mass of materials it contains, shows that the process of collecting has been industriously practised. Here is the first necessity in this field of archæological exploration. As an old friend once advised me, it was with the words, Collect! Collect! Collect!!! Bro. D'Alviella's book is in itself a very valuable collection, and it can be recommended to all students of symbolism. —W. SIMPSON, P.M.

SADLER'S LIFE OF DUNCKERLEY.¹—Within the compass of a handy volume Bro. Sadler has not only succeeded in giving an interesting biography of a remarkable Freemason, but, by laboriously collecting every scrap of evidence relating to the subject of his memoir, has been able to present his readers with a quantity of Masonic information which will be found simply invaluable by all students of the Craft.

Thomas Dunckerley, born October 23rd, 1724, is said to have taken the motto of “*Honestas et Fortitudo*” at ten years of age, when a thirst for glory and a desire to engage in the bustle of the world induced him to leave school abruptly and enter the royal navy. According, however, to another authority, it was from a barber to whom he had been apprenticed that he ran away in early youth, and got on board the ship of Admiral Sir John Norris, who was then leaving in command of a fleet destined for the Tagus. The discrepancy, indeed, in this particular instance is immaterial, for it was not until he had entered upon his thirty-sixth year that a statement was made to Dunckerley, by which the belief he had previously entertained with respect to the obscurity of his parentage was dispelled.

Admiral Sir John Norris sailed for the Tagus, in his flag-ship the *Britannia*, 100 guns, in May, 1735. Dunckerley, then in his eleventh year, may have accompanied him, though Bro. Sadler finds no such name in the pay lists of the squadron, that is to say, in those which he has been afforded an opportunity of examining. The earliest mention of the young sailor he met with in the Admiralty Records occurs under the date of February 19th, 1744, when he was appointed schoolmaster of the *Edinburgh*, a 70-gun ship. He was then twenty years of age, and, as Bro. Sadler observes, must have made very good use of his time to have qualified himself for this position.

“Dunckerley remained in the *Edinburgh* until March 4th, 1746. On May 20th following he was appointed gunner of the *Fortune* sloop, his warrant bearing date April 22nd. In this vessel he served until March 1st, 1747, and on June 17th we find him gunner of the *Crown*. While in this ship he wrote a number of letters to the Earl of Chesterfield, descriptive of various ports and places of interest in the Mediterranean. He subsequently served in the same capacity in the *Nonsuch*, *Tyger*, *Eagle*, *Vanguard*, and lastly, in the *Prince* of 90 guns, from March 27th, 1761, to May 31st, 1763. On June 18th, 1764, he was superannuated. The *Vanguard* seems to have been his favourite ship, his period of service in her extending over six years. From October 1st, 1757, to March 26th, 1761, he is described as acting in the double capacity of gunner and schoolmaster in the *Vanguard*, which is confirmatory of his own statement.”

At this point, and before proceeding with the narrative, it may be remarked that the story of Dunckerley's life is somewhat differently related in the three versions of it which were published to the world. The first sketch of his career appeared in the *Freemasons' Magazine*, 1793, the second in the *Gentleman's Magazine*, 1795, and the third in the *Freemasons' Magazine*, 1796. The first version was published “during his lifetime, and doubtless with his sanction.” The others appeared after his death, the second being an unfriendly notice—casting doubt upon his sincerity and veracity; and the third an official vindication of the good faith and integrity of the dead man, “communicated in his own hand-writing by his executors.”

These several accounts have been sifted and compared by Bro. Sadler, with whose conclusions most readers will agree. But the area within which disagreement is possible will become very limited if we content ourselves with considering the story of his life as related (in effect) by Dunckerley himself, and leave out of sight the strange and incom-

¹ *Thomas Dunckerley, his Life, Labours, and Letters, including some Masonic and Naval Memorials of the 18th Century*; by Henry Sadler (Author of *Masonic Facts and Fictions*), London, 1891.

prehensible mystery in which it was enveloped, down to the date of his return from Quebec in 1760.

On January 11th of that year he went to London and attended the funeral of his mother, where he met with one of her neighbours, a Mrs. Pinkney. By this person he was told, the next day, that his mother, Mary Dunckerley, on her death-bed, had made a singular confession.

It was, that in November, 1723, Mr. Dunckerley went to Chatsworth, in Derbyshire, on some business for the Duke of Devonshire, and did not return until the May following. At Christmas Mrs. Dunckerley went to see Mrs. Meekin at Lady Ranelagh's. There she met Mr. [Lumley], who paid her great respect, and hinted that she stood in her own light, or might otherwise be the happiest woman in England. The next day she returned to Somerset House, and a fortnight after had an invitation to Lady Ranelagh's, whose coach was sent for her. On arrival—to use her own words as taken down by Thomas Dunckerley from the recital of Mrs. Pinkney—"I was surprised to find Mr. [Lumley] there again. He handed me from the coach to the parlour; where, to my future unhappiness, I found the Prince of Wales, whom I had *too well known* before my unhappy marriage. At his request (for I could deny him nothing) I stayed several days, during which time he made me five visits, and on Candlemas Day I went home." As a result of this intimacy, Mrs. Dunckerley became *enceinte*, but expressed a wish that neither the Prince of Wales nor Mr. Lumley should be made aware of the circumstance, nor—according to the Pinkney recital—did she ever find that they were. Mr. Dunckerley, if this version of the story may be relied upon, proved himself a very complaisant husband, and indeed "commended the conduct" of his spouse "with so much joy" as to cause her to "despise him for his meanness." After her *accouchement*, however, a separation occurred, and, to quote once more from Mrs. Dunckerley, "he kept the secret on his own account, for he had two places, and considerable advantages, as the price of my folly." Mrs. Pinkney further informed Dunckerley that his mother "was a physician's daughter, and lived with Mrs. W. when the Prince of Wales debauched her; but that Mrs. W. discovered what had happened, and had her married to Mr. Dunckerley, who was then attending the Duke of Devonshire, on a visit to Sir R. W[alpole] at Houghton."

In the *Gentleman's Magazine* for 1795, however, containing what I have termed the *second* version of this curious story, we meet with the following:—"The late Mr. Dunckerley was son of a servant maid in the family of Sir Robert Walpole of Houghton, whence his father married her, and got the place of porter at Somerset House. About twenty years ago he availed himself of the remarkable likeness he bore to the Royal Family to get it represented to his Majesty that the late king was in truth his father, and that he owed his existence to a visit which that king, when prince, had paid to Houghton, and he ventured to refer to Sir Edward Walpole for his knowledge of the circumstances. Sir Edward expressed his astonishment that he should refer to him to support such a tale; then for the first time suggested to him who had known him all his life, and then brought forward when his father, mother, and grandmother were all dead."

Dunckerley's negligence or circumspection—according to whichever version of the story of his life we may prefer—in not claiming recognition as an offshoot of royalty during the life time of George II., who died in October, 1760, will, however, receive its best (and only) explanation in the account given by himself of his subsequent proceedings, after taking down in writing his mother's death-bed statement from Mrs. Pinkney. This duly appears in the *third* version of the story of his life, from which the confession of his mother has already been extracted.

The recital of Mrs. Pinkney gave Dunckerley "great surprise and much uneasiness," but being obliged to return at once to his duty on board the *Vanguard*, he was only able to consult Captain Swanton, who told him that except by those who knew him it would be looked upon as nothing more than a gossip's story. . . . The ship was then bound to Quebec for the second time, and the Captain promised him that on their return to England he would if possible get him introduced to the king, also that he would give him a character. But when the *Vanguard* came back from Quebec the king was dead.

In 1761 Dunckerley was appointed gunner of the Prince, and in the same year Ann Pinkney died, so that on his being superannuated in 1764 "there was no person living who could authenticate the story she had told him." In this difficulty, and fearing being arrested for debt if he remained on shore, he sailed with Captain Ruthven in the *Guadaloupe* for the Mediterranean. The next year (1765) his affairs improved and he returned to England, taking up his residence in Somerset House, in the apartments occupied for nearly forty years by his mother, which at her death had been continued to him by order of the Duke of Devonshire. In 1766, he tells us, "I was honoured with the notice and friendship of several persons of distinction, who endeavoured to convey the knowledge of my misfortunes to the Princess Dowager of Wales and the Princess Amelia, but it did not meet with success. In April, 1767, General O[ughton] acquainted Lord H[arcourt] with my situation; and that

nobleman, with the assistance of Mr. W[orsley], laid my mother's declaration before the king. His majesty read it, seemed much concerned, and commanded that an enquiry should be made of my character from Lord C[hesterfield] and Sir E. W[alpole] who had known me from infancy. The account they gave of me was so satisfactory to the king, that he was graciously pleased to order me a pension of £100 a year from his privy purse, May 7th, 1767."

This pension, it is averred, was afterwards increased to £800, but there is no definite authority for the statement, nor do I think if such were in existence it would have escaped the research of Bro. Sadler. But at any rate, from the year 1767, Dunckerley was placed in easy circumstances, which enabled him to give up practically, the whole of his time to what he had most at heart—the welfare of the Masonic Institution.

His Masonic record is indeed a remarkable one, and in order that it may be clearly presented, it will be necessary to go back to the year 1754, in which he received not only the light of Masonry, but also the degree of Royal Arch. Both his initiation and exaltation took place at Portsmouth. Three years later—April 1757—we find him delivering a Charge—"The Light and Truth of Masonry Explained"—at Plymouth, and in the June following—as recently pointed out by Bro. Hughan in the *Freemason*—a second Address "On the Moral Part of Masonry," at the same town.

Four years after this, in 1760, the first of a series of Lodges was established, all of which it is believed, owed their existence to Thomas Dunckerley. The records of the Grand Lodge show that a warrant bearing date January 16th, 1760, was issued for a Lodge to be held on board His Majesty's ship *Vanguard*. This vessel, in company with several other ships of war was shortly afterwards ordered to Quebec, Captain Swanton (to whom I have previously referred) of the *Vanguard* being the Senior Naval Officer, and Dunckerley occupying his former post as gunner in the same vessel.

At this time, the English Freemasons in Canada, laboured under great difficulties. After the capture of Quebec, in the winter of 1759, the Masters and Wardens of some eight or nine Military Lodges, had elected an acting Grand Master—Lieutenant Guinnett 47th Foot—without doubt, the first British Subaltern ever called to a Masonic Throne,—and the number of Masons so increased "as to oblige the Grand Master to grant Warrants from under his present authority, until opportunity might offer for them to apply to a greater."

The above particulars are given in an interesting letter of February 9th, 1769, from a Brother John Gawler of the Royal Artillery to the Grand Secretary, and the writer goes on to say:—"The 24th of June 1760, Brother Simon Frasier, Colonel of the Highland Regiment, was elected to preside over the Lodges, and Bro. Dunckerley, of His Majesty's ship the *Vanguard*, who was possessed with a power from the Grand [Lodge] of England to inspect into the state of the Craft wheresoever he might go, honoured them with his approbation of their conduct and installed Brother Frasier in his high office.

The brethren amongst the merchants being united together under a warrant of the above Grand Lodge, considering themselves as likely to reside there, made application to the Grand [Lodge] of England, and obtained a warrant."

It is not improbable that Dunckerley was in some way charged by the deputy Grand Master, or the Grand Secretary, to visit and report upon the Lodges at Quebec, nor were roving commissions, empowering a scafaring brother to exercise the functions of a Provincial Grand Master, "where no other Provincial is to be found," wholly unknown either before or after Dunckerley discharged the mission with which Bro. Sadler, rightly, (as it seems to me) suggests that he was entrusted.

During the same year (1760) the *Vanguard* would appear to have returned to England, as Dunckerley tells us in what I have described as the *third* version of the story of his life:—"In January 1761, I waited on Sir E. W[alpole] and asked his opinion, if I was like the late king? But, as he was pleased to say that he saw no resemblance, I did not, at that time, acquaint him with my reason for asking such a question."

The *Vanguard* sailed for the West Indies in October 1761, but in the meanwhile Dunckerley had been appointed to the *Prince*, a larger ship, for which vessel a Warrant or Charter was granted by the Masonic Authorities May 22nd, 1762.

The Lodge thus established in 1762, appears to have closely followed the fortunes of its founder, for in the second edition of the Engraved List for 1764, No. 279, which in the previous issue was described as "On Board the *Prince*," is now represented as being held "On Board the *Guadaloupe*."

Both "Sea Lodges" were ultimately revived on *terra firma* by Dunckerley, the one in the *Vanguard* being now the "London," No. 108; and the other in the *Prince* and *Guadaloupe* having become the "Somerset House"—which after various amalgamations is now the "Royal Somerset House and Inverness" Lodge, No. 4.

In a letter dated November 24th, 1786, Dunckerley says, "I have served the Society twenty-one years as a Grand Officer." But the official records have no notice of him in any

such capacity prior to February 28th, 1767, on which date he was appointed a Provincial Grand Master.

Hampshire was the first province placed under his care, and he was its first Provincial Grand Master.

In this department of Masonic labour he so excelled, and his exertions were so appreciated, that in 1795, when there were thirty-four provinces in all, Dunckerley had for his share eight out of that number, viz., Dorset, Essex, Gloucester, Hereford, Somerset, and Southampton, with the City and County of Bristol, and the Isle of Wight.

To this list Wiltshire should be added, as without holding a patent as P.G.M. the government of the province remained in his hands from 1777 until his decease. The Provincial Grand Mastership of Kent he seems to have declined.

In the Royal Arch Degree he took a profound interest, and was the Grand Superintendent for sixteen counties, together with Bristol and the Isle of Wight. It would also appear, that he was the first Grand Master of the Masonic Knights Templars in England. His long and meritorious services were much appreciated by the Grand Lodge, and on November 22nd, 1786, "It was resolved unanimously,

"That the Rank of past Senior Grand Warden (with the right of taking place immediately next to the present Senior Grand Warden,)" should be granted to him. Dunckerley attended Grand Lodge for the last time May 7th, 1794, and his death occurred on November 19th, 1795.

The truth or falsehood of the strange story of his parentage, has been debated with much ability by Bro. Sadler. But without going any further than the evidence of Mrs. Pinkney, as taken down by Dunckerley in 1760, we may, I think, safely assume: 1. That the man himself was wholly incapable of lending his aid to any scheme of imposture whatever—therefore the statement which he said he wrote down at the time, must have been actually made to him by Mrs. Pinkney: 2. That the information imparted by the latter, was not a pure invention on her part: and 3. that Mrs. Mary Dunckerley did not, so to speak, go out of the world with a lie in her mouth.

Space has prevented more than a cursory notice of the numerous Masonic provinces, which were so well and wisely governed by Thomas Dunckerley, and for the same reason I must also pass lightly over another prominent feature of Bro. Sadler's work, although it is the one above all others, upon which I should like to express myself at length.

I allude to the extracts given from the records of Lodges of which Dunckerley was at some time a member.

The notes on the Lodge of "Friendship," introduce us to Martin Clare—a much-forgotten Masonic worthy—and clear up a portion at least of the mystery overhanging the Lodge at the Castle, Highgate, the famous No. 79, with regard to which so much controversy has arisen.

Some observations of a great Masonic Scholar, on the value of Ancient Craft documents and the folly of secreting them, are here so much in point that I shall not scruple to introduce them:—

"If the Lodge of Antiquity *has* any early records, Masonic public opinion ought to compel it to publish them. Even if they are not of the 'slightest value to anybody,' they will be worth as much as a vast deal of matter already published. There may be in them here and there a phrase that would settle a disputed point or remove a doubt, for you or me, although it might not attract the attention of another. All the old records ought to be published. If not otherwise valuable, they would make us better acquainted with the ways of thinking and acting of our Masonic predecessors: but they might do much more. I have gleaned very valuable information from old Masonic Registers: and I would give much for mention (contemporaneous) of the Compté de Grasse returning to France from Charleston, when the Consuls allowed a certain class of the Emigrés to do so: for then I should know that on his return *from* France he brought with him one French version of the supposed Constitutions of 1786. What might we not find to sustain or refute my theory in regard to the agency of the Hermetics in intellectualizing Masonry, in the old Minutes (if any there be) of that largest of the four old Lodges to which Noblemen and Clergymen belonged?"¹

In a subsequent letter the same writer remarks—"I think it very likely that there is but little of value in the early records of the Lodge of Antiquity. There is certainly little in the published early records of the so-called 'Grand Lodge' at York: and the early records of our older American Grand Lodges are of no interest to anyone, except the descendants of the persons named in them. Yet there is to be found, now and then, a grain of gold among the sand: and we get at the truth of many things in Masonic History by casual hints and incidental expressions. It is even something to *know* that the early records *are* worthless.

¹ Albert Pike to R. F. Gould, Feb. 28th, 1889.

To be undeceived is a large part of human learning; and you have perhaps best served Masonry by showing the baselessness of many generally accepted opinions."¹

To what extent the history of the Lodge of Antiquity is carried back by the evidence of its own documents, I am unaware, but the early records of the "Old Horn Lodge" to which our lamented Bro. Pike has also referred, have unfortunately disappeared, though a great many waifs and strays relating to its past history have been collected with infinite pains by Bro. Sadler.

The "Notes," however, on the Lodge of Friendship, are a genuine revelation. No brethren outside the Lodge itself, and probably very few within it, were aware of the existence of such a valuable record. Lodge Minutes dating from the first half of the last century, are rare indeed, at least in South Britain, and such records it is that alone present the slightest attraction to a small class of students, who believe that degrees cannot be multiplied *ad infinitum*, and who value Masonry mainly, if not entirely, for its antiquity.

The Rival Grand Lodge of England, or titular "Ancients," found in Dunckerley a far from contemptible antagonist. In a letter of April 21st, 1785, he mentions having "jocey'd Dermot out of Newfoundland by obtaining a Warrant for a Lodge at Placentia;" and in the following year, February 6th, 1786, he speaks of a Bro. Palmer as "one of the first *Antient* Masons in England;" but adds, "it would be better to have him *again* under our Constitution than to let Dermot get hold of him, under whose Sanction he held a Lodge 25 years ago."

His attention to matters of dress is illustrated by the following, which I extract from a letter—dated May 10th, 1787—wherein he makes the preliminary arrangements for the holding of a Provincial Grand Lodge at Harwich—"I must desire the Brethren to wear *Cock'd Hats* in the Procession to Church."

It is perhaps worthy of being cited, that on August 21st, 1788, a Provincial Grand Lodge was held at Portsmouth, "and after Dinner the Provincial Grand Master gave [as the first toast] The King & the *Society*." Here we meet with the word "*Society*," in lieu of "*Craft*," as now ordinarily associated with the toast of the Sovereign, but the former title was also used by Dunckerley—therein following the usage of more ancient times—when alluding to the body of English Freemasons, a practice which has been innovated upon of late years, I think unfortunately, by the substitution in frequent instances of the term "*Order*," for the older and more appropriate expression.

As the space allotted to me is exhausted, I must not linger over my task, but bring it to a close, though in justice to Bro. Sadler, a few remarks have yet to be made, for which room must be found. He has given us a most interesting biography of one of the greatest of our Masonic worthies, and with it he has interwoven a quantity of varied information, which must for all time render his work invaluable to every student of the Craft. By our future historians it will be largely relied upon as a storehouse of facts, which they will appreciate all the more, from the literary ability that has been displayed in their presentation. The story of Dunckerley's life—*i.e.*, in its main features—is an old one, but the collateral incidents connected with it, most of which appear in print for the first time, cannot but result in modifying many a hasty judgment that has been formed of his zeal and integrity.

The materials so dexterously made use of by Bro. Sadler, must have taken him a long time to collect. But the result certainly leaves nothing to be desired, and in taking leave of his excellent work, I shall offer my congratulations, not only on the successful termination of very arduous labours, but on his foresight and good fortune in asking and inducing Bro. W. H. Rylands to write the instructive preface to which his name is subscribed.—R. F. GOULD, P.M.

¹ Albert Pike to R. F. Gould, April 9th, 1889.



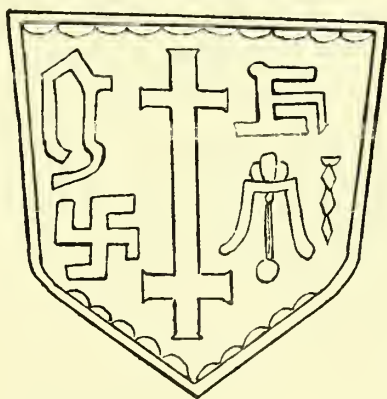
NOTES AND QUERIES.

MARKS.—I send Bro. John Robinson the following remarks in reply to his query—p. 61 of *Trnnsactions*. The uninclosed and uncultivated land, especially that in the "Great Fen," previous to the 19th century on inclosure, was depastured by cattle, horses, sheep, donkeys, and geese during the summer, and the towns which had right of common in the Lincolnshire Fens were ordered in 1551 to adopt certain marks with which to brand them. The horses and asses were branded on the hoof, the cattle and sheep on the body, and the ducks and geese (of the latter some commoners had from 1,000 to 1,500 breeding), had their feet marked by cutting the mark on the web part. The commoners had a private mark in addition to the town mark. The following are some of the marks used by the villages near Boston :—

Boston	Ɔ	Skirbeck	▽
Freiston	7	Leake	h
Stickney	∞	Stickford	I
West Keal	⊙	East Keal	▽
Toyntons	X	Raithby	⦿
Hagnaby	δ	Hainby	⌈
Bullingbroke	∩	Sibsey	✕
		Fishtoft	⌌

It is probable that the homage (or jury) of the Manor Courts used the marks of their town or village, or their own private mark in addition to their signature, as now illiterates use a mark only, as Thomas ^{his} X Taylor. Merchants, ecclesiastics, and other persons of respectability, not entitled to bear arms, adopted marks or notes of those trades and professions which they used (Gould, *History of Freemasonry*, vol. i., 458). A statute ascribed to the 14 Edward I., 1286, on a deficiency of freemen, allows "the best and most discreet bondsmen" to serve on an inquest, and stipulates that each shall have a seal (e ke checun eyt zeal).—CAB. POCKLINGTON, P.M., 272.

MARKS.—The founders of old church bells cast them with their stamp or mark, and I send you a copy of a rubbing of George Heathcote's stamp on Lincolnshire bells, showing the Swastica in the 14th century.—CAB. POCKLINGTON.



THE ENTERED APPRENTICE'S SONG.—Some years ago, when examining the various files of newspapers in the British Museum Library for early allusions to Freemasonry, I met with the following, in the *London Journal* of July 10th, 1725 :—

AN ANSWER to the FREE MASONS Health;
A SONG by the late Mr. *Mathew Birkhead*,
sung at all the Lodges in Town.

1

Good People give Ear,
And the Truth shall appear,
We scorn to put any Grimace on;
We've been bamm'd long enough
With the d—mn'd silly Stuff
Of a Free and an Accepted Mason.

2

The dear Brotherhood,
As they certainly shou'd,
Their Follies do put a good Face on;
But it's nought but a Gin,
To draw other Fools in:
So sly is an Accepted Mason.

3

With Apron's before 'em,
For better Decorum,
Themselves They employ all their Praise on;
In Aprons array'd
Of Calves Leather made;
True Type of an Accepted Mason.

4

They know this and that,
The De'il knows what,
Of Secrets they talk would amaze one;
But know by the By,
That no one can lye
Like a Free and an Accepted Mason.

5

If on House ne'er so high,
A Brother They spy,
As his Trowel He dextrously lays on,
He must leave off his Work,
And come down with a Jerk,
At the Sign of an Accepted Mason.

6

A Brother one Time,
Being hang'd for some Crime,
His Brethren did stupidly gaze on;
They made Signs without End,
But fast hung their Friend,
Like a Free and an Accepted Mason.

7

They tell us fine Things,
How that Lords, Dukes, and Kings
Their Mysteries have put a good Grace on;
For their Credit be't said,
Many a Skip has been made,
A Free and an Accepted Mason.

8

From whence I conclude
Though it may seem somewhat rude,
That no Credit their Tribe we shall place on
Since a Fool we may see,
Of any Degree,
May commence an Accepted Mason.

It will be seen that very shortly after its appearance in the first Book of Constitutions (1723), the famous ditty of which Matthew Birkhead, the actor, is said to have been the writer—the air, as we learn from Dr. Barrett, being of more ancient date—was ingeniously parodied by some one who entertained no great affection for the *Freemasons*. The fifth verse has already been quoted in our *Transactions*,¹ and the whimsical conceit it embodies, will also be found referred to in a Hudibrastic Poem called *The Freemasons*, of 1723 :—

“When once a Man his Arm forth stretches,
It Masons round some Distance fetches;
Altho’ one be on *Paul’s* Great Steeple,
He strait comes down amongst the people.”

The sixth verse has been supposed to allude to the case of Captain Porteous, who commanded the City Guard, Edinburgh, and for his conduct in firing on a riotous crowd, was lynched by the citizens. Several persons had been killed by the fusilade of the City Guard, and its commander was sentenced to death, but a reprieve came from London, and the rumour spread that a mail or two would bring a full pardon. It was resolved that he should not escape. On the night of the 17th of September, 1736, the jail in which he lay was broken open by a mob; he was brought out, and hanged on a dyer’s pole. If we assume Porteous to have been a Freemason, and disregard the discrepancy between the dates of the parody appearing (1725), and of his own summary execution, respectively, the verse would seem to fit his case to a hair. There is only one further remark I shall make, and it will have reference to the original song—not to the parody. In the first verse of the Entered Apprentice’s Song, as given in the Constitutions of 1723, the words occur :—

Let’s drink, laugh and sing,
Our Wine has a Spring, etc.

But in lieu of these lines, the following has often appeared in versions of the song :—

Let’s drink, laugh and sing,
Be he Beggar or King, etc.

And the question I wish to ask is, how far back can this variant of the original text be traced ?—R. F. GOULD.

THE STUKELEY—PAYNE—COOKE MS.—Dr. Stukeley records in his diary under date 24th June, 1721, that at the meeting of the Freemasons on that day in Stationers’ Hall, Bro. Payne, Grand Master, exhibited a manuscript of the Constitutions “about 500 years old.” The Rev. W. C. Lukis, editor of the *Diary for the Surtees Society*, states in a footnote that Stukeley had copied the first and last pages into a book of drawings in the present possession of the Rev. H. F. St. John. Anxious, if possible, to identify this MS., I communicated with Bro. Lukis, who informed me that he had made a copy of Stukeley’s copy for Bro. Whytehead of York. Bro. Whytehead at once lent me this copy of a copy, and as it appears that each copyist has taken pains to make a facsimile of his original, the very first glance showed me that Payne’s MS. was none other than the well-known Matthew Cooke MS. now in the British Museum and facsimiled by us in Reprints vol. II. At the foot of the copy, Bro. Lukis has imitated a footnote of Bro. Stukeley’s, as follows :—

The first and last page in Velum M.S.
being Constitutions of the Freema-
sons exhibited at the Yearly Meeting
of the same, at Stationers Hall on
St. John’s day 1721 by Mr. Payn then
Grand Master, 24 June,

W. Stukeley.

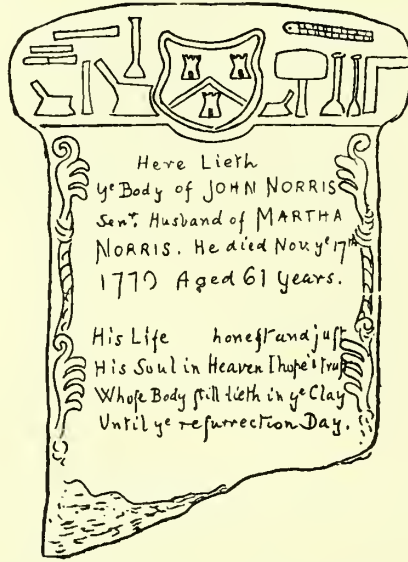
From certain expressions in the Book of Constitutions, it has always been thought probable that Dr. Anderson must have had a MS. similar to the Cooke amongst his material. It is now shown to be probable, almost beyond doubt, that he must have seen the very MS. itself. So late as 1728 it must have been still well-known to the Fraternity, for the Woodford MS. in possession of the Lodge (a copy of the Cooke with the book-plate of William Cowper, Clerk of the Parliaments, a late Grand Secretary), bears on the fly-leaf the following note in the writing of Bro. Cowper :

This is a Very Ancient
Record of Masonry
wch was copied for me
by W^m Reid Secretary
to the Grand Lodge 1728.

After this it disappears, and we can only surmise from certain names written on the fly-leaves of the MS. that at one time, but whether before or after 1721 we cannot say, the book belonged to a "William K.," that in 1786 it was in the possession of "John Fenn," and we know that the Museum authorities bought it in 1859 of a "Mrs. Caroline Baker." The results of my enquiry are in no way startling but not without their value. They have decided the identity of a hitherto unidentified MS., and prove that the Cooke MS., one of the most important of those known to us, was from a very early time in, what Bro. Gould calls, proper custody, and its evidence as a legal document is by so much enhanced.

G. W. SPETH.

MASONIC TOMBSTONE.—In response to Bro. Hammond's wish expressed on p. 190 *A.Q.C.*, vol. iii., I herewith send you a rough sketch of old tomb-stone now lying in Wootton churchyard, containing as much of the inscription as I could make out. The stone appears to have been erect, but now broken off, and lying somewhat to the south of its former position. The grass had grown over it, but had been recently cut away.—S. B. WILKINSON.



AN OLD FREEMASON.—I notice in your last number a mention of a Brother who is supposed to be the oldest initiated member of the Craft now alive in England. It may interest you to know that in Scotland we can claim a still older member of the Craft in the person of Bro. William Liddle, who joined my mother Lodge (Dunbar Castle, 75, S.C.), in March, 1822, and in March last attained the age of 101 years.—CHARLES BAXTER, W.M., No. 5, S.C.

HIRAM OF TYRE.—The Semites of Babylonia thus closely resembled their brother Semites of Canaan in their fundamental conception of religion. As the Canaanite or Phœnician had "Lords many," the multitudinous Baalim who represented the particular forms of the Sun-god worshipped in each locality, so too the gods of Semitic Babylonia were equally multitudinous and local. Meroduch, for example, being merely the Bel or Baal of Babylon, just as Melkarth [Melech-Kiryath] was the Baal of Tyre. But the parallelism extends yet further. We have seen that the rise of the prophet-god in Babylonia marks the growing importance of literature and a literary class, just as the beginning of a literary age in Israel is coeval with the change of the seer into the prophet. Now the literary age of Israel was long preceded by a literary age among their Phœnician neighbours, and its growth is contemporaneous with the closer relations that grew up between the monarchs of Israel and Hiram of Tyre.—PROFESSOR A. H. SAYCE, *Hibbert Lectures*, 1887, p. 121-2.

THE BULL-ROARER IN INITIATIONS.—*The advancement of Science in Australia.*—Section G.—*Anthropology.*—In this section, one of the Vice-Presidents, Dr. Hocken, presided, and the Presidential address, by Mr. A. W. Howitt, F.G.S., Melbourne, on "Ceremonies of Initiation in the Australian Tribes," was read by the secretary, Mr. A. Hamilton, Registrar Otago University. The Presidential address commenced by referring to the importance of the study of savage customs as likely to throw an unexpected light on some most obscure practices of antiquity, viz., the mysteries of classical times whose origin has long been a matter of conjecture. The paper then went on at some length to describe the various

ceremonies which took place at the reception of the youths into the tribes, and also the duties inculcated upon them. One of the most peculiar references made in the paper was to the use of an English child's toy in the ceremonies. Mr. Howitt thus referred to it:—One of the most remarkable facts brought out by the comparison of initiation ceremonies is the universality of the use in them, or in connection with them, of a wooden instrument, which is a child's toy in England, and which is there known as a "bull-roarer." As I remember to have made and used one as a child, it was about eight inches in length by three in width, which when whirled round at the end of a cord caused a loud humming or roaring sound. Throughout Australia, so far as my investigations have extended, it is one of the most sacred and secret objects appertaining to the ceremonies. It is not permitted to women or children, I may say to the uninitiated generally, to see it, under pain of death. The novices were told that if they made it known to women or children their punishment would be death, either by actual violence or by magic. So secret was this object kept among the Kumai, that intimately as I was acquainted with them it was not exhibited to me at their Bora until the old men had been fully satisfied that I had been present at that of their neighbours, the Murring, and that I had then seen it, had become acquainted with its use, and were convincingly told I had possession of one which had been used in their ceremonies. The reverential awe with which one of these sacred objects is viewed by the initiated when carried round to authenticate the message calling a ceremonial assembly is most striking. I have not observed it merely once but many times, and cannot feel any doubt about the depth of the feeling of reverence in the minds of the Aborigines in regard to it. A peculiar sacredness is attached to it from several reasons, among which the principal are that it is taught that the first one was made by the Supernatural Being who first instituted the ceremonies, and the roar emitted by it when in use is his voice calling upon those assembled to perform the rites. It is the voice of Baraine, Daramulun, Mungan, however he may be called in the several languages, but in those tribes with whose ceremonies I have acquaintance he is also more familiarly called "our father." The universality of its use, and under the same conditions in world-wide localities, is one of the most puzzling questions in this branch of anthropology, and can only, as it seems to me, point to the extreme antiquity of its use. As I have said, it is used universally in Australia. Its use is recorded at the West Coast of Africa, where it is called "the voice of Oro." The Maoris, the Zulus, the Navajoes, use it in their ceremonies, and it has been pointed out by Andrew Lang that its use in the Dionysine Mysteries is clearly indicated by a passage in the scholiast, M. Clemens, of Alexandria. In his interesting chapter on the bull roarer in "Custom and Myth," Mr. Lang well says that in all probability the presence of this implement in Greek Mysteries was a survival from the time "when the Greeks were in the social condition of Australians."—*Weekly Press*, Christchurch, N.Z., 23rd Jan., 1891.

THE ANCIENT MYSTERIES WERE MURDERS AND FUNERALS.—"If you wish to inspect the orgies of the Corybantes, then know that, having killed their third brother, they covered the head of the dead body with a purple cloth, crowned it, and carrying it on the point of a spear, buried it under the roots of Olympus. These mysteries are, in short, murders and funerals."—Clemens of Alexandria, *Exhort.* ch. 11.

MASONIC LANDMARKS AMONGST THE HINDUS.—Since writing the paper called "Masonic Landmarks amongst the Hindûs," I have come across the following *facts* to explain or establish some of my statements made therein.

1. *Hindû Castes—three grades or degrees.*—The Hindûs distinguish themselves from other ancient tribes by the name Ârya, 'noble,' 'well-born.' Now Ârya is derived from arya, 'a householder,' originally used as the name of the third caste or Vais'yas, who formed the great bulk of the immigrants or new settlers. Compare Max Müller, *The Science of Language*, p. 240, sq. Lond., 1862. Thus then the three castes—Brâhmans (priests), Kshatriyas (soldiers), and Vais'yas (agriculturists), were (not "may be") "three grades or degrees of the Dvija (twice-born)."

2. *Initiation Rites.*—Hitherto the marked difference between the Hindûs and the Freemasons has been the *public* or *private* performance. This is not quite correct: for I now find my friend (the Benares Brâhman) saying "great care was taken to exclude the S'ûdra, who is once-born." I quote from Coleman's *Hindû Mythology*, pp. 154-5. "The priest first offers a burnt sacrifice, and worships the *Salagrama*, repeating a number of prayers. The boy's white garments are then taken off, and he is dressed in red, and a cloth is brought over his head, that no *Sudra* may see his face: After which he takes in his right hand a branch of the *vilva*, and a piece of cloth in the form of a pocket, and places the branch on his shoulder. A *poita* of three threads, made of the fibres of the *suru*, to which a piece of deer's skin is fastened, is suspended from the boy's left shoulder, falling under his right arm, during the reading of the incantations."

"After this the *suru poita* is taken off, and the real *poita*, or sacred thread, put on. During the ceremony the father repeats certain formulas, the *suru poita* is fastened to the *vilwa* staff, shoes are put on the boy's feet, and an umbrella in his hand. He then solicits alms for his parent and the company present, who give more or less according to their means. Various other ceremonies then follow, which are succeeded by the service called *Sandhya*: at the close of which the boy eats of the rice which has been offered in the burnt sacrifice, and thus the ceremony ends."

"The Hindûs of the *Sudra* caste do not receive the *poita*."

I would recommend a careful and unbiassed study of the above. The "cloth is brought over his head, that no *Sudra* may see his face," amounts to being "hoodwinked." The "*suru poita*" is not the real *poita*: the "*suru poita*" is used at the early stages of initiation; the real *poita* is put on towards the conclusion of the ceremony. Therefore I see in the *suru poita* the parent of a cable-tow. Again, "The boy's white garments are then taken off, and he is dressed in red." The name '*Indra*' means '*blue*' (an epithet of the firmament); consequently, *blue* (indigo) is a favourite colour. So also *white* from the generic name of the deity (*Dêva* is derived from the Sanskrit *deva*, 'luminous'), light being the aptest symbol of the Divine Being. Thus, I would expect to find *blue* and *white* colours used in the Brâhminical rites; whereas I find *white* and *red*. Why red? In reference to the sacrifice. The *red garment* round the loins of a Brâhman is used for the same purpose as an '*operative apron*': to keep the wearer unspotted and undefiled from the sacrificed he-goat's blood.

3. *Hindu Sacred Words*.—(a) *Om* or A-U-M. Some writers explain *a* of Agni (fire), *u* of Varuna (water), and *m* of Marût (wind). The true etymology of the word appears to be suggested by the old Persian '*avem*' (aum), meaning 'that.' See Lassen, i., 775, n. 3. Sir M. Monier-Williams says in his dictionary '*Om*,' a word of solemn affirmation and respectful assent (sometimes translated by yes, verily, so be it, and in this sense compared with amen). (b) The etymology of *Bhûh*, *Bhuvah*, *S'var* is obscure. Taking them in their accepted meanings: *Bhûh*, the earth; *Bhuvah*, the atmosphere; *S'var*, the sky. *Bhûh*, then, is connected with our word '*be*,' and means the '*dwelling-place*' of man, as distinguished from the sky as that of the gods. *Bhuvah* is very doubtful, but is said to be merely the plural form of *bhûh*, and no doubt the plural of *bhûh* is *bhuvah*, but whether the converse is the case it would be difficult (at present) to say. That it is a differentiated form of *bhûh*, I think there can be no question. *S'var* is the root of *S'ûrya*, and it means '*to shine*.'—P. J. OLIVER MINOS, F.E.I.S., M.R.A.S., etc.

ABYSSINIAN SECRETS.—It has been on my mind for some time past to tell you a few things apropos of Abyssinian Masonry, which I learnt whilst down by Massowa last January. I was told by a certain Wylde (author of the "*Eastern Soudan*," etc.), who has been resident in that part of the world for nearly seventeen years, that the natives had certain grips which they used when travelling, etc., amongst the various tribes. He was in possession of these secrets and told them to me. The first grip is given by mutually placing the thumb as usual in shaking hands but extending the finger tips to each side of the wrist and taking firm hold. On meeting and giving this grip the word Sho'obaa is pronounced. Its meaning is "You are welcome." After this the grip is shifted by a slight motion of the hand until the "Brethren" mutually clasp the entire ball of the thumb, and the word is "Maha'abaa," its meaning is roughly "We are friends." Mr. Wylde told me to use this on the first possible opportunity, which I did whilst out on a shooting expedition to the southward of Hartan, with the result that the men I met, mostly herding camels, etc., were as civil as possible, and evidently highly surprised to find a foreigner in possession of their customs. There seems to be no actual ceremony of initiation or anything of the kind, but it is handed down from father to son. This system certainly extends to all the tribes round Dogali and Sa'ati, and as far north as the Hadendowas and Baggara tribes. I suppose anyone with sufficient ingenuity might twist this into Masonry as practised at home, but it would require a certain amount of judicious imagination. I give it to you as I had it and for what it is worth.—G. S. Q. CARR, Lieut. R.N., H.M.S. Scout.

ROYAL GRAND ARCH CONSTITUTIONAL SOLS.—What is known of the above Society? I have an engraved portrait of John Drawwater with the following inscription:—"To Charles Hamilton, Gent., Grand Arch Master, the Reg. Profr. Grand Wardens, Deacons, Officers, and Brothers of the Royal Grand Arch Constitutional Sols."

This Print of the Founder is by permission most humbly inscribed by their most obliged and obedient Servant, T. R. POOLE.

Printed by T. R. Poole, Engraved by W. Pye."

The subject is wearing a three corner cocked hat and an oval jewel by a chain round the neck.—T. FRANCIS.

THE OLD MASONIC CHARGES. INDENTURE—FREEDOM. The information as to Boston, in Lincolnshire, which Bro. Pocklington has favoured us with, is both valuable and interesting, and, I think, has a closer bearing upon our Craft than is at first apparent. We now want the same information as to York; and as the City-clerk does not seem inclined to answer an enquiry sent him on the subject, perhaps some of our Masonic antiquaries might furnish it. Bro. R. F. Gould would then perhaps be inclined to enlighten us upon the legal aspect of the question. The Old Charges tend to prove that an ancient Guild of Masons, and, or, Free-Masons (probably of the “unincorporated” class) existed at York from old times, and if the dates are similar to those at Boston we may then draw our conclusions.

So far as we can judge the Boston dates of the grant of city authority over the “incorporated and unincorporated” Guilds synchronise with the change of system which we observe between say the Cooke MS. and the sixteenth century charges of Freemasons.—JOHN YARKER.

THE DRUSES OF SYRIA AND THEIR RELATION TO FREEMASONRY.—I have followed with much interest Bro. Simpson’s remarks on Bro. Haskett Smith’s paper on the Druses of the Lebanon in the last number of the *A.Q.C.*, and wish to be permitted to make one or two observations regarding Indian customs, which the former touches upon.

When in India in 1878, I became acquainted with a Government native official—a Deputy Assistant Commissioner, who some years previously had become a Christian from conviction—his history, which he related to me, was a curious and interesting one, too long to enter upon here. From what he told me of his father’s precepts to him and also his example, he was certainly not of those who aim at “being all things to all men,” the old man lost position and ease because he would not tell a lie to please an unjust and tyrannical ruler. The son (whom I knew) still retained his original name of *Sufta* (or, as it was pronounced, *Softa*) *Ali*. According to him, the *Softa*’s are not *Shiahs* (see page 19 on Bro. Smith’s paper), they are a distinct set of Mahomedans—as are the *Sunnis* and the *Shiahs*. *Sufta* Ali also described to me their peculiar mode of worship, which, he added, very commonly produces heart disease. When at Futtehpore Sikri, near Agra, a year or so later, sitting at sundown in the court yard of the Mosque, I was an unseen witness of devotions performed in the manner described by *Sufta* Ali.

Bro. Simpson also quotes Bro. Haskett’s statement “that one must be born a Druse—none can enter this system except by birth, and none can leave it except by death—it is so with the Jews, *it is the same with the Brahmins*.”

This is certainly not the case with the so-called *Namburi* Brahmins of the Travancore State, who with the *Kulin* Brahmins of Bengal are reckoned to have the bluest blood of all Brahmins. The *Namburi* Brahmins are so particular about keeping their caste pure, that they are said never to permit any of their women-kind to go north of *Quilon*. The Royal succession in that country goes invariably through the females. The Maharaja is born a *Nuir*, the next caste to the Brahmins. The son of a Brahmin is not one by birth, but must be made one by certain ceremonies between the age of 8 and 16. In the case of these royal personages it is the lady who chooses her husband—he may be a Brahmin or not; and by law she may change her mate as often as she pleases—though it is said this custom is going out of fashion latterly. The Maharaja is *made* a Brahmin on his accession; this is carried out by his being passed through the body of a golden cow, or being placed in a colossal golden lotus flower, which articles become then the property of the Brahmin priests. The heirs of a Maharaja are *never* his *own* children¹ but are those of his sisters, his cousins, or his aunts, according to age, these collaterals are styled 1st, 2nd, or 40th Princes of Travancore according to their seniority.²

By the passing through the body of the golden cow, or issuing from a golden lotus, the ruler acquires *a new birth of the soul*—is twice born.

A somewhat similar notion is not unknown in Europe. In Denmark, and in parts of England also, sick children are still passed through holed stones or through a bramble which is rooted at both ends, this is supposed by superstitious mothers to confer *a new birth of the body*.

Passing persons through holed stones is also practised in parts of India.

H. G. M. MURRAY-AYNSLEY.

THE THREE DEGREES.—“To understand this allusion to the Mysteries, Sydenham says that, previous to a person being perfectly initiated, three degrees were to be taken, answering, he might have observed, to the three degrees at the University and in Freemasonry, both to be traced to a common origin in the Mysteries. The first degree was called

¹ They are called *Tambis*—and in a generation or two sink down to quite a low condition.

² The next heir, or as we should call him the Crown Prince, has the title of *Elia Raja*.

"purgation," the second "illumination," and the third "a looking on." The consummation, however, did not take place until five years after the initiation. . . . According to the Scholiast on Aristoph. page 744, in the Mysteries, the Neophyte was called in the first year, *μύστης*; in the second, *ἐφορος*; and in the third, *ἐπόπτης*. But as *ἐφορος* and *ἐπόπτης* are synonymous we must read *κεκνοφόρος*, as is evident from Clemens Alex. Cohort, c. ii., 15. For *κεκνος* is the name of a hawk or cock, and was the symbol of certain rites practised in the Mysteries, as may be inferred from a line in Aristophanes." George Burges, M.A., in a foot-note to his Transactions of Plato's *Banquet*, Bohn's ed., vol. iii., p. 549.

A SILVER MALTESE CROSS.—I have a silver Maltese cross suspended by a green ribbon from a rosette of the same color, engraved on the former is the following, "Apud Seminarium." "Scientie." "St. Vincentii." "Et. Virtuti."

To what College or School of St. Vincent does the above refer? Was it attached to any Masonic Body? I am induced to ask this question as it was tied up with three Masonic jewels, viz.: W.M., S.W., and J.W. (also tied with a piece of green ribbon), which, from the Hall Mark, I am inclined to think are of Irish manufacture.—THOS. FRANCIS.

ANTIQUITY OF MASONIC SYMBOLISM.—I would suggest that a very practical value might be given to Bro. R. F. Gould's lecture upon this subject, if all your C.C. would contribute well authenticated notes upon this point. It would be as well to number them and place them under one uniform heading, and where this is neglected by the sender it might be rectified by the Editor. Such an enquiry would perhaps resolve itself into the following particulars:—

- a. The moral symbolism of Masonic tools and implements.
- b. The use of ancient arcane religious emblems in Marks, &c.
- c. Expressions implying esoteric tenets.

JOHN YARKER.

1. The following is given by Bro. John Miller in "The Architecture, Architects, and Builders, of the Middle Ages."—Glasgow, 1851.

On title page (in Old English) "Sa gays ye compas rhyn about
Sa truth and laute do, but doubte
Behaulde to ye hend."

Page 130. "The motto on the title page is part of an inscription on a shield in Melrose Abbey, charged with the compass and fleur-de-lis; the latter indicating the native land, and the former the Masonic rank of John Murdo, to whom the device seems to pertain. "As goeth the compass even about, without deviating from the true circle, so, without doubt, do truth and loyalty,—look well to the end, goeth John Murdo."

Inscription, South Transept.—"John: Murdo: sum: tym: callit: was: I: and: born: in: parysse: certainly: and: had: in: keeping: all: Mason: work: of: Santan: droys: ye: hye: Kirke: of: glasgu: Melros: and: paslay: of: Nyddadall: and: of: galway: pray: to: God: and: Mari: baith: and: sweet: sanct: iohn: to: keep: this: holy: Kirk: frae: skaith:

2. An old brass square, with the date 1517, found in 1830 at the foundation of Baal Bridge, Limerick. (Bro. Speth, *Ars. Quat. Cor.*, p. 27.)

"I will strive to live with love and care
Upon the level by the square."

3. A correspondent in the old Freemasons' Magazine alludes to an old church in the city of Hanover, which according to a chronicle of 1695 was in building 1284-1350; in it is found the circle, double triangles, pentagon, a sun-dial of 1535 has the square and level with the letters H.B.A.S., alluding to Hans Buntingsen, who, as the Chronicle says,— "loved his art and was well acquainted with the compasses and square and the great secret thereof." Clavel, Findel, and numerous minor writers mention no end of such church emblems, but too long for one paper; they are found in early Templar buildings, but not exclusively so.

4. Masons cautioned against letting ("Loses" or Cowan's) "ym know ye privilege of ye compass, square, Levell, and ye plum rule." (Melrose MS. 1581.—Bro. Hughan, *Ars. Quat. Cor.*, page 25.)

5. "By compass, needle, square, and plumb
We never must o'erlook the mete

Wherewith our God hath measured us." (1623 J. V. Andrae).

(Bro. Schnitger—*Ars. Quat. Cor.*, III., 33.)

ANTIQUITY OF MASONIC SYMBOLISM. 6.—I enclose you an epitaph that may be of interest enough to fill up a corner. If the date 1639 be correct, it seems to carry evidence of the age of some of the allusions. Perhaps some Devonshire member of the Correspondence Circle may be able to enlighten us as to its exact whereabouts and also be able to refer to the Parish Registers for confirmation.—GEO. R. COBHAM, P.M. 20, 1543.

EPITAPH

*On a Devonshire Clergyman of the name of William Mason,
who died in 1639 at the early age of Twenty-eight.*

Mason, how is't that thou so soon art gone
Home from thy work? What, was the fault i' th' stone,
Or did thy hammer fail, or did'st suspect,
Thy Master's wages would thy work neglect?
Christ was thy Corner Stone, Christians the rest
Hammer the Word, Good Life thy line all blest,
And yet art gone, 'twas honour not thy crime,
With stone hearts to work much in little time;
Thy Master saw't and took thee off from them
To the bright stones of New Jerusalem,
Thy work and labour men esteem a base one,
God counts it blest. Here lies a blest
Free Mason.

From article in *Cornhill Magazine* for February, 1891.

MARKS.—Such marks as those illustrated by Bro. John Robinson (page 61 ante) were commonly used by persons who had no right to bear arms. "The inquisitions post-mortem from Henry VII. to Charles II. abound with yeoman's marks as signatures, other than crosses. When a yeoman affixed his mark to a deed, he drew a *signum* well known to his neighbours, by which his land, his cattle and sheep, his agricultural implements, and even his ducks were identified." (Sussex Archæol. Collections, VII., 149.)

Merchants' marks are perhaps the most familiar instances. "When the right of bearing arms was restricted exclusively to *Nobiles*, and any infringement of this ordinance was visited by severe punishment and heavy fines, citizens were permitted to adopt certain devices, which were placed upon their merchandise. These were not strictly armorial, but were employed, for the most part, by merchants to whom arms were denied, in much the same manner as trade marks are at the present day. In one of the Harleian Manuscripts preserved in the British Museum, we read: 'Theys be none armys but a marke as merchaunts use, for every man may take hym a marke, but not armys, without a herawde or purcyaunte.'" (Cussan's Heraldry, 134.)

Numerous instances of merchants' marks may still be seen in towns which were great trading centres in the 15th and 16th centuries:—e.g. Norwich (308 marks are illustrated in the Norfolk and Norwich Archæol. Society's Papers, vol. III., part II., 1850), Ipswich, Yarmouth, Coventry, Salisbury, Hull, etc. They occur on tokens, in stained glass, on fonts, memorial brasses, and monuments in churches, and in the decorative carving on merchants' houses and guild halls. The initials of the bearer often form part of the mark, and some marks are really rebuses on the bearer's name. In the earlier marks, some form of the cross most frequently occurs, and another common form is a kind of banner or flag, probably the banner of the *Agnus Dei*. In the design of the later marks, there is much greater variety of form, but a very large class embody a kind of figure 4 (compare illustration, Prof. T. Hayter Lewis' paper, *A.Q.C.*, III., 69), sometimes combined with the cross form; the base of the mark frequently being a figure which resembles two V's or W's reversed and crossed. Occasionally when a merchant was *armiger*, his arms and mark appear together:—e.g., on the brass of Willam Grevel, in Chipping Campden Church, Gloucestershire; arms and mark of John Barton in Holme Church, Notts, etc. In the eastern counties, marks are occasionally found impaling the arms of a merchant company. On John Terris' brass, 1524, in St. John's, Maddermarket, Norwich, is a quatered shield, bearing his mark, and the arms of the Merchant Adventurers of England, and of the Mercers' Company. In describing the "Duty and office of an Herald of Arms," Francis Thyme, Lancaster Herald in 1605, says: "He shall prohibit any merchant or any other to put their names, marks, or devices in escutcheons or shields, which belong and only appertain to Gentlemen bearing arms, and to none others." The merchants seem to have taken very little notice of this prohibition.

An interesting instance of the survival of marks is to be seen in the south aisle of Antwerp Cathedral, where above a series of paintings representing "The way of the Cross" are the coats of arms of the donors of each picture, but, where the donor had no right to arms, a mark closely resembling the old merchants' marks, and generally embodying the initials of the donor, appears instead of a coat of arms.

I do not think that any mystic character can be associated with such marks—except such as is involved by the use of the cross, or *Agnus Dei*—and certainly they have no connection with Masonry or Masons' marks, beyond the fact that the forms used are sometimes similar. In the early printers' marks, we also find the 4 form, as well as the cross, reversed v, etc.—JOHN BILSON.

ARMENIAN ARCHITECTURE AND GUILDS.—As the highland country from which the primitive Babylonians descended, this land is not without interest Masonically. There are ruins of ancient cities in a unique style of architecture, and cuniform inscriptions that no one has yet attempted to decipher. In a paper read before the Society of Arts, by Capt. J. B. Telfer, R.N., F.S.A., F.R.G.S., I find the following:—

“If we except the few Byzantine sacred edifices still existing in Transcaucasia, chiefly the work of Justinian when introducing Christianity in those parts, ecclesiastical architecture, as seen in Georgia, owes its origin to Armenia, and is remarkable for solidity and grandeur of style, the chief feature, apart from the peculiar stunted spires, being that churches one and all, and of whatsoever epoch, are constructed, within and without, even in the least accessible places, entirely of wrought stone. They are usually in the form of a cross, the dome in the centre being supported by columns or pilastres at the angles. The imposing appearance of many of these edifices, even after being visited by the destroying infidel, and having endured the neglect of centuries, testifies amply to what must have been their original strength. After that Tiridates had returned from abroad, and ascended the throne of his ancestors, he invited a company of Grecian workmen to his dominion, possibly from a desire to introduce a taste for higher art among his people; and he employed them to construct a residence for his favourite sister at a place now called Bash Gharny, near his capital. I should say it was a temple rather than a palace, of the Ionic order, as indicated by its superb remains. It probably owes its complete destruction to an earthquake, of which, however, there appears to be no record, while there is evidence that it was still standing in the ninth century. A lion's face, portion of the frieze of grey porphyry, of which the entire edifice was constructed, is on the table before you. I am not aware of the existence in any other part of Armenia, of another example of Grecian architecture, as being erected by the Armenians themselves. I chanced to converse with several Greeks—the Armenians call them Berzen—at a colony near Nahitchewan, who quite believed themselves to be the descendants of those who built the Takht-Dertad, throne of Tiridates, as the natives call the shapeless mass of gigantic porphyry blocks.

“A curious custom is that of admitting a young man into a guild or corporation of artizans. On the completion of his son's apprenticeship, the father invites the Masters of the Craft to a feast, and when the toast of the day is about to be given, the candidate runs to the middle of the room and falls upon his knees. Approaching him, his own master inquires if he is persuaded that he can conscientiously call himself a master workman, and upon receiving a reply in the affirmative boxes the youth's ears three times, and from that moment the lad becomes entitled to have his name enrolled on the strength of the craft, and to set up in business on his own account, should he care to do so.”

P.S.—So far Capt. Telfer, to which it may be added that the Armenians were Assyrianised by the conqueror of Babylon, Assur-Nasir-Pal, who claimed his victories by aid of the Sun-god, the Moon-god, and Yav. Many centuries later they were Aryanised by the conquests of Darius, the son of Hystaspes, who destroyed the sect of the Magi, and claimed his victories by the grace of Ormazd; and there was an old Persian tradition that their remote monarch Jemschid gave laws, or charges, to the artizans. The evidence of the ancient Persian poet Ferdusi, has been thus translated:—

“— The Ahmenshuhi (artificers) class combined
Men of ingenious hand, and active mind;
Laborious, staid, who crafts of skill espouse,
While care and want deep grave their wrinkled brows,
In fifty years the Monarch (Jemschid) fixed the place,
Of this, the Artist, and Mechanic race;
Selecting one from each, the task to guide,
By rules of Art—himself the rules applied.”

JOHN YARKER.

OBITUARY.

BROTHER DR. FRIEDR. H. L. FREDERICH, Grand Master of the Grand Lodge of the Threc Globes, Berlin, died on the 16th March last, aged 68.

WE regret to record the death, on the 25th April, after a long and painful illness, of BROTHER EDMUND EARNSHAW, of Bradford, who joined our C.C. in May, 1888. Our Brother knew that his end was approaching, and when paying his current subscription, stated his conviction that it would be his last payment. His words have proved only too true.

THE Most Rev. the Archbishop of York passed away on Tuesday the 5th of May. DR. MAGEE was a Freemason, and perhaps the only instance of one of our fraternity attaining to such a high position in the Church of England.

BROTHER CHARLES PARTINGTON COOPER, of Dundalk, Ireland, was called to rest on the 29th May last. He joined our Correspondence Circle in November, 1887, and was our Local Secretary for Armagh, being one of the first brethren who offered to assist us in that capacity. Although his Masonic writing has been confined to a few articles in the Masonic press, he was a diligent student, and his loss will be severely felt by those who knew him well.

CHRONICLE.

ENGLAND.

AT the Grand Festival of the English Craft on Wednesday, 29th April, the Earl of Lathom, late Dep. G.M., was appointed to the office of Pro-Grand Master, vacant by the death of the Earl of Carnarvon. The Earl of Mount Edgcumbe succeeds him as Dep. Grand Master. Amongst the new Grand Officers invested on this occasion the following are members of the Correspondence Circle, viz., Bro. G. Everett, Grand Treasurer; Bro. Hamon Le Strange, Jun. Grand Deacon; Bro. G. J. McKay, Grand Standard Bearer; and Bro. S. Vallentine, Grand Pursuivant.

LEICESTER.—Our veteran Bro. W. Kelly, a member of our Lodge, Past Provincial Grand Master of Leicestershire, whose Masonic career commenced fifty-three years ago, has resolved to enjoy the rest to which long service entitles him. On the 30th April he resigned the post of Actuary to the Leicester Savings' Bank after holding the position for thirty years. The resolutions of the committee of management passed on the occasion testify to the high estimation they had formed of the services he had rendered to the institution, and his Brethren of the Quatuor Coronati can only join heartily in the wish expressed that he may live many years to enjoy his well-earned repose. It is a well-known fact, that although our Brother of his own initiative made way for a younger man in the governing of the Craft in Leicestershire, the spirit and energy of the Fraternity in that province still look to Brother Kelly for, and find in him support and a leader in spite of his advanced age.

LECTURES.—On April 20th, Brother P.M. Joseph Binney, C.C. 2076, lectured to the members of the Wakefield Masonic Literary Society on "Hiram Abiff and his work at the Temple;" and on the 12th May, Bro. John Lane, 2076, delivered an address to the Jordan Lodge, 1402, Torquay, on "Some Aspects of Early English Freemasonry."

At the festival of the Royal Masonic Institution for Boys on Wednesday, 24th June, the subscriptions reached the total of £28,853 7s. 6d.

ON the 11th July the members of the Lodge and Correspondence Circle enjoyed a very agreeable outing, proceeding by train to Sole Street, Kent, walking thence to the Church at Cobham, so celebrated for its monumental brasses, where the W.M., Bro. Bywater, delivered an address on the history of the Church and of the families commemorated in the said brasses, thence for some five miles through the lovely park and woods of Lord Darnley to Rochester. Here after lunch the Norman Keep, Cathedral, and other ancient buildings were inspected, and the party returned to town by the six o'clock train. The weather was superb, and as the Brethren of the St. Gundulph Lodge at Rochester, headed by their W.M., met the visitors *en route*, and vied with each other in a generous welcome and brotherly

courtesy, the day proved a most successful one in every respect. A detailed description and report of the paper on Cobham Church must be reserved for next number of *A.Q.C.*

GERMANY.

For thirty-three years and some months Brother Findel has been proprietor and editor of the *Bauhütte*, published at Leipsic. With all its faults, and they were many, the paper *has been* one of the best Masonic weeklies in the Fatherland, and we are therefore glad to see that it will be continued. Brother Findel has disposed of his interests to a limited company composed of Freemasons; the paper will henceforth be issued at Frankfort, and the new editor is Dr. C. Gotthold. Considering the scant justice which Findel has always allotted to the spirit of our English Craft, in which he could see no good whatever, and the utterly wrong views he has persistently taken of the tendency of Bro. Gould's History, ascribing to him statements the absolute reverse of those contained in the work itself, it is only charitable to conclude that our Brother was a very poor English scholar. We therefore trust that the new editor, or at least some one on his staff, may be rather more competent than the former editor to review English matters. There is also now a chance that the paper may be less encumbered with the personal quarrels of its editor, and therefore afford more space to matters of greater interest to all the Craftsmen with the exception of one single brother.

MECKLEMBURG.—On the 9th May, Bro. Dr. Begemann of Rostock, a valued member of our C.C. and contributor to our publications, was unanimously re-elected for a second term of three years, Prov. Grand Master of Mecklenburg under the Grand National Lodge of Freemasons at Berlin.

BAYREUTH.—On the 3rd May the Grand Lodge of the "Sun" celebrated its 150th anniversary, under the presidency of Grand Master Bro. Bayerlein. The Grand Lodge was founded on the 21st January, 1741, by the Margrave Friedrich of Brandenburg-Bayreuth, who in 1740 had been initiated by Frederick the Great in his "Royal Lodge," held in the Castle "Rheinsberg."

DENMARK.

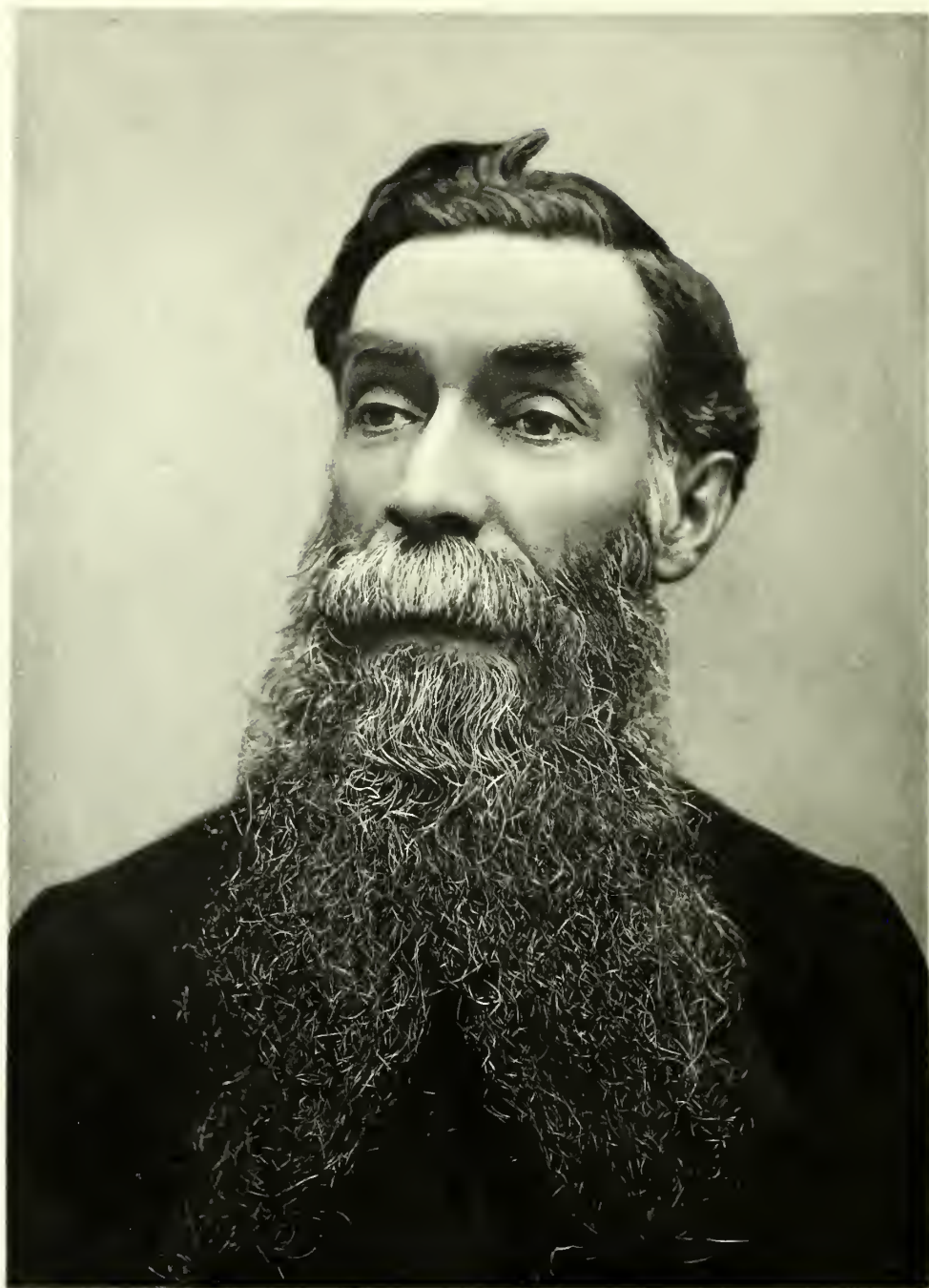
ODENSE.—On the 30th May, 1891, the Freemasons' Lodge, Maria of the Three Hearts, Odense, celebrated the centenary of its inauguration. As early as the middle of the eighteenth century we are able to find some traces of Freemasonry in Fyen, the island of which Odense is the largest town, and a landed proprietor, Mr. Pentz, erected a Lodge on his estate; most of the brethren were officers belonging to the garrison of Odense. The first lodge in Odense itself was erected in the year 1773, but it did not exist more than about eight years. The now existing Lodge was instituted on 30th May, 1791, and the name Maria of the Three Hearts was taken in honour of the Danish Crown Princess, Maria Sophie Frederikke, whose father, Prince Charles of Hessen, M.W.G.M. for all Danish Masons, gave the Lodge its warrant. In 1817 Prince Christian, afterwards Christian VIII., of Denmark, was initiated in this Lodge as was subsequently his son Frederic VII. The Lodge has now about 400 brethren, and in 1869 the new and large Lodge building was first occupied. On the occasion of the centenary, the M.W.G.M. of Danish Masons, his Royal Highness our Prince Frederic, went to Odense and was received by a committee of the brethren.—S. H. SIMONSEN, Copenhagen.

AMERICA.

RHODE ISLAND.—On the 24th June the Grand Lodge of this State celebrated the hundredth anniversary of its formation.

ILLINOIS.—A picnic of the friends and supporters of the Illinois Masonic Orphans' Home, Chicago, took place on Saturday, the 11th July, and as so often happens in America, was a "big thing." Sixteen thousand tickets were sold and about half of the purchasers actually took part in the day's proceedings, no less than four trains of fifteen cars each being required to transport them. The Chicago *Evening Post* says:—"All the prominent Masons in the City who could possibly spend a day in the woods were on the ground, and those who have wives took them."

NEW YORK.—Bro. Edward P. Day, the founder and master of Day Star Lodge, No. 798, has given the Lodge the property at Third Avenue and Fifty-third Street, Brooklyn, where their Hall stands. It is valued at about \$30,000. Day Star Lodge was established about two years ago, and has had a prosperous career. Bro. Day furnished the Hall and charged no rent for its use. He has now transferred it to the Lodge by deed of gift.



Héland Dujardin

Imp. Wittmann

Wm James Hughes

J.C. Dinham Torquay Post

FRIDAY, 31st JULY, 1891.



A very short notice, which was unavoidable, and on the invitation of the W.M., Bro. Bywater, a few of the brethren who were available and in town, assembled at the Holborn Restaurant, at 5 o'clock p.m., to aid him in welcoming some of the American brethren who, having arrived by the "City of Berlin," were passing through London on their way to the Continent. As some of them were expected to bring their ladies with them, Bro. Bywater was accompanied by his daughters, Miss and Miss Katherine Bywater. The brethren who had been able to respond to his call were Bros. R. F. Gould, P.G.D.; G. W. Speth, Sec.; Dr. B. W. Richardson; Col. Sir Norman Pringle, Bart.; R. A. Gowan; C. B. Barnes; C. F. Hogard, P.G.Std.B.; Jabez Hogg, P.G.D.; G. J. McKay, G.Std.B.; and W. Lake. The visitors were Bros. C. H. Armatage and A. N. Guthrie, the leaders of the party, C. P. MacCalla, P.G.M., Pennsylvania; H. H. Ingersoll, P.G.M., Tennessee; B. F. Atkinson, Arkansas; G. W. Clark, P.G.J.W., Arkansas; S. Strasser, Albany, N.Y.; W. H. Perry, Rhode Is.; Hosea Q. Sargent, Ohio; and the Misses Mabel R. Ingersoll and Mabel H. Sargent.

An hour was pleasantly spent in general conversation with afternoon tea, fruit, and ices, after which addresses were delivered by the W.M., Bro. Bywater, Bro. R. F. Gould, and Bro. Speth on behalf of the Quatuor Coronati Lodge, and by Bros. Clifford P. MacCalla, H. H. Ingersoll, Charles A. Armatage, Benj. F. Atkinson, and Alfred A. Guthrie on the part of the visitors, concluding with an eloquent oration on the general purposes of the Masonic Institution by Dr. B. W. Richardson, F.R.S.

The ladies having been presented with bouquets, the guests reluctantly took their leave about 7 o'clock as they had other engagements to keep.

A SKETCH OF THE EARLIER HISTORY OF MASONRY IN AUSTRIA AND HUNGARY.

BY BRO. LAD. DE MALCZOVICH.

(Continued from page 24.)

II. AUSTRIA.

Bro. Francis, Duke of Lorraine. Lodge "Aux trois Canons," Vienna, 1742.
Lodge "Aux trois Cœurs," Vienna, 1754. Traces of other Vienna Lodges.



IN the Netherlands, as well as in Belgium, added to the Austrian dominions by the treaty of Utrecht 1713, Masonry had very early struck root. Beyond operative Lodges, which afterwards became speculative in both countries, a Lodge, "La parfaite union," had been founded as early as 1721 (June 24th) at Mons (Belgium) by the Duke of Montagu, Grand Master of England, and another of the same name existed at Ghent, 1730, that is, if certain statements can be credited (*Annales maçonniques des Pays Bas* i., 14). It was, however, Dutch Masonry which seemed destined to providentially influence Austrian. We have already seen how the "Friends of the Cross" united with an (originally operative) Dutch Lodge, and how Count de Spork was initiated there into the Order. But an event even more important for Masonry in general, especially for that of Austria, took place in the Netherlands; it was the initiation of Francis, Duke of Lorraine, afterwards Roman Emperor. Francis Stephen, born 1708, a son of Leopold Joseph, Duke of Lorraine, succeeded his father in the duchy of that country, 1729. At the very commencement of his sovereignty he made a journey to Holland, where he took steps for his reception into the Order of Freemasons, and sought, on the same occasion, most likely, connection with Dutch alchemists, then held in great esteem.

His initiation took place between May 14th and June 24th, 1731, at the Hague, a deputation consisting of Brothers John Theophilus Desaguliers as Master, John Stanhope and John Holtzendorff as Wardens, the Earl of Chesterfield, Strickland, Esq., Benjamin Hedley, and one Dutch Brother (whose name is not mentioned) having been sent by the Grand Master of England to hold a Special Lodge at the Hague, by which the young Duke was initiated an E.A. and passed to the degree of F.C. In the course of the same year the Duke visited England, on which occasion the Grand Master of the English Craft, Lord Lovel (afterwards Earl of Leicester), summoned an emergency Lodge to be held at Houghton Hall, Norfolk, the country seat of Robert Walpole, Earl of Oxford, where the Duke was

raised to the degree of M.M., together with Thomas Pelham, Duke of Newcastle. From that time the Duke was always mentioned with great distinction in Grand Lodge and private Lodges, an official toast even being drunk to his honour at Lodge banquets. As early as 1732 a Lodge existed in London bearing his name (Bro. W. T. Hughan's 1734 *facsimile*; Brother John Lane's *Masonic Records*, etc.), which gave reason to an erroneous supposition that this Lodge had been established by him. As is well-known, the Duke renounced Lorraine by the treaty of Vienna, 1735, for the expectancy of the Grand Duchy of Tuscany, whose last sovereign, Don Gaston de Medicis, had no issue. The next year, 1736, he married Maria Theresa, daughter and heiress of the Emperor Charles VI., and became, after the death of Gaston de Medicis, 1737, actual ruler of Tuscany. The eminent importance of Francis' initiation consisted not so much in great personal activity, but in the fact of his being the *very first prince* on the Continent who joined the order—his example being soon followed by a number of august personages—as well as in the powerful protection he ever gave the Order and several members of it against Romish, especially Jesuit, attacks and intrigues. It was not long before an opportunity for so doing arose, for no sooner had the Roman Catholic Church obtained knowledge of the existence of the new cosmopolitan order, whose progressive and enlightened tendencies were somewhat opposed to its own, than it proclaimed a war of extermination against the Craft. Pulpit and confessional were the chief strongholds from which the combat was fought, yet unsuccessfully. Nay, just these attacks were of eminent service to the Order. The young sect was but strengthened by the wild primeval storms. The Roman Church had long ago lost its absolute influence on the minds of the educated classes. Since the Reformation it had, instead of setting itself at the head of, and marching with, the progress of civilization, combated continually the spirit of the age and every new and liberal idea which made its appearance on the stage of political or social life. Thus the Roman Catholic clergy drifted into a position hostile to the vast bulk of the educated and learned classes, who looked, particularly in the philosophical 18th century, with some scepticism at the private life of the priests, and found the same not wholly in harmony with the Word of God preached by them. So the attacks against Freemasonry but roused the public attention and curiosity of enlightened laymen, who hastened to know the condemned society by personal experience. At last in the year 1738, bearing date of April 28th, there appeared the bull "*In eminenti*," of Pope Clemens XII., which excommunicated Freemasons altogether. This was chiefly the work of the Jesuits. This Papal Bull had, however, never been published either in Austria or in Hungary—or in France either,—but the Emperor Charles VI., urged on by the clerical party, prohibited in the same year Masonry in Belgium, which continued its existence secretly. In the Papal States Masonry was forbidden, 1739, under pain of death and confiscation of property. In Tuscany, Francis did not allow the publication of the bull, but it was fatal for Freemasons that Gaston had a short while before his death issued a prohibition based on which the Pope had sent an inquisition to Tuscany, which arrested and tried several Masons. Meanwhile Gaston died, and the new Grand Duke proclaimed himself a protector of the persecuted Masons, and ordered them to be set at liberty and their trials to be suspended. Moreover, he is even said to have been active in establishing new Lodges in Tuscany. After the Emperor Charles' death in 1740, Francis returned to Vienna, being appointed by his august consort co-regent in her lands. Therefore, the Tuscan Lodges continued no long while in existence, except one Lodge at Florence, founded in 1733, whose Master was Lord Charles Sackville (Earl of Middlesex), which was held in great esteem as supposed to be in possession of signal secrets of the Order.¹

It is ascribed to the influence of Francis that the Papal Bull was never published either in Austria or in Hungary, and it may be so, though the non-publication may also have had a political reason, because—except the Bohemian Lodges, whose existence after all was probably not yet known—there existed at that time no Lodges whatever, either in the Austrian hereditary countries or in the Hungarian lands. This reticence was wise from the point of view of the Government, since, as we shall see, the first Vienna Lodge sprang into existence only in 1742, that is to say, four years after the issue of the Papal Bull. It may be mentioned by the way that the Church communicated it *privately* to its subordinate members and these to the believers. To the foundation and the destinies of the Lodge just mentioned we will return hereafter, and follow for the present Bro. Francis' career. It has oftentimes been asserted that Francis was "Grand" Master of the Vienna Lodge and joined its meetings. Nevertheless, neither the minutes of the Lodge nor other documentary evidence prove this. On the other hand, there are private evidence and quite positive

¹ The only evidence favouring the existence of this Lodge, is a notorious medal, supposed by many students to have been struck at a much later period in St. Petersburg for the purpose of proving the early existence of certain so-called "High Degrees." We apologise to Bro. L. de M. for annotating his communication.—EDITOR.

statements from those who should be well-informed concerning "Lodges having been held even in the Imperial Castle" (*Journal für Freymaurer*, Wien, 1784). Just so decidedly is the Emperor after his death called "Grand Master of the old Lodge." Now, this silence in the official records, combined with these private statements, renders it likely that he, nevertheless, was a member and master of that Lodge. Although he did not do a great deal for the propagation of the Order, still he did not lack goodwill, but his position and the special conditions prevailing at the Vienna Court must account for his not entering much into the activity of Lodge work. Under such circumstances his chief service consisted in predisposing his august consort and her counsellors who, for the most part, belonged to the clerical party, in favour of the Order, and in protecting, if necessary, any threatened member of it. No doubt, however, the mere fact that the Sovereign was generally known to be a member and a protector of the Order, was of great advantage to the Craft. Nor did the brethren throughout Germany omit any fit occasion for exhibiting their gratitude. When Francis was elected Roman Emperor, 1745, the Lodges at Hamburgh held, on motion of the Dep. Prov. Grand Master, Bro. von Bönigk, a festival meeting at the Town Hall, at which more than a hundred persons of both sexes were present, and on which occasion a poem by Bro. Wordach, secretary and orator of the Lodge "Absalom," in praise of the Emperor was read. A copy printed on satin was sent to the Emperor and the poet was rewarded.

Meanwhile Masonry had spread throughout Germany, and a number of princely personages, among them Frederick II., King of Prussia, joined the Order. One Hessian Prince had been initiated into the Order even at Vienna. Royal Princes of France had been Grand Masters of French Masons. All these gave the Order much splendour and dignity. Moreover, it was believed, even among Catholics, that the Papal Bull had lost its validity by the death of Pope Clement XII. His successor, Pope Benedict XIV. (1740-58), a great scholar and a devoted friend of science and art, was said to be in favour of Masonry, and even to have become, secretly, a member of it. But under pressure of the Jesuits he issued in 1751 a new Bull, "*Providas*," against the Order.

Like the first, this one was never published in Austria or Hungary. It is certain that the Emperor may be thanked for this, though political considerations were not absent. Maria Theresa had since her accession to the throne been at war with nearly all the Continental Powers, with no foreign Power except England as friend. Three wars ended (1748), she had lost some considerable parts of her dominions. Peace and rest were greatly wanted as well within as without. It was not advisable, therefore, to irritate the nobility—which filled for a great part the ranks of Masonry—by interfering with its innocent amusements, for as such Freemasonry for the moment was regarded. The Emperor, though created co-regent in the hereditary countries, had really no considerable influence in politics, Maria Theresa being jealous of her power as a ruler. So he occupied himself with enlarging his private property by renting tolls and customs, by purveying for the army and by other successful enterprises. Besides, being a warm friend of occult science, he joined the Rosicrucian Societies and other Hermetic orders or degrees which since about 1740 had sprung into existence. Among these the degree of the "most perfect Master," or "Knight of the Eagle," seems to have particularly satisfied him in the last years of his life. This degree had its original seat at Lyons, where it was worked by a Chapter. This was joined by the Surgeon of State, Fischer, in 1758 or 1759. (Bro. Fischer became afterwards a member of the Lodge of the "Crowned Hope.") By this Bro. the degree was conferred on several Vienna Brethren who formed a Chapter, into which the Emperor was received, and, as a very creditable source of the eighteenth century tells us, "he had worked in with true zeal successfully until his very end." Now, it is not impossible that these manifold mysterious occupations of the Emperor have induced uninitiated persons—who could, of course, not distinguish between Masonry and Alchemy, and called all mysterious practices Freemasonry—to assert that the Empress, "having been enlightened about the harmlessness of the Order by a representative of high standing above all doubt, took no further notice of the *Lodges at Vienna*, although she could not have been ignorant of the fact that Lodges had been held in her immediate neighbourhood, *even in the Castle*." We have spoken about this statement above. There can be no doubt whatever, that the *representative* was no other than the Emperor himself; as well as that it was through his intercession that the "Lodges" were unmolested for a long while. As for "the Lodges held in the Castle," one may be inclined to the supposition that the pretended Lodge meetings might have been but meetings for experiments in the alchemical laboratory of the Prince. Still I believe that these quite positive statements, combined with others, all of very creditable sources, make it very likely, if not a proved fact, that some Lodge meetings may really have taken place in the Castle besides alchemical assemblies.

But the foes of the Order were, by no means, satisfied with this state of affairs, and they wanted to go farther. The Emperor was a liberal minded man, a friend of enlightenment and progress, a protector of science and art; on the other hand an enemy of all,

especially of Jesuit, intrigues. Therefore they wanted to break down his personal influence. They hoped to reach the end aimed at by subduing Masonry, this being the only institution which was openly and frankly protected by the Emperor. If successful in this, they had not only broken the Emperor's influence, but, at the same time, overthrown the whole liberal-minded party at the Imperial Court. It throws a light upon the proceedings and the means used by this party, that even the matrimonial faithfulness of the Emperor was represented as doubtful before the Empress. It is said that the Empress, accompanied by one of her Court ladies, both disguised as men, followed the Emperor into the "Lodge," but left it as soon as she perceived that there were no women at all. Now, this may be an invention and sounds like it, but it shows the ways of the Jesuits and their adherents to render the Masonic Order suspicious to the Empress. The clergy tried to induce her by religious, the statesmen by political reasons, to issue a prohibition of Masonry. This undermining work was, at last, followed by a temporary success. Meanwhile the hope of a prosperous turn in foreign politics had been disappointed. The last, "the seven years" war was fought and finished. There was no more reason for being considerate towards anybody, Freemasons were suspected, by sophistical arguments, of being bound to further the political interests of their "Royal brother of Prussia." Quite suddenly, as a lightning flash out of the clear sky, there appeared an order, 1764, by which Freemasonry was prohibited in the Austrian hereditary countries. But this victory of the reaction was only an apparent one, inasmuch as the order never was seriously carried into effect, but suffered to be put *ad acta* by the authorities, which, as we shall see later on, must be placed to the credit of Joseph II. and the Prince de Kaunitz, for the Emperor did not survive the issue of that measure long, as he died, unexpectedly, on the 18th August, 1765, at Innsbruck. Bro. Francis de Lorraine, when summoned to the Eternal East, had been more than thirty years, at times difficult ones for the Order, a true, faithful, and dauntless Freemason to the last. His memory will always be blessed by the Brethren of the Mystic Tie.

Now let us return to the beginning of the forties and see the foundation and further destinies of the first Vienna Lodge.

Every well-read Mason knows that the first Lodges in Germany were founded by German brethren mostly initiated in England, and that they obtained warrants from the Grand Lodge of England. Masonic districts and provinces were formed out of the largest part of these Lodges by the English Grand Lodge. Some of the German Lodges, however, especially those in capitals, declared themselves as Mother and Grand Lodges for their own country, thus expressing a tendency to become Masonic centres for their own lands. This happened, perhaps, with the intention of inducing the Sovereign to place himself at the head of the Order, and to honour him by the title of Grand Master of an (independent) Grand Lodge. This kind of proceeding, not quite regular from a strict Masonic point of view, took place with the Berlin Lodge "Aux trois Globes," founded 1740, which established itself as Grand Mother Lodge, 1744, full power for doing so having been previously obtained from King Frederick II., who had been initiated into the Order in 1738, professed himself freely a Freemason when succeeding his father in the reign, 1740; and afterwards occupied the post of the Grand Master of the newly-formed Grand Lodge. Among the Lodges established by the Berlin Lodge was the Lodge of "The Three Skeletons" at Breslau, founded 1741. This Lodge was joined by Albrecht Joseph Count de Hoditz and Charles Francis Sales de Grossa in the next year, 1742. The latter Brother was also Master of the Lodge from January 26th until April 28th, and again from July 7th until October 20th of the same year. From the Lodge in question sprung the first Vienna Lodge, afterwards called "Aux Trois Canons." The same had been established on the 17th September, 1742, by the Count de Hoditz. Preparations must have taken place in the first half of that month, it being decided at the same time to have several candidates initiated on the same occasion. The proceedings in the early German Lodges in general were conducted in the French language, the members consisting of men of the highest distinction and social standing. This was also the case with the Vienna Lodge, its minutes being drawn in the same language. The minutes of its first meeting, perhaps the very oldest document of Austrian Masonry, are too interesting not to be reproduced in full. They run as follows:—

Vienne ce 17 7-bre 1742.

La Très-Vénérable Société des Fr. Maçons

De la Très-Respectable Gr. Loge s'est assemblée aujourd'hui 17-me 7-bre auprès du.
T. R. Gr. Maître Frère Hodiz.

Sous la domination des frères cydessous nommés.

Hoditz—Gr. Maître, Wallenstein,
Gilgus—Surveillants.

Colmann—Trésorier, Czernichew-Secrétaire.

Assistants: Duni, Michna, Blair-Compagnons,
Arnaud—Apprentif, 2 Portiers, 6 frères Servants.

Reçus: Doria, *Hamilton*,¹ Joerger, Gondola, Zinzendorf, Tinti, Camellern, Schram,
Engel, Benedetto Testa.

Et comme le T.R. et Ds. Ms. se sont unies d'établir une *Gr. Loge* ici; c'est aujourd'hui qu'on en a fait l'ouverture, par la réception des frères cy-dessous nommés, les quels ont été reçus avec toutes les formalités requises et qu'ils se sont soumis à toutes les Loix de la T.V. société avec la meilleure grace du Monde.

One can gather from this that the Vienna Lodge took no special name beforehand, but styled itself *Grand Lodge*, most likely in hopes of inducing the Grand Duke of Tuscany to accept the presidential gavel as Grand Master. It may be mentioned, that the twenty-one minutes of the Lodge, as well as a list of Members (catalogue), came afterwards into possession of the Lodge "*Frederick of the White Horse*," at Hanover, and have been oftentimes utilised. The by-laws of the Lodge were essentially the same which the Breslau Lodge had obtained from the Berlin Mother Lodge. They contained sixteen rules; most probably, however, very soon modifications and alterations were made by the Vienna Brethren. Such were, for instance, that the initiated Brother was not at once a member of the Lodge, but membership was to be obtained separately; the initiated was never passed to the second degree at once (as was the case with the Berlin and Breslau Lodges), but after some days, or, at least one day's interval only²; the Master was not newly elected every quarter, and so on. Also the connection between the mother and daughter Lodges seems to have been very slack, as was usual in those times, the name of the Mother Lodge being not even mentioned in the minutes of the first meeting. The reason may be that some Lodges gave a Brother, "*brevi manu*," a full power for establishing Lodges, and did not concern themselves with the matter further. As for the Ritual, it was undoubtedly based on that of the English Grand Lodge, although modified and altered where it seemed fit. At any rate, it must have been very short and simple, else it would not have been possible to initiate six and even ten candidates in one evening. It may be the receptions were only *historical* ones, that is to say, performed without any Ritual. This is nearly quite certain as regards the serving brethren, who knew only the *sign* and the *grip*, but not the *word*. The two porters standing on guard outside the Lodge-room were, perhaps, no Masons at all.

Before going further, let us view the founder and first "*Grand*" Master of the Lodge somewhat closer.

Albrecht Joseph Count de Hoditz, a Count of the Holy Roman Empire and Chamberlain, was born in 1706 in Moravia. He spent a long time in Italy and was married in 1734 to the Marchioness Sophia of Brandenburg-Bayreuth, a born princess of Saxony-Weissenfels. Count de Hoditz was a man of the highest education, but of very eccentric nature, as will be seen directly; on the whole, one of the most interesting personages of his age, somewhat like the Count de Spork, without possessing, however, his deep sense of morality or his earnestness. The strangest and most extravagant of his ideas was, to place himself back again in "*serene heathenism*," having got tired of "*sad ('triste') Christendom*." To accomplish this idea he left the Vienna Court, withdrew to his estate, Rosswalde, in Moravia, which he changed by the help of artists of all kinds into a palace of fairies, the whole surroundings being transformed into a magnificent park, adorned with splendid buildings of every description, and peopled by many species of very rare animals. There were not only seas and islands, channels and bridges, pavilions and theatres, fountains and fireworks; but even stables, kennels, and the smallest agricultural utensils were idealised. Rosswalde became soon the centre of the nobility of the district, and was visited even by guests of Royal blood—as, for instance by Frederick II., of Prussia, 1770—who were received in princely manner. On such occasions the subjects of the Count, men, women, and children, were ordered to be dressed in antique costumes and to form allegorical groups. Moreover, in order to make "*old Hellas*" complete, there was a cave in which the oracle could be consulted; there was a temple of the sun, in which everlasting fire burnt, maintained by young priests; sacrifices had to be offered up to Diana, Flora, and other goddesses. Even the kine were milked by maidens in Greek costumes. Now all these things devoured large sums, and the end of it was the financial ruin of the noble enthusiast. Dunned by his creditors the Count fled at last to Frederick II. of Prussia, his royal cousin, who received him kindly and provided for the evening of his life. Count de Hoditz died at Potsdam, 1778.

Now let us return to the Lodge.

¹ This Hamilton was most probably a son of General Hamilton, who had died 1735.

² Elsewhere on the Continent, membership could only be obtained by a M.M., whilst the Vienna Brethren conferred it on E.A.'s and F.C.'s also, but always separately.

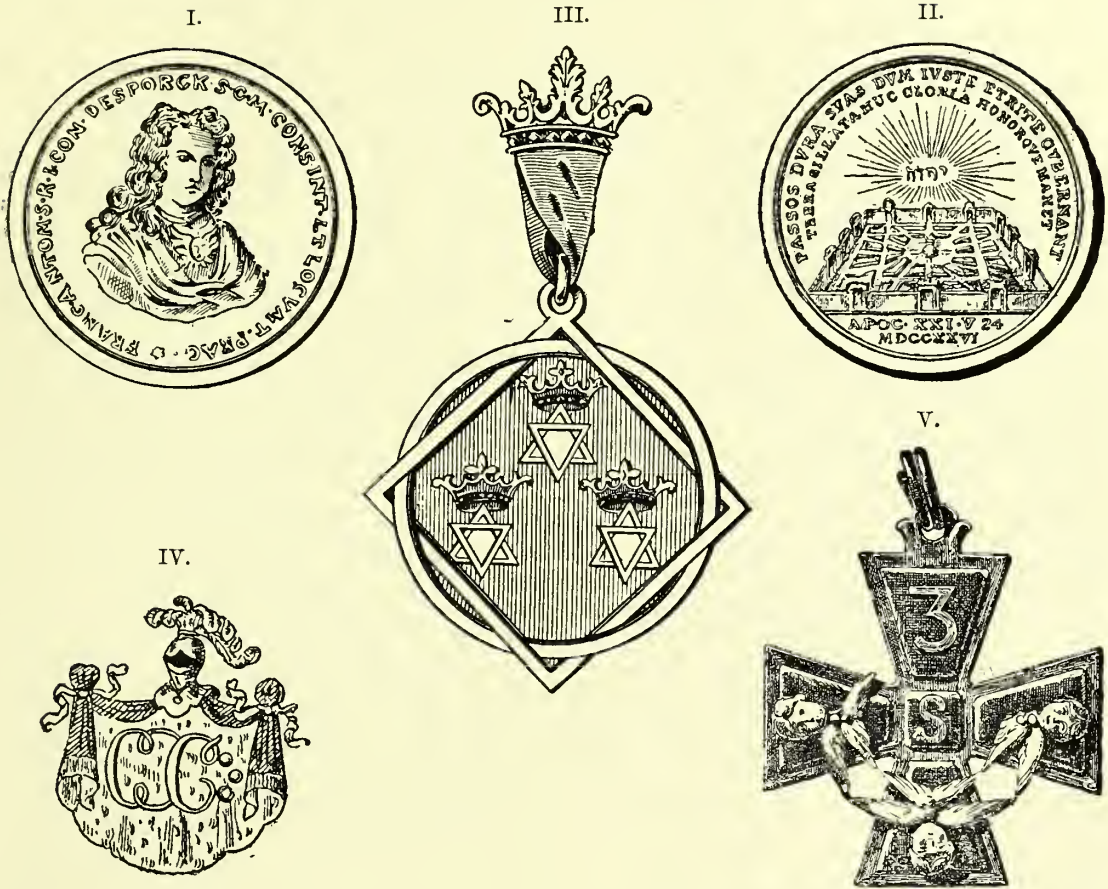
Nearly all of the following meetings were devoted to the reception of new members. Among the initiated we find not only Austrian noblemen, but also foreigners as well as members of the Hungarian nobility, which is a matter of importance with a view to Hungarian Masonry.

As for the meetings themselves, the very next was held on September 19th, at which four candidates were received. Among them was a Hungarian magnate, Gabriel Count Bethlen, most probably the same who became a Knight of the Golden Fleece, 1755, Chancellor of Transylvania, also Ambassador at Venice, and who died 1768 at Pozsony (Presburg) as Grand Master of the Court of the Archduchess Mary Christina and her husband the Duke of Saxony-Teschen. On the same occasion five E.A.'s were passed to F.C.'s. Three days afterwards, on September 22nd, another meeting took place, at which five candidates were initiated. Amongst them were Count de la Cerda, Major General, who descended from a Catalonian noble family; Charles Count Ligny, and the Marquis de Lith, generally called von der Lith. The same evening two E.A.'s were passed. A further meeting was held on September 24th, when five more candidates were received. Amongst them we find a Count Seilern, who in 1743 had entered the diplomatic service, had been Ambassador at the Court of St. James during six years, then returned, became Governor of Lower Austria, and afterwards President of the Supreme Court of Justice. He was a patron and friend of Sonnenfels; he died 1801. Also a Count Windischgrätz was initiated at the same time. Only a few days later, on September 30th, five other candidates found reception, and on October 2nd five E.A.'s were passed. This was the sixth meeting of the Lodge, and the last one in which Count de Hoditz presided. Most likely soon afterwards he left Vienna. After him Charles Francis Sales de Grossa took over the government of the Lodge. He is called a founder of the Lodge, and a "*Bas Maître*." He, however, was not present at the first meeting of the Lodge, most probably because he was, at the same time, Master of the Breslau Lodge. As for the title "*Bas Maître*," this means either *Passé Maître*—Past Master—and would refer to his Mastership of the Breslau Lodge, or it means sub-Master or Deputy Master. Now, Bro. de Grossa's first task was to notify the existence of the Vienna Lodge to foreign Lodges and ask them for the establishment of a friendly correspondence. In this, it seems, he succeeded quite well, as the Hamburg Lodge decided, on August 28th, 1743, to send a golden Lodge medal to the Vienna Lodge, and a number of silver ones to Bro. du Vigneau—most probably the correspondent—(wherefore? for sale?). At this period the Vienna Lodge proposed to other Lodges to establish signs or better *badges* of distinction for the three degrees, which was not the case hitherto, an E.A. not being discernible from a M.M. The Berlin Lodge, "*Aux Trois Globes*," intimated this proposal to the Lodge "*Einigkeit*" at Frankfort, and afterwards to the Lodge of "*The Three Golden Keys*" at Halle, which, however, rejected the proposal (Eckstein: *Geschichte der fr. Loge in Halle*). Another question of great importance was that of the future place of meeting. Hitherto the assemblies had been held at de Hoditz's palace. It was impossible to meet repeatedly in a private house without arousing attention. After taking counsel the brethren, at last, decided upon meeting alternately at the house of each of them in turn, so as to avoid suspicion. Therefore, the seventh and eighth meetings were held at Grossa's, the ninth at Hamilton's, the tenth and nineteenth at Buirette's, the eleventh, twelfth and fourteenth in Dalberg's garden, "*vis-à-vis de l'ancienne favorite Imperiale*," the thirteenth, sixteenth, and eighteenth at Gondola's, the fifteenth and seventeenth at Draskovich's, the twentieth at de Lith's, the twenty-first and last one at Kemény's, in the house called "*The Porcupine*."

After a brief interval a meeting was held on October 15th, Bro. Ligny being passed, and a candidate, a Hungarian of distinguished family, John Reviczky was initiated. He afterwards became General and was made a Baron. At the next meetings on October 26th and November 8th, other receptions and passings took place, on the latter occasion Constantin, Prince of Hesse-Rheinfels-Rothenburg being one of the initiated. He died as Lieutenant-Field Marshal, 1778.

The following meeting held on November 26th, marks a turning point in the history of the Lodge. Most probably the brethren arrived, at last, at the sad conviction that the Grand Duke of Tuscany could not be induced to place himself publicly at the head of the Lodge as "*Grand Master*," which should, at the same time, take its name from him. Therefore the title of a Grand Lodge was dropped altogether, and the Lodge henceforth called "*Loge aux trois canons*" (why so, is not known). Nevertheless, the officers kept their titles as "*Grand*" officers, there was also a steward among them called "*Grand Intendant*." At the same meeting a decision was given concerning the drawing up of the minutes. Hitherto they had been very poor, containing nothing but the names of the members present, also of those initiated and passed, all of them being inscribed in different portions of an *equilateral triangle*. (The minutes of the first meeting formed an exception in this respect.) Henceforward the minutes acquired contents and colour, especially from the time when Bro. de

AUSTRIA AND HUNGARY.



DESCRIPTION OF THE ABOVE.

1 and 2. Medal struck to commemorate the foundation of the "Three Stars" Lodge, Prague, 1726. Obverse—Bust of Count de Spork, in a toga, with the Gorgon's head on his breast. The inscription in full would read:—Franciscus Antonius, Sacri Romani Imperii Comes de Sporck, Sud Cæsaræ Majestatis Consiliarius Intimus et Locumtenens Pragensis. At bottom, a six-pointed star. (The name was variously written Sporckh, Sporck, and Spork. The latter form was finally adopted by the family and is the one I have used throughout.)

Reverse—The New Jerusalem of the Apocalypse; square, twelve gates, in the centre the Lamb on a mound; over all the Tetragrammaton, irradiated. Legend—Passos dura suas dum juste et rite gubernant. Terras illata huc gloria honorque manet. Below—Apoc. xxi., v., 24. MDCCXXVI. C.W. (not visible in reproduction—Christian Wermuth.) The reference is Revelation, ch. xxi., verse 24, "And the Kings of the Earth do bring their glory and honour into it."

3. Jewel of the Lodge, "Three Crowned Stars," Prague. If the hatching is to read heraldically, then the ribbon was blue (and such was possibly the case), and the medal *gules* or red, the perpendicular lines are, however, probably accidental in the old illustration, for although the Lodge subsequently worked the Scots Degree, the jewel was most likely blue, as was that of the "Three Stars Lodge." The Circle, Square, and Triangle were probably *argent*, and the crowns either *or* or *argent*.

4. Seal, alleged to be of the "Loge Aux Trois Canons," Vienna, 1742-3.

5. Jewel of the "Three Stars Lodge," Prague, described A.Q.C. III., 110. Only the lower cherub is perfect, the others are mutilated.

Lith entered them. The minutes of a Lodge of the third degree took the shape of a *square*, in whose arms the names of the Masters present were inscribed, whilst the names of the brethren raised were written between them, and beneath this the words were written: "Ont été reçus en Maîtres." By the way be it mentioned, Bro. de Lith always placed before his signature these signs $\triangle \cdot / \cdot / \odot \triangle$

On the same evening seven F.C.'s were raised, who were followed on the very next evening by six other F.C.'s. After this an interval of five weeks followed: for what reason, we know nothing certain.

The new year, 1743, began under most favourable auspices, as a large number of candidates, some of them bearers of the best names, sought for and found reception. On January 4th, three candidates were initiated, viz.: Count Casimir Draskovich, a Hungarian nobleman, then twenty-seven years old, a Major in the Army of H.M. the Queen of Hungary, who was described as "a very gallant cavalier having an honest and generous heart"; then Captain Andrew de Kempelen, also a Hungarian, who was described as "a man admired in everything, a divine genius who does honour to his country." He was General 1774. We shall see him again with the Duke of Saxony-Teschen. The third was Jean du Vigneau, secretary to the British Embassy, whose name has already been mentioned. Two passings and two raisings were also performed that evening. On January 20th, three more candidates were initiated. They were: Anthony von Freyenthal; James Andrew Pallart, a jeweller, and Joseph Riga, director of finances of the Prince of Oettingen-Spielberg. Of interest are the descriptions of the two latter mentioned persons. Pallart, it is said, was a worthy descendant of the Master Mason Ahaliab, the son of Ahisamach of the tribe of Dan, and a connoisseur of the Urim and Thummim, etc. Riga is said to be of great advantage to the Lodge from his being a master of Oriental languages. He would find out the very first sources of the Royal Art in the archives of the Lodge, in order to revive the spirit of the rules of ancient Masonry, whereof nothing but the letter and the shell are left with us, as with the Jews, who have also forgotten the spirit of the old precepts. Now these descriptions are of signal importance, as they show that the Vienna brethren were not content with their Masonic knowledge already obtained, but were desirous of further revelations which they hoped to obtain by the study of the Hebrew Cabbalistic sciences. It seems that there were Hebrew manuscripts in the archives of the Lodge, whose deciphering they expected from Riga and Pallart, who descended from the tribe of Dan, quite as Hiram did, and who knew even the Urim and Thummim. That a Jew (if even a baptized one) was initiated into the Vienna Lodge, is also a very note-worthy and interesting fact. It is possible the Vienna brethren were made acquainted (by Bro. Lith or Vigneau) with the ideas of English deists, some of whom asserted that the priests had changed the original Mosaic worship, and that the laws contained in the Pentateuch were a composition of later date. Three E.A.'s were passed on the same evening. This Lodge meeting was followed by a fraternal supper, the only one we have positive knowledge of.

A week later, on January 27th, three more candidates were received. On this occasion Bro. de Lith reproached the Lodge with irregular proceedings and infringement of the rules. They had performed receptions without a ballot having been previously taken. Persons without any merit and unworthy of membership had been initiated. He asked the brethren if one became a Master by personal qualities or by birth only? He ventured to flatter himself to have been found worthy of the dignity of a Master by indefatigable activity, by solid knowledge of the Royal Art, and by his services rendered to the Lodge; and, therefore, he did not want to remind them of his family which was known to be distinguished even by princely blood as far back as six centuries ago.

This manly speech seems to have made a deep impression on the brethren, and might have been the cause of de Grossa's resigning his office of Master. This happened the very next evening (January 28th) when, in a festival Lodge, "Bas Maître Grossa" laid down the gavel and made a "wonderful speech." Besides, he had been elected, on January 25th, Master of the Lodge at Breslau, and, most probably, took leave of the Vienna brethren, in order to go to that town and to take over his new office. In the next year, 1744, he founded, together with the Bro. Count Schaffgotsch, Prince-Bishop of Breslau, and a Past Master of that Lodge, a new Lodge in the village Brocke, near Breslau. The gavel of the Vienna Lodge was taken over by Bro. Count de Gondola as Deputy Master. He received the congratulations of his brethren at a special festival meeting held on February 1st, when "he was respectfully saluted according to the rules and old usages of Freemasons." On the same occasion Bro. Riga was received into the membership of the Lodge, although but an E.A. This shows that membership could be conferred not only on M.M.'s. By the way, it was not quite necessary to fill the posts of officers with M.M.'s, as for instance on October 2nd and November 8th, 1742, the post of the J.W. was filled by a F.C.

The working of the Lodge does not seem to have undergone any great change with the new Master. Receptions and the recital of the catechism comprised apparently the whole of the work. On the other hand, it is a merit of Gondola's to have brought order into the confused finances of the Lodge. On February 6th four candidates were received. Among them were Count Hoyos and Baron *Ladislav Kemény* (a Hungarian). [Two E.A.'s were passed on that occasion.] Next evening (February 7th) Baron *John Kemény* was initiated. The next meeting was held on February 19th, when two F.C.'s (one of them was the Prince of Hesse) were raised. On this evening financial matters were discussed, and it was resolved that new members should pay one florin per month, old members having the right to pay the former fees. As for the entrance fee, several classes were formed, namely six, twelve, twenty-four, thirty, and sixty ducats, the choice being left to the goodwill of the candidate. (A very original institution, indeed.) May be the disorder in the treasury was due to the departure of the Count de Hoditz, for there is evidence that de Grossa did not care a bit for the matter, as de Hoditz raised several charges against de Grossa by letter, but the Lodge found these charges unjust and void, and addressed a note to Hoditz on 22nd February, 1743, in which they reminded him of his promise to return within two weeks, and begged of him, in case they could not further nourish the hope of seeing him again, to appoint a Brother as his definite successor.

A short time after this, new receptions were performed (on March 2nd). The minutes of this meeting show great haste and carelessness, as the name of a Serving Brother received was omitted in the minutes and another candidate was mentioned in the list of members as Serving Brother, which he was not. The minutes in question run as follows:

Viene le 2e Mars de l'année 5743.

La T.V. Société des Francs-Maçons de la très respectable *Loge aux trois Canons* s'est assemblée aujourd'hui le 2e Mars au soir auprès le T.D. Fr. *Kemen' au porc épique*¹ dans le premier étage qui repond sur le Kûhnmarkt sous la domination des frères cy-nommés.

Le T.V.G.M. Depnté Fr. Gondola.

Le T.D. Fr. Doria, 1. Surv.—Le T. D. Fr. Tinti, 2. Surv.

Reçus: 1. Samuel von Bruckenthal.

2. Philipp Casimir Berg.

3. Ladislaus Székely.

The candidate Ladislav Székely, afterwards Lieutenant Colonel and a Sergeant of the Royal Hungarian Body Guard, also a Rosicrucian, was not received as a Serving Brother, as the "Catalogue" erroneously says; on the other hand Isola was received as Serving Bro., but his name forgotten in the minutes. That same evening four E.A.'s were passed and two F.C.'s raised. Most probably this meeting was attended by visiting brethren, because as such several brethren (among them one, my lord Forster) are mentioned in the minutes of the previous meetings and the following one. Until this day the Lodge had held twenty-one meetings and received sixty-five members (including founders), out of whom, however, on 2nd March, 1743, but forty-five were active members. These were nine E.A.'s, thirteen F.C.'s, and twenty-three M.M.'s.

A few days later the Lodge came to an end by force. On the 7th March, 1743, a considerable number of brethren were assembled. There were present:—Count de Gondola, Marquis Doria, Baron Tinti, Lord Hamilton, Prince of Hesse-Rheinfels, Chevalier Peroni, Count de la Cerda, and Count Hoyos; then the following six noblemen, whose names are not found in the list of members, and who, most probably, were to be received on that memorable evening:—Count Starhemberg, Baron Lievenstein, Kaunitz, Charles Count Trautmannsdorf, Count Gallas (the younger), and von Pfuhl (the younger). Besides, there were present the Secretary of the Embassy (du Vigneau), three officers of the army, two abbots (one of them an English gentleman), the master of the household of the Count de Paar, a goldsmith (Pallart?), some more civilians, and, finally, two servants of the Marquis Doria. The assembly was disturbed, most likely, in the very midst of the ceremony of initiating the six candidates above mentioned. There are several authentic reports of the event, which are all accordant with each other as concerns the substantial circumstances. An eyewitness (du Vigneau) tells the facts as follows:—"The Queen having received certain intelligence of a Society of Freemasons, sent a detachment of soldiers in order to invade the Lodge. When the doors had been burst open, they were not in a small degree astonished to find assembled so many persons of the first rank. The commanding officer called upon those present, in the name of the Queen, to deliver their swords, which were delivered up

¹ "Au porc épique," means "at the sign of the porcupine."

by all her subjects to the Master, who gave them to the officer, so as to show their obedience to the Queen. The following things were found at the foot of the throne: a pair of compasses, a square, a cord, a gavel, a half rough stone (ashlar), a sword, a bag filled with sand, two bags filled with ivory marks, which were partly of globular and partly of triangular shape, as well as a number of aprons. On the approach of the watch a Brother, directed by the Master, carried away the *palladium* of the order. Persons of no quality were brought to the 'Rumorhaus' (the police-building). The princes and foreigners were set free at once, and the other persons of rank received private confinement. But on her son's birthday (the 19th March) the Queen forgave them all, but forbade them very severely to meet again. This persecution was occasioned by the clergy and most likely by the Jesuits, who had great influence on Maria Theresa." This was, briefly, the report made by Bro. du Vigneau in the Lodge "Absalom," at Hamburgh, on 5th August, 1743. This Brother had been sent by the Vienna Lodge in order to relate to all Lodges the way in which the arrest of the Vienna brethren had taken place, and, moreover, to inform them that the papers were saved and the Lodge *still secretly assembling*. He *begged them to initiate no unworthy persons*. Before bursting open the doors a challenge may have been made to open them, and therefore the brethren found plenty of time to save the papers and the *palladium* (perhaps the book of ritual). The Bro. mentioned was probably du Vigneau, who brought the saved papers, among them the twenty-one minutes, to Germany. The sand which is mentioned was most likely used so as to be inscribed with the chief symbols of the order, and thus to replace the carpet or tracing-board. (We shall return to this subject at another place.) Other authorities on the same fact (such as: Imhof, "Historischer Bildersall," Nürnberg, 1744; "Der neu aufgesteckte brennende Leuchter des freymäurer-Ordens," Leipsic, 1746; Ehrhardt: Gesch. und gerettete Ehre des erlauchten freymäurer-Ordens," Coburg, 1754; and so on) tell the story with an interesting prelude as follows:—At the Carnival amusements there appeared, among others, a mask which represented a so-called "Free Mason" (Frey Mäurer), and which caught the eyes of everybody. Many distinguished persons in Vienna had tried for some time to publicly establish a Lodge of Freemasons there, such as existed at other places, but this was continually opposed by the clergy. *Still such Lodges were secretly established*. Some women, who, disguised as men, had tried to join the Order, but had been rejected, now revengefully attempted to render the Craft suspicious to everybody. As intelligence had been obtained that about thirty persons held such a meeting in a certain house on the 7th of March, this house was occupied at once, by royal order, by some hundred men of the Bayreuth Grenadier Companies as well as Cuirassiers, and about eighteen so-called Freemasons, among them some of high nobility, were arrested, and various things—as papers, chairs, etc., and three silver candlesticks, were taken away.

In a like manner the event in question is described in the "Pocket Companion and History of Free Masonry," London, 1754, which likewise mentions some ladies of the Court as cause of the persecution. On the other hand Bro. Virel, of Vienna, who made a report to the Mother Lodge of the Three Skeletons, at Breslau, decidedly charges the clergy with having intended and prepared the blow, the more so, as the arrested brethren (or a number of them) were kept imprisoned in the Archbishop's palace. At the conclusion he remarks: "Tantumne malorum religio suadere potuit."

The Mother Lodge took notice of the fact on 29th March, and "heartily regretted the lot of this young Lodge, the more so, as it was hoped that the same would become a fertile seminary of illustrious brethren."

The event was more romantically described by the newspapers. A well-informed Bro., on the authority of the "Augsburger Zeitung" and the "Nürnberger Nachrichten," after having told the story of the women who, disguised as men, tried to join the Order but were rejected, and wished to revenge themselves on the Masons, proceeds as follows: Thus it was decided—a mere womanish intrigue—to invade and to scatter the society. One evening an officer, at the head of a troop of soldiers, suddenly stepped to the door of the Lodge which, of course, was found locked, but was directly burst open. How mightily was he astonished, however, when perceiving there not only *his superior*, but even princes of the Empire, and everything showed the utmost order and decency. The Master ordered the "palladium" of the Order to be removed at once, and then he asked the officer how he could venture to enter there by force, who produced, not without consternation, the royal warrant to arrest all the members. The Master replied: "My brethren, let us prove to our august sovereign that she has no more loyal subjects than we are. It would be a shame if the statutes of our Order were only to be found in our archives." The swords being delivered to the Master, who put them all on a chair, he then continued, addressing the officer: "Give her Majesty the assurance that the same obedience which caused us to lay down these weapons, will incite us to seize them again and to shed our last drop of blood for her Majesty's safety." Then the same source adds: "Consider of what importance these excellent words must have been, for Austria had already lost Silesia to Prussia, and was

still menaced from other parts," and "Maria Theresa feared that Frederick II. might exercise a dangerous influence on the army and cabinet through Masonry."

As for the confiscated tools, they are enumerated by other contemporary sources in the following manner: "Then a pair of compasses, a square, a cord, a *banner* (this is missing in the other reports), a rough stone, a sword, a bag of sand, two bags filled with ivory balls, and some aprons were placed at the foot of the throne. A secretary of the government drew up an inventory of the things, which was laid before the Queen by an officer. The most important *things*, however, which somehow *could reveal the secret of the Order were saved by a Bro.*" Now in all these reports there is no trace whatever of the Grand Duke Francis being present on that occasion. There is a tradition that he succeeded in escaping by a back staircase, which must be considered a fable as well as that of the disguised women. Had he been present this significant circumstance would, of course, have been mentioned by du Vigneau and Virel, and they would also have set the plot of women as a warning example. Instead of that the former only warns against the reception of unworthy persons. From this it seems to follow that one of those who had been received in a light-minded manner, made a denouncement hoping for a rich reward. After perusal of the list of the arrested ones, the Queen "was astonished, and this was but natural, for the most worthy and distinguished persons who could be found at Vienna were among the Masons. The nobles who held the first dignities were set free at once, the others punished by a short and honourable private confinement."

Another authority tells us:—The persons of quality and rank received private confinement, the rest were brought to the "Rumorhaus," and an English Abbot to the archiepiscopal palace.

As for the proceedings, Imhof tells us that the prisoners were examined in presence of the Nuncio by the cardinal and archbishop of Vienna, Kollonits, who hoped to learn the secrets of that great society. The Freemasons, however, maintained a constant silence, not even the prison being able to extort a word from them. *An extraordinary messenger was sent to Rome.* The end of the matter was that all imprisoned Freemasons regained their freedom on the birthday of the Royal Prince (March 19th), and they kept their posts on condition not to undertake this kind of thing, else they should be removed from their posts and feel the royal displeasure. It can be gathered from this that the design was hatched by the clergy, most likely by the *papal Nuncio* himself, who urged on an action against Freemasons in order to carry into effect the bull of excommunication, at least, in appearance. But as the bull had never been published, nor Freemasonry ever clearly prohibited, the prisoners could only be punished for having secretly assembled. Of course, it is a question whether the punishment would have been so slight a one if there had not been distinguished persons to deal with, and had it not been for the intercession of the Grand Duke, who declared himself ready to answer for all charges brought against the Masons, as the "Pocket Companion" of 1754 asserts. At any rate, the event caused great *éclat* both at home and abroad. The judicial side of the matter was also eagerly discussed. A foreign magazine tried to prove by arguments "that the matter was impossibly carried into effect by order of the Queen, or not in earnest, because her consort himself and other crowned heads were Freemasons."

A more interesting fact is that even Masonic circles abroad approved of the proceedings from a judicial point of view. Frederick II. himself is said to have expressed the following opinion: "The Queen is quite right, for she does not know what happens in the Lodges, and therefore she is not obliged to suffer them. But I, who know it, can not only suffer, but must shield and protect them." As for the Lodge itself, there is evidence that the brethren, after having recovered from the first shock, secretly met again, most probably, however, quite privately and without ritual, being in want of the confiscated tools. They considered it their first duty to enlighten foreign brethren as to the proceedings and to deposit the papers saved by Bro. du Vigneau in a safe place. Thus these papers came into possession of the Lodge "*Friederich*," at Hanover, which since 1785 is called "*Friedrich of the White Horse*," and is still in existence.

By the way, another member of the Vienna Lodge may be mentioned by whom German brethren may likewise have got sure intelligence about the Vienna Lodge in general. It was that Samuel von Bruckenthal who, as has been mentioned, was initiated on the 2nd March, 1743. May be he had been passed and raised "historically" before leaving Vienna. He then studied law at Halle, gathered there fit elements for a Lodge, and went (in November of the same year) to Berlin to ask for a Lodge warrant from the "Three Globes" Lodge. This was granted. He was, afterwards, appointed Deputy-Master of the new Lodge—and then Deputy Grand Master of the mother Lodge, which after 1744 became a Grand Lodge. The new Lodge opened on December 9th was called "Of the three golden keys," and worked, the same as the Vienna Lodge, in the French language. On St. John's

day, 1744, the Lodge numbered more than forty members. Afterwards a medal was struck in memory of its founder.

Now to return to Vienna. The brethren resumed their meetings as has already been stated, even in the same year. The reason that they dared to do so, in spite of the former prohibition, was the further real tolerance of the Sovereign. The Queen declared later on, on various occasions: She knew about the existence of Austrian *Lodges*, nor did she oppose their meeting, provided that they would avoid sensation and not provoke the interference of the police. Therefore, it may be taken, the brethren felt empowered to secretly continue their work, although the Lodge was not in possession of its tools and furniture, and consequently the meetings must have been anything but ritual ones: still there are creditable evidences of new candidates being—*historically*—initiated into the Lodge.

John Frederick Raban de Spörcke, the same who obtained a warrant for a "Deputy Lodge" (*Loge députée*), 1754, which later on took the name "*Aux trois cœurs*," as we shall hear, says of the Lodge "*Aux trois canons*," "some of the members of this Lodge continued to assemble secretly and *perform initiations*."

Now, these initiations were but "*historically*" effected, that is to say, without any ritual. This is proved by the case of Bro. Köster, who is said to have been "*consecrated by 'communication' at Vienna*," but who, nevertheless, was "once more received" in the Lodge "*Einigkeit*," at Frankfort-on-the-Maine, 4th February, 1744. (Kloss, *Annals of the said Lodge*.)

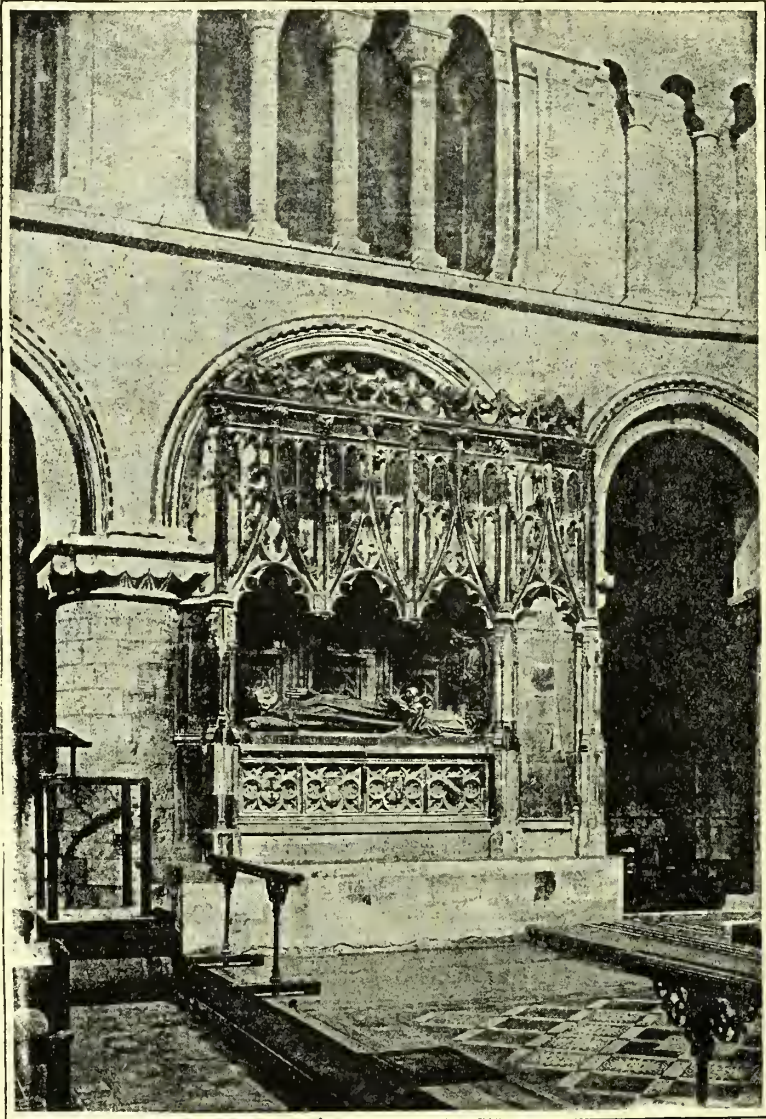
In the year 1749, the members of the Lodge "*Aux trois canons*," are by some writers said to have "scattered" after having conveyed the "very considerable" treasure of the Lodge (Spörcke's letter of 22nd May, 1754) to *England*. (It would, indeed, be very interesting to discover this treasure, grown since then to a large amount.) Some say the minutes of the Lodge's meetings were sent to Hanover *in this year*. Most probably this was done in 1743, as has been mentioned already, by Bro. du Vigneau, who travelled to Germany for the purpose of reporting upon the invasion of the Lodge. This seems to be proved by the fact that the minutes in question only reached as far as 1743, namely, until the meeting previous to that of the memorable 7th March. If there were any minutes of meetings after 1743, these were lost and not brought to Hanover.

But the whole notice about the scattering of the Lodge in 1749 seems not to be correct, for towards the end of 1750 or the beginning of 1751, there made appearance in the Lodge "*Augusta*," at Zelle, "Ferdinand, Comte de Michna, frère visiteur qui vient de la Loge de St. Jean de trois canons à Vienne," who, of course, would have mentioned his Lodge as non-existent.

Moreover, after the establishment of a deputy Lodge by Spörcke, 1754, the members of the "*Trois canons*" tried to fuse with this Lodge altogether, and desired to move Spörcke to leave the treasure, the furniture, and jewels of the Lodge to them. In this however, they did not succeed, as we will see yet more in detail; but the Lodge seems to have maintained its existence in the manner aforesaid, nay, some say they afterwards moved more freely and won a considerable number of able members. Alexander Báróczy, afterwards Colonel, and a member of the Royal Hungarian Body Guard, who arrived at Vienna in 1761, *joined a Lodge "at the beginning of the sixties."* He became a noteworthy Mason, as well as a well-known Hungarian author. Now from this fact some have arrived at the conclusion that the "*Trois canons*" was in existence *even in the sixties*. This, however, cannot be conclusive, because at the beginning of the sixties there existed already other Lodges at Vienna, one of which was called "*Loge der Freigebigen*" (*Lodge of the Generous*), sometimes called "*Loge Royale militaire de Vienne*," in which military elements prevailed. The fate of this Lodge will be treated upon later. At present it may be mentioned that it was probably *this* Lodge and *not* the "*Trois canons*" which was joined by Báróczy. How long the Lodge "*Aux trois canons*" continued to be in existence cannot be stated exactly. It may have done so until the end of the fifties and the beginning of the sixties. As the "*Loge Militaire*" sprung into existence about 1761, it is most likely the members left the "*Trois canons*" and joined this (or another Vienna) Lodge, as they had already tried to do with the Lodge "*Aux trois cœurs*," but unsuccessfully.

The statement above mentioned, that the Emperor Francis was, after his death in 1765, said to have been "Grand Master of the *old* Lodge," not only allows the conclusion, but seems also to prove that there were more Lodges in Vienna at the time under consideration, and that the Lodge "*Aux trois canons*," because only this can be meant by the "*old* Lodge," was *no more in existence in the year when the Emperor's death occurred*.

A word or two may be said about the seal of the Lodge, the jewel not being preserved, neither in original nor in illustration. The seal, which is alleged to have been that of the Lodge, exhibits on a displayed purple mantle, lined with ermine, three interlaced C's and three balls, forming a triangle. The mantle is topped by a knightly helmet surmounted by a plume of feathers. By the way be it mentioned, the Lodge "*Aux trois canons*" is



Photographed by Cecil V. Shadbolt.

THE TOMB OF RAHERE, THE FOUNDER.

EPITAPH "Here lieth Rahere, the first Canon and first Prior of this Church."

called by German authors—strangely enough—"Lodge zu den drei Kanonen" (Lodge of the three *guns*), and those three balls are explained as *cannon-balls*. As the seal shows no proper Masonic symbols, and resembles more that of a sub-priory or prefecture of the Templar Rite of von Hundt, I have doubts about its being indeed the seal of the Vienna Lodge. The purple mantle could be brought into connection with the Grand Mastership of the Emperor Francis, but the helmet would even so lack any satisfactory explanation.

Now, this is nearly all we know about the first Vienna Lodge, of which the Emperor Francis is said to have been, and perhaps was indeed, a member. Although its existence was but a short one, still the importance of it for Masonry cannot be denied, because it gathered together a large number of very distinguished and excellent elements, some of whom, as we have already seen (in the case of Bro. Bruckenthal), and will, perhaps, see yet, became veritable apostles of Masonry, rendering eminent services to the Craft by founding new homes for, and spreading the principles of, the "Royal Art" throughout regions lying afar off.

(To be continued.)

CHURCH OF ST. BARTHOLOMEW THE GREAT, WEST SMITHFIELD.



Y the kindness of Bro. H. C. Heard, the members of the Lodge were invited to visit the ancient and interesting priory church of St. Bartholomew the Great, and on Saturday, May 23rd, several brethren¹ and their friends availed themselves of this opportunity of inspecting the venerable pile, probably the oldest church now existing in London. The church is entered from Smithfield through a pointed arch of the early English period, with dog-tooth ornaments and four graceful mouldings. Its pilasters, except one, have disappeared, but their circular capitals remain. The brethren were met by Mr. E. A. Webb, the honorary secretary to the General Restoration Fund, who conducted them through the church, and spared no pains to explain everything that could interest them. From his address, and the printed papers kindly distributed, the following information was gathered.

The church now existing was erected by Rahere, an ecclesiastic in the reign of Henry I., about half a century after the Norman Conquest, and was gradually surrounded by cloister, infirmary, chapter-house, refectory, great close, little close, and all the other appurtenances of a monastic community—and it was occupied for 400 years by the Canons Regular of St. Augustine. Rahere, about the year 1120, went on a pilgrimage to Rome, where he was seized with Roman fever, and vowed if he returned in safety he would found a hospital. During his convalescence he had a vision of the Saint Bartholomew. In this vision Rahere was instructed to return to London and build a church. This he did in 1123, founding his hospital at the same time. The church as far as the crossing, which is very fine Norman work, was probably completed by him in 1133, when a charter of privileges was granted by the king. Rahere was a member of the Augustinians, and this church and its monastic buildings was one of the earliest of their monasteries in England. There were at first thirteen canons, soon after increased to thirty-five. Rahere was the first Prior of the church and first master of the hospital. He died in 1143 and he is still above ground, beneath an effigy and tomb of tabernacle work of about the year 1410, on the north side of the sanctuary in the church. His epitaph is:—"Here lieth Rahere, the first Canon and first Prior of this Church."

The transepts, crossing, and first bay of the nave, all of which show the transition Norman ornaments, were begun by Rahere's successor, Prior Thomas, and completed before 1200. The nave, now the churchyard, was early English work of about 1250. The lady-chapel, 60ft. long, is still standing, but is scarcely recognisable in consequence of alterations for secular purposes. It was for many years the counting-house of a fringe manufactory, and is now used as a temporary museum for worked stones found during the excavations. Prior Bolton, about 1520, made considerable additions, inserting the oriel window in the south wall and the doorway in the west end of the south wall of the ambulatory, both of which bear his rebus of a "Bolt-in-tun." He probably built the screen recently discovered in the north transept. Prior Fuller, the last prior, surrendered to Henry VIII. in 1540. The nave and transept were then destroyed and the lady-chapel and the whole of the monastic

¹ The following brethren, with others, were present:—The W.M., Heard, Gowan, Charles Cox, G. W. Taylor, and the Rev. J. H. Scott.

buildings were sold. The restoration of the structure was commenced in 1863, since which date the work has been gradually, but effectually going on, under the judicious guidance and direction of an executive committee which includes the name of our worthy Senior Warden, Bro. Professor Hayter Lewis. The most important work remaining to be done is the removal of the blacksmith's shop—recently acquired—the final removal of work-rooms of the late fringe factory from the lady-chapel, and uncovering the early 15th century work which is still concealed. The bell turret contains a peal of five bells, which belonged to the Augustinian Canons, and bear the following inscriptions:—

I.	Sancte Bartholomeo	Ora pro Nobis.
II.	Sancta Katherina	Ora pro Nobis.
III.	Sancta Anna	Ora pro Nobis.
IV.	Sancte Johannes Baptiste	Ora pro Nobis.
V.	Sancte Petre	Ora pro Nobis.

The visit to this interesting church was brought to a close with a hearty vote of thanks to Mr. E. A. Webb for his very kind and courteous reception.—W. M. BYWATER.

SUMMER OUTING.

SATURDAY, 4th JULY 1891.



THE following brethren met at Holborn Viaduct Station at 10 a.m., viz., Bros. W. M. Bywater, W.M.; R. F. Gould; R. T. Webster; Dr. T. Charters White; G. W. Speth; Col. Sir Norman Pringle, Bart.; C. B. Barnes; Stephen Richardson; Dr. B. W. Richardson; R. A. Gowan; H. Lovegrove; and Dr. W. Wynn Westcott, and proceeded by train to Sole Street on the L.C. and D. Railway. Here they were met by Bro. C. F. Wyatt, the W.M. of the Gundulph Lodge, No. 1050, Rochester, with Bro. Bagshaw of the same Lodge, who cordially welcomed the party on their arrival in what might be described as their own jurisdiction. A short walk through lanes and hop-gardens

brought the brethren to Cobham Church, which had been thrown open in anticipation of the visit, by the kindness of the Vicar, the Rev. A. H. Berger. After a preliminary investigation of the venerable edifice, the brethren assembled in front of the communion rails, and the W.M., Bro. Bywater, read the following paper to the great satisfaction of his hearers.

NOTES ON COBHAM CHURCH, KENT.

BY BRO. W. M. BYWATER, W.M.

WE are now in the church of Cobham, dedicated to St. Mary Magdalene. It possesses considerable interest for the antiquary not only on account of its associations but chiefly for its brasses.

The church may be briefly described as consisting of a west tower, lofty nave with clerestory and side aisles, north porch, and spacious chancel. The north aisle is wider than the southern, and both aisles extend to the west wall of the tower. In addition to the ordinary tower arch, handsome pointed arches open from the tower into the north and south aisles. The windows of the aisles and clerestory are all perpendicular, but in the south aisle there is a piscina of the decorated period. The tower is embattled, with a beacon turret at its north-west angle. The oldest portion of the structure is the chancel, of early English style—belonging to the first part of the 13th century. It appears to have fallen into decay, for on the 19th of March, 1326, a meeting was held in this chancel by the Bishop of Rochester—"Sir John de Cobham, knight, and other parishioners being present, at which the Bishop enjoined on the Prior of Levesham, who had the chancel to his use, to put it into a fit state of repair, as well as the books and vestments before the feast of Easter next ensuing—under penalties, etc., etc."

On the south side are three sedilias and a piscina of great beauty and design, which belong to the second half of the 14th century. Close behind are the remains of a staircase. When at the restoration of the edifice in 1860, this was opened, numerous fragments were discovered, consisting of heads of female saints, etc., which appear to have formed portions of a screen of tabernacle work of a highly ornate character, which stood across the chancel a little in advance of the eastern wall. It was highly enriched, as traces of colour and

gilding may still be seen on the fragments (which are carefully preserved in the vestry) and it must be referred to the munificence of John de Cobham, the founder of the College. The ancient altar slab with five crosses incised upon it, emblematic of the five wounds of Christ, still remains at the south-east corner of the chancel, and beneath it in 1860 was found an earthen pot containing bones—possibly sacred relics.

The arch which connects the nave with the chancel was constructed in 1860 to supersede an older one which was much smaller.

Cobham Church is distinguished above all others as possessing the finest and most complete series of brasses in the kingdom. It contains some of the earliest and some of the latest, as well as some of the most beautiful in design. There is also an interest in the fact that these memorials for the most part relate to a family who for centuries took an active part in public affairs, and whose final extinction in the 17th century is a remarkable illustration of the instability of worldly grandeur. The Cobham family took its name from the village and first comes into notice in the 12th century, when Serlo de Cobham was possessed of property in this parish. His son Henry purchased the manor of Cobham, and was one of the Crusaders present at the siege of Acre in 1191. His son John was keeper of Rochester Castle, which we purpose to visit to-day. John, his son, was present at the siege of Rochester, 1264, under Simon de Montfort, in the great struggle between Henry III. and the Barons. He died in 1300 aged 71 years. His tomb in the chancel has long lost its brass, but the stone is still preserved. It shews us how much he was esteemed by his sovereign, when we find that on the day of his burial here a solemn mass was said for the repose of his soul, before Edward the king's son at his chapel at Westminster.

We have now arrived at the time in which the memorials begin in the Cobham chancel. There are twenty-four brasses—thirteen to the Cobham and Brooke families, and eleven to the masters of the College. For convenience we will take them in the order in which they lie.

The fine brass which lies next to the slab just mentioned commemorates *Joan*, first wife of Sir John de Cobham of whom we have just spoken. In character, the brass agrees with the earliest known in England. The inscription is arranged around the edge between narrow fillets, all in brass. The figure is in a long loose robe having loose sleeves, covering a closely fitting garment, of which but the tightly buttoned sleeves are shewn. A veil is over the head and a garland is shewn above the forehead. There is a pedimental canopy with slender shafts, and it is the only one of this description which has been preserved. The inscription grants forty days indulgence to all who pray for her soul.

The next brass to be noticed is that of Sir *Thomas de Cobham*. By his will, made on the day of his death, December 20th, 1367, he desires his body to be buried in the church of Saint Mary Magdalene at Cobham, and bequeaths 100s. to the Master and Chaplain of the College; a dun coloured horse to his nephew, John Lord Cobham; to Reginald, his brother (priest), a chesnut horse; to Robert Roos a gown with a furred border; and to John Pryk a long cloak of various colours. The remainder of his goods were to be divided among the poor.

The next brass is that of Sir *John de Cobham*, the founder, third baron, the last male of his line, and in many ways the most interesting, if not the most considerable person amongst the Cobham barons. The founding of Cobham College; the reparation of the church with rich adornments, part of which may still be seen and bear out the word "sumptuous" which was applied to it; a share in the building of Rochester bridge; and even the construction of Cowling Castle, made—as announced on the tower still remaining—for the defence of the country; sufficiently attest to his public acts, which, to be properly appreciated, must be viewed in the spirit of the time. He was frequently engaged in the continental wars under the Black Prince—and in the defence of the county of Kent against the expected invasion by the French, who had previously landed and burned many of our towns. After a life spent amidst the vicissitudes of State, he, in 1393, fled to the monastery of the Carthusians in London, and renounced the world. That did not protect him, for he was drawn from his seclusion and committed to the Tower. After trial he was adjudged guilty and condemned to be hanged, drawn, and quartered. This sentence was afterward commuted to banishment for life to Jersey. He did not long remain in exile, and he died in 1407, aged about 92. His brass was executed about forty years before his death, but it is by no means certain that his bones rest here, as authorities are divided as to whether he was interred here or at Grey Friars, London. It represents him holding the model of a church in his hands, and is one of the most interesting of this class of monuments. The canopy under which the figure is placed was surmounted by the Virgin and Child seated. The brass of his wife *Margaret* lies at his side. She died 1395. The figure in gown and mantle, with veil and cap, and with dog at feet, stands beneath a canopy surmounted

with the Virgin and Child seated. It is in good preservation. The inscription runs around the verge.

Next is the brass of *Maude*, the wife of Sir Thomas de Cobham. It shews the figure of a lady in closely fitting gown, having a flounce curiously defined and over all a mantle. Her head-dress is a cap and veil of the form so prevalent at that time and a dog is at her feet. She stands beneath a canopy and the inscription is on a fillet round the verge. Most of it was lost, as were the coats of arms and portions of the canopy, but have been restored. She died 1380.

The brass of *Margaret de Cobham* of the date 1375. This was the most mutilated of the series, as it had lost canopy, arms, inscription, and a portion of the left arm. A dog lies at the feet. The head-dress is of similar description to the last. A point to be noticed in this figure is the absence of the widow's costume usually represented on the brass of any lady who had once been in that estate.

The brass of Lord *John de Cobham*, grandson of Joan. He died 1354. It belongs to a series of which very few are now extant. The hand of the artist is strongly defined, and it is said only two others similar are known. The armour is one of transition when the interlaced mail was overlaid with plate. The inscription asks by-passers to pray for the soul of John de Cobham—"the courteous host"—who passed away on the morrow of St. Matthew, 1354, etc., etc.

Next we notice a small brass bearing the demi-figure of a knight holding in his hand a commemorative inscription with a shield of arms beneath. This is *Ralph de Cobham* (1402), but we have no further record of him, beyond his will, which has no interest for us, in our present pilgrimage.

Sir *Thomas Brooke*, Lord Cobham. This is the last monumental brass of that kind to a member of this family. It is an extremely characteristic memorial and consists of two figures, a knight and his lady, with the inscription on a fillet enclosing them. He died 1529. The figure of the knight is in armour, most cumbrous and ungainly, but exceedingly elaborate—exercising the utmost skill of the smith. The broad-toed sabbatons and the high ridge upon the shoulder pieces for defending the neck mark this period, from which armour was gradually to decline and fall into disuse. The cross suspended by a chain around his neck is possibly connected with some foreign knightly order. As he had three wives and here is shewn but one, it may be asked which is intended? This is determined by the children, as shewn beneath, and as only his first wife had issue it must be to the memory of Dorothy. The costume of her figure is also a characteristic one, as it shews the head attire in that pedimental form which for a long time remained in fashion. But the dresses of state, with the constantly recurring mantle, seem to go on for centuries almost unchanged, and disappear only with the Tudor dynasty as a last relic of the middle ages.

[On the north wall of the chancel hangs a fine specimen of the helmet of this period, doubtless that of Sir Thomas Brooke.]

The male line becoming extinct, Sir *Reginald Braybrooke* married Joan, "the Lady of Cobham" (grand-daughter of Sir John the founder). The brass to the memory of Sir Reginald is of beautiful design. The figure of the knight in armour stands beneath a canopy, the apex of which is surmounted by a symbolical representation of the Trinity, consisting of a figure of God the Father seated upon a Throne, holding the cross upon which hangs Christ crucified, over whom a dove appears descending. At the knight's feet are his two sons. The inscription runs round the verge. He died 1405.

Lying next to it is the brass of Lady *Joan*, who, after having had five husbands, died 1433. She was grand-daughter of Sir John the founder. She is here represented in the costume of a widow. A closely fitting gown with mantle and veil form her dress, whilst grouped at her feet are represented six sons and four daughters and the familiar little pet dog. Above her head are ejaculatory scrolls.

Sir *Nicholas Hawberk* was the third husband of Lady Joan. This brass may be considered about the finest of English military brasses of the time 1407. It is similar in design to that of Sir Reginald excepting that it has in addition the figures of the Virgin and Child on one side of the Trinity, and St. George on the other. His head lies on a helmet, and at his feet is a small figure on a pedestal.

This brass represents Sir *John Brook*, 1511, and *Margaret* his wife, 1506, beneath an elaborate canopy. The figure of Sir John is gone, but it existed in 1597. The attire of the lady is simple, being merely gown, mantle and veil. The symbolical representation of the Trinity in which God the Father has a triple crown (which is not found in earlier examples), hangs like a picture on the central pinnacle, and devices of the instruments of the Passion

and of the five wounds are in the centre of each portion of the canopy. At the feet are the eight sons and ten daughters.

In the north aisle is a brass to the memory of Reginald d Cobham (1402), the priest—son of Henry, the first Baron. It represents a priest in a cope and surplice, beneath a canopy. It cannot now be seen as it is under the new organ.¹

I would direct your attention to two fine specimens of tilting helmets of this period, probably belonging to Sir Reginald Braybrooke and Sir Nicholas Hawberk.

Immediately in front of the communion-table is the magnificent altar-tomb of Sir George Brooke, Lord Cobham, Governor of Calais (1558), and his wife, the Lady Anne (1558). It is of alabaster and is of rare beauty. The slab is of black marble and upon it lie the carved and emblazoned effigies of himself and wife. It is partly sustained by sixteen fluted Ionic columns. Kneeling figures of fourteen children with their names above them are ranged round the sides. Escutcheons of arms are at each end. Lord Cobham is represented in armour surmounted by a tabard emblazoned with his arms. Over this he wears the mantle with collar and hood of the Order of the Garter—and the garter is on his right knee. At his feet is the heraldic antelope.

The figure of the Lady Anne wears over the gown a tabard of her arms. Her head rests on a cushion similar to that beneath her husband's, and she wears the French hood, the fore-runner of the modern bonnet. At her feet is a lion couchant winged. On a semi-circular projection at the west end lies a helmet with the ancient crest of the Cobham family, a Saracen's head.

A descendant, Lord Henry, born 1564, seemed to be fortune's favourite, for honours fell rapidly upon him. He was Lord Warden of the Cinque Ports, Knight of the Garter, and was in high personal favour with his Sovereign. In 1599 he entertained the Queen at his residence in Blackfriars. On the death of the Queen (1603), James of Scotland ascended the throne and plots arose against him. Lord Cobham was condemned to death, and his estates were forfeited to the Crown, but his sentence was commuted to imprisonment for life. He lay in the Tower for fifteen years. Hope died within him, and he became lost to the outer world. Of the living man we hear no more, and he is said to have died in 1619. Where his body found its resting place is not known, but it lay some time awaiting the last of human charities for want of money to bury him. Thus the great feudal Barony passed away like a dream!

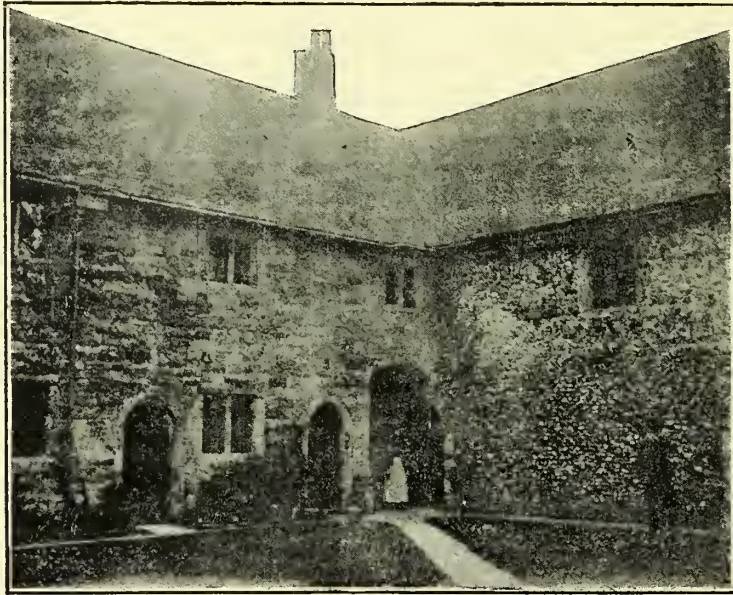


SOUTH FRONT OF COLLEGE.

South of the Church is the College, with its ancient hall. It was formerly connected with the Church by buildings now in ruins, which had one door communicating with the nave and another admitting to the chancel. The *old* college or chantry for seven priests was founded in 1387 by Sir John de Cobham, whose brass we have just inspected. The remaining portions are part of the refectory wall and a fragment of the north cloister. The

¹ These brasses have been restored by F. C. Brooke, Esq., of Ufford, Suffolk, who is a descendant of the former Lords of Cobham.

new college was founded by Sir William Brooke, Lord Cobham, in Elizabeth's reign, and consists of a quadrangle containing twenty lodgings and the venerable dining hall with its quaint fire-place of carved stone. There are twenty poor persons located here, of whom one is warden, and a second sub-warden. Of the remaining eighteen on this foundation—Cobham



CORNER OF THE COLLEGE QUADRANGLE.

elects three, Shorne two, Cowling one, Strood two, Hoo three, St. Mary Hoo one Cliffe one, Chalk one, Gravesend one, Higham one, Cuxton one, and Halling one. In the Church there are eleven brasses to the memory of Masters of the College or Chantry Priests.

In the churchyard, near to the north-east angle of the churchyard, there is a Masonic tombstone (now much decayed) erected to Richard Jones, 1826.

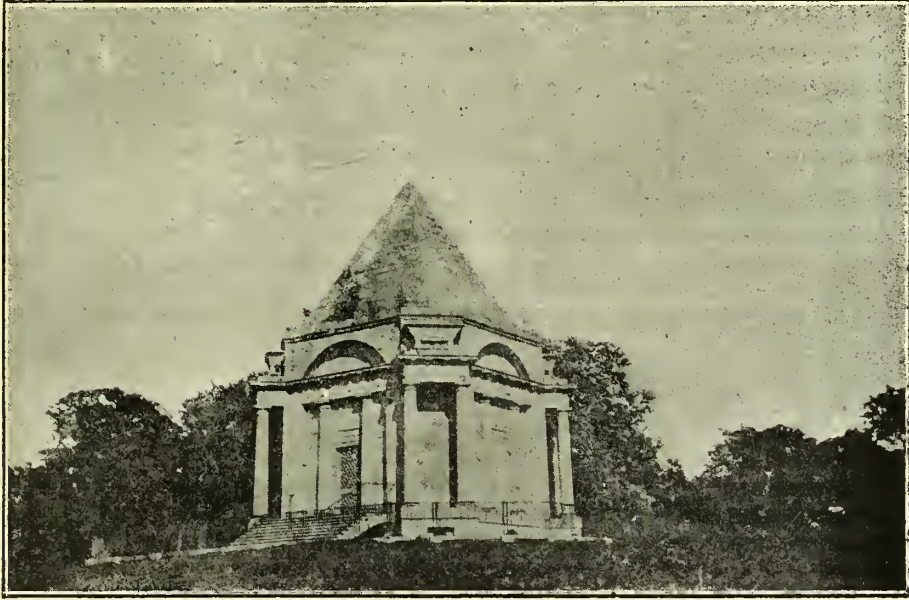
[These notes have been chiefly taken from Mr. J. Waller's exhaustive paper, read in this church in 1876.—See *Archæologia Cantiana*, vols. XI., XII.]



THE LEATHER BOTTLE, COBHAM VILLAGE.

The old refectory and more modern, but still old, buildings of the College were next inspected, and the tombstone with Masonic emblems to the memory of a Brother Jones attracted attention, after which a visit was paid to the "Leather Bottel" opposite the church, one of those old wayside inns so peculiar to the rural districts of England, which has been immortalised by C. Dickens, in the *Pickwick Papers*, as the refuge of Mr. Tupper.

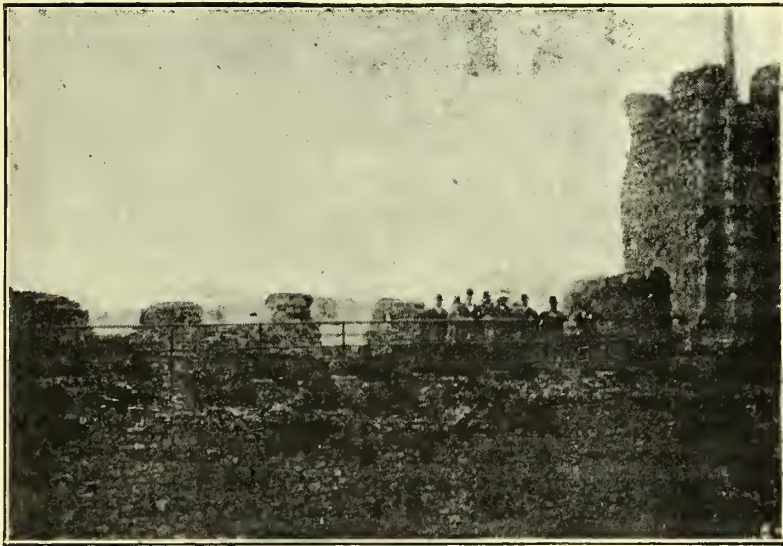
From here a beautiful walk through more lanes and Lord Darnley's park and woods, five miles of the sweetest scenery of an especially picturesque county, brought the brethren



COBHAM PARK, THE MAUSOLEUM.

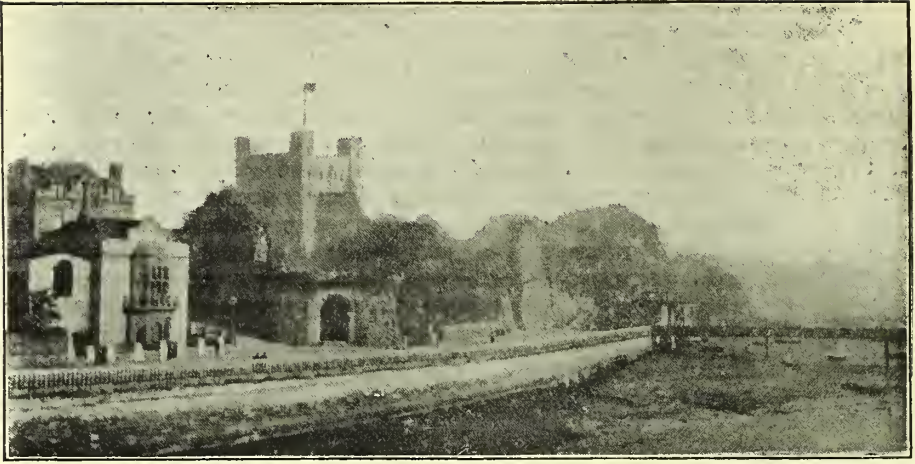
to the ancient city of Rochester, and at the Mausoleum in the park they were met by Bros. Oldroyd and Ternmouth of the Gundulph Lodge, whilst Bros. Rev. Fielding, Dr. Watson, and Brown awaited them at the "King's Head" in the city itself.

It need scarcely be said that by this time the brethren were quite ready to discuss the excellent luncheon provided by "mine host" of the "King's Head," to which full justice was done, and about half-past three o'clock a start was made under the guidance of Bro. Fielding and the Rochester brethren to view the monuments of the city. Nearly an hour



ROCHESTER CASTLE, TOP OF KEEP.

was pleasantly spent in the ruins of the fine old Norman Castle, the major part on the top of the lofty keep, whence the splendid weather enabled the pilgrims to enjoy an exceptionally fine prospect of hill and vale, frith and wood, and the windings of the Medway on one



ROCHESTER CASTLE (FROM THE RIVER).

hand, whilst down stream the town of Chatham, and, still further, the shipping at Sheerness completed a charming prospect. A saunter through the City was utilised to inspect the quaint old charitable foundation of Watt's "Poor Travellers' Rest," also well known by the writings of Charles Dickens, the East Gate House, which the same writer has introduced into his uncompleted novel of "Edwin Drood," "Restoration House," the "Bridge Chapel," and a portion of the old city wall. The walk terminated in the Cathedral, and here in the fine old Norman nave, one of the best examples to be found anywhere, the Rev. Bro. Fielding delivered an interesting description of the edifice, its history, monuments, and notable bishops and clergy. The arrangements previously made prevented more than an hour being spent in the sacred building, and after a final cup of tea at the hotel, the brethren returned to town by the six o'clock train from Rochester.

The weather throughout had been simply magnificent, and thanks to the winning courtesy of the Rochester brethren, and the great kindness with which their W.M. had helped the Secretary in his preliminary arrangements, nothing was left to be desired; the day being pronounced by all to have been one of the most enjoyable possible. To Bros. Wyatt and Fielding in particular, and to the brethren of the Gundulph Lodge in general, the brethren of the Quatuor Coronati feel they owe much of the pleasure which the day gave them.

(The above views are from photographs taken by Brothers W. M. Bywater and T. Charters White).





FRIDAY, OCTOBER, 2nd, 1891.

THE Lodge met at Freemasons' Hall at 5 p.m. Present—Bros. W. M. Bywater, P.G.S.B., W.M.; R. F. Gould, P.G.D., as I.P.M.; Dr. W. Wynn Westcott, J.W.; G. W. Speth, Sec.; Rev. C. J. Ball, S.D.; W. M. Williams, I.G.; C. Kupferschmidt, Steward; and W. H. Rylands, P.G.St. Also the following members of the Correspondence Circle—Bros. J. B. Mackay; J. G. Koch; G. R. Cobham; Rev. Hugh Thomas; Major J. J. Ross; C. Fruen; T. Cohu; T. Charters White; Rev. J. H. Scott; B. T. Atkinson; G. W. Clarke; F. W. Levander; J. P. Hernor, Past Grand Master, Louisiana; L. de Malcezech, Member of the Council of the Order, Hungary; F. A. Powell; C. F. Driver; J. Boulton; A. J. Tassell; G. Gardner; E. Haward; J. S. Cumberland; R. Gowan; and A. M. Miller. Also the following visitors—Bros. Eug. Monseur of Lodge La Parfaite Intelligence et l'Etoile réunies, Liege; and Hugh Stevens, St. Clair Lodge, 349, Scotland.

Eighty-one Lodges and Brethren were admitted to the membership of the Correspondence Circle.

Bro. E. Macbean was appointed Steward to represent the Lodge at the approaching Jubilee Festival of the R.M.B.I.

The P.G.M. of Louisiana was saluted in ancient form and returned thanks, but as he was now so well known to the Brethren and one of their own members, begged that the honour, which he much appreciated, might be remitted on future occasions of his coming amongst them.

The elections for the ensuing year were proceeded with. Owing to his continued ill-health, the S.W., Prof. T. Hayter Lewis, had requested to be passed over for at least this year, and the Lodge naturally acceded to his request, although reluctant to forego, even for a time, the pleasure of placing a brother so highly esteemed and deeply loved in the Chair. It was felt by all, including the J.W., Bro. Westcott, and the officers below him, that the regrettable vacancy afforded a good opportunity of recognising the eminent services to the Lodge of Brother W. H. Rylands, one of the founders, who was accordingly unanimously voted to the office of W.M., and in thanking the brethren gracefully referred to the brotherly feeling of those who had not only acquiesced in postponing their own advancement, but had been foremost in desiring that he should precede them. Bro. Walter Besant as Treasurer, and Bro. J. Freeman as Tyler, were also unanimously re-elected.

Two very curious and old aprons were exhibited by Bros. Cohu and Stevens respectively.

Bro. Belgrave Ninnis, M.D., Dep. Insp. Gen. R.N., F.R.G.S., etc., was proposed as a joining member.

The Secretary read the following paper:—

“NAYMUS GRECUS” IDENTIFIED.

BY C. C. HOWARD, 2036 E.C.

And Salomen hym self taught hem here maners but litylle defferances fro the maners that now ben vsyd. And fre thens this worthy sciens was brought in to fraunce. . . . Sumtyme ther was a worthy kynge in fraunce that was clepyd Carolus secundus . . . he louyd masens & cherschild them and yaf hem chargys. . . . And somme after that come seynt ad habelle in to Englonde and ho conuertyd seynt Albon to cristendome. And seynt Albon leyde welle Masons and he yaf hem fyrst here chargys and maners fyrst in Englonde. . . . And after that was a worthy kynge in Englonde that was callyd Athelstone and his yongest sone louyd well the sciens of gemetry. . . . And he yaf hem charges, etc., etc.

MATTHEW COOKE MS., circa 1430.

And soe it befell that there was A Curious man named Namas Greecious who had beene at the makinge of Sollemans Temple and he came fro thence into fraunce and there he taught the Science of Masonrie . . . there was one of the Royale Line of fraunce called Charles Marshall . . . he helped to make those Masons that were now . . . and Englonde in that season stode void as foragine [as for any] Charge of Masons vntill St. Albanes and St. Albanes was a worthy Knight and Steward to the King . . . and he loved well Masons . . . and he got them a Charter of the King. . . . Soone after the Decease of St. Albanes there came diuers Warrs into Englonde out of Diuers Nations so that the good rule of Masons was dishired [destroyed] and put down vntill the tyme of King Adilston in his tyme there was a worthy King in Englonde that brought this Land into good rest . . . he had a Sonne called Edwin the which Loved Masons much more than his ffather did . . . and he gott of the King his ffather a Charter . . . and he held them an Assembly at Yorke, etc., etc.—LANDSDOWNE MS., circa 1500-1600.

There was a curious Mason whose name was Mamon Grecus that had been att the building of Solomon's Temple and he came into France . . . and there was a man in France named Carolus Martill came to this Mamen Grecus aforesaid and learned of him the craft of Masonrie . . . and confirmed to them a Charter . . . and thus came the craft of Masonrie into France. Englonde stood att that time void from any charge of Masonrie untill the tyme of Saint Albons and in his tyme the King of Englonde being a pajan walled the Towne about that is now called Saint Albons and Saint Albons was a worthy Knight . . . and hee loved Masons well . . . and hee gave to them a charter which hee obtained of the King. . . . Righte soone after the decease of Saint Albons there came men of diuers nations to warr against the Realme of Englonde soe that the Rule of good Masonrie was destroyed untill the Time of King Athelstone in his dayes hee was a worthy Kinge in Englonde . . . and hee leved Masons well. And hee had a sonn named Edwin and he leved Masons much more than his father did . . . and he obtained of his father the Kinge a Charter, etc., etc.—BUCHANAN MS., 1660-1680.



HAVING endeavoured in a previous essay to vindicate the substantial truthfulness of the more distinctively *English* Craft legends, I purpose now to trace the Masonic pedigree one step further back, and to estimate the measure of truth there is in the alleged connexion between Charles Martel and Naymus Grecus. This would, indeed, as I hope to demonstrate, have been the better starting point for my enquiries, but I discerned its true relationship too late. Where all was enveloped in the mists of uncertainty I could but grope my way, not knowing whither it would lead. But as I went on the fog cleared, and now looking back from the higher ground I have at last reached, the true bearings of things are more distinctly seen. Accordingly I shall endeavour, not merely to throw some light on the Charles Martel legend, but to direct attention to some points previously overlooked, and to slightly modify a few opinions previously expressed. I may state at the outset that subsequent enquiry seems only to materially strengthen the position I have taken up with regard to the St. Albans' and the York legends.

And now for Charles Martel. At the very outset of the investigation we are brought face to face with the question, who was Naymus Grecus? How many thousands of Masons have asked this question and waited in vain for a satisfactory answer! The inherent impossibility of the story, as related in the Craft legend, has prejudiced many against Freemasonry, and caused them to pronounce its claims to antiquity absolutely spurious, and unworthy of serious consideration. And to those of us who believe that the legends are *founded* on facts, even if they do not always accurately *state* them, this one has presented almost insuperable difficulties. At one time I thought with Mr. Wyatt Papworth, that the name had been mutilated in its descent to the age of transcriptions—that the first, or perhaps the first *two* syllables had been dropped. But patient search, through many wearisome lists, convinced me that to find any probable name, likely to have been so transmuted in accordance with the recognized laws of phonetic change, was a *Grimm* impossibility. Could Naymus Grecus be an anagram concealing some old Craft secret or password? Alas! the name like Mr. Weller's evidently varied "according to the taste and fancy of the speller."

The form *Naymus* might be a transposition of "Maysun;" and this, in its turn, might be a form of "Mason," or it *might*, in the opinion of Mr. Cleland's disciples¹, possess some mysterious "Beltein" significance. But other forms of the name would not bear this interpretation, and I could not satisfy myself that any useful purpose would be served by such an anagram. So this theory was in its turn abandoned. Still, as in the case of the St. Albans' and the York legends, I could not shake off an impression that there must be a kernel of truth in the husk of fiction; that the story must originally have been deemed a plausible one, or it would not have secured the wide credence it apparently obtained. For, although the "Old Charges" evidently represent a variety of texts and betray different centres of origin, this story of Naymus Grecus forms an integral part of most of them, and presents little variation of detail. Occasionally we may, perhaps, detect a lurking suspicion of its inaccuracy under an attempt to rationalize it. But my knowledge of the Charges is too limited to enable me to pronounce decidedly on the point. In the Lansdowne MS., however, it is noticeable that "Namas Greccious" is not represented as being actually the *contemporary* of "Charles Marshall," but is merely stated to have been the introducer of Masonry into France at some indefinite period in its history. The Lansdowne scribe also gives, as I have elsewhere pointed out, a version of the York legend, which it is comparatively easy to reconcile with historical fact. At a first glance it seemed as if the MS. was the representative of a purer, possibly a later, revised text. But closer inspection shows it to be so careless a copy that no definite conclusions can be based thereon. However, this fact remains. The majority of the other MSS. agree that "Naymus Grecus" (by whatever modification of that name he may be called) actually worked on Solomon's Temple, and instructed Charles Martel in the science of Masonry seventeen centuries afterwards! However absurd the statement reads to us, its absurdity evidently did not strike the original compiler or compilers of our Craft legend, or, as above stated, they would not have included the legend in their record. On the contrary, they would carefully have avoided saying anything so calculated to excite prejudice against the history as a whole. Neither would they have invoked the Divine blessing on what they knew to be a lie. Nor can I think the tale would have retained a permanent place in the Old Charges, in the more enlightened, however uncritical, times that followed, unless some plausible arguments could be adduced in its support. There are limits even to Conservatism, and although I may be met with

¹ *Vide Gould's Hist.*, i., 6.

the objection that other legends—the “Abraham-Euclid” one for instance—are equally open to criticism on chronological grounds, I contend that the cases are not parallel. There are many Englishmen to-day who would not like to be thought uneducated or unintelligent, but who, nevertheless, would not recognise the anachronism in the Euclid story. But our forefathers doubtless knew something about the affairs of neighbouring countries, and particularly of their kinsmen, the Franks, with whom they maintained a fairly frequent intercourse. Charles Martel and his doings were known in England and would be watched with the greatest interest as the Saracen wave rolled onward further and further north. In Bede’s *Ecclesiastical History*, under date 729, we read, “At which time a dreadful plague of Saracens ravaged France with miserable slaughter, but they not long after received the punishment due to their wickedness”—a manifest reference to Charles Martel’s victory at Tours. The erection of S. Albans Abbey was only some sixty years later. There must have been Englishmen then living who would remember perfectly well the earlier incident. And (if my S. Albans theory be allowed) the fathers of the S. Albans workmen had possibly had personal dealings with Charles Martel—the alleged patron of their Craft. From the time of the building of S. Albans to the legendary York meeting was only a matter of some three or four generations, if our previous interpretation of those legends is correct. And as the Craft legend bears internal evidence of having undergone only slight subsequent modifications—as the last stage of the Masonic history is represented to have been the York meeting—it is only reasonable to suppose that the story the Old Charges tell us was compiled soon after that assembly, when the compilers were in possession of information derived in direct descent from the parties actually concerned in the events spoken of.

The earlier legends—the “Biblical-classical myths”—rest on a different footing altogether, and relate to matters on which no direct information could possibly be available. But when the compilers of the story (afterwards embodied in the Old Charges that we actually possess) deliberately state that Naymus Grecus taught the science of Masonry to Charles Martel—they are speaking of a matter on which they ought to have been reasonably well informed; on which, at any rate, some authentic information should have been obtainable, and especially in the reign of Athelstan, when the relations between England and France were of a closer character perhaps than at any previous time. Had Naymus Grecus never existed, some one would have exposed the falsity of the story. If the tale were a mere literary embellishment, originating in the diseased imagination of some Dr. Anderson or Dr. Oliver of the period, it was surely too clumsy in its conception to have deceived the framers of the original charges. Parts of the story, too, are confirmed by *French* trade traditions, well authenticated, and at least as old as any of our MSS. of the Old Charges. The legend then is certainly not *all* false. There is *some* truth in it. Perhaps we may assume—encouraged by the results of previous investigations of similar kind—that the broad fact is fairly stated, whatever errors of detail we may detect by-and-by. What then is the broad fact? Apparently this:—That the Craft was organized in France by Charles Martel, but that it was of foreign, and (possibly) of Greek origin. In this form the story is credible enough as, for our encouragement, we see at a glance. Our thoughts turn instinctively to that chain of Greek colonies which began to fringe the Mediterranean coast of Gaul, from Massalia (Marseilles) to Agathê (Agde), about six centuries B.C., and which Bro. Gould reminds us cannot be quite excluded from consideration in the study of the institutions of *Gaul*.¹ From these as from a base line, other bodies of settlers advanced into the interior, forming more or less prosperous daughter colonies, of which one of the most famous, possibly *the* most famous, as it is now the most flourishing, was “Nemausus,” the modern Nîmes or Nîmes. The name is said to mean the “city of the sacred wood,” and to be derived from a forest of special sanctity (for some occult reason), in which the old inhabitants, the Volcae Arecomici held their assemblies. Originally Greek—*i.e.* Massaliot—the city voluntarily surrendered to the Romans, 121 B.C., and fostered by them it rose to note among the cities of Gaul. Augustus constituted it a colony of Veterans, and endowed it with numerous privileges, including, doubtless, Collegia-privileges. For as Mr. Coote says²:—“These Colleges were very dear to the Romans. They were native to the great mother city. They were nearly as old as municipality itself, and it was as easy to imagine a Roman without a city as to conceive his existence without a College.” The action of Augustus in repressing unauthorized collegia shows that the government claimed the control of them, and the institutions being so dear to the Roman heart we may be sure that they would be amongst the foremost of the privileges that the Roman veterans would seek, and amongst those that Augustus would most readily grant to the favoured city.

The same emperor fortified the city with a massive wall four miles in circuit, thirty feet high, and ten feet thick, flanked by ninety towers and pierced by ten gates. In recogni-

¹ *Hist.*, i., 179.

Quoted *Hist. of Freemasonry*, i., 37.

tion of the benefits conferred by Augustus, the citizens erected a temple in his honour. Vipsanius Agrippa built the public baths, erected the temple of Diana and constructed that marvellous aqueduct the Pont du Gard, perhaps in connection with the baths. Nero was another of the city's patrons. In his time was erected the great amphitheatre, elliptical in form, built of large stones without cement of any kind, a provincial rival of the mighty Colosseum, its external measurements being $437\frac{1}{2}\text{ft.} \times 332\frac{1}{2}\text{ft.}$, with an internal arena $327\text{ft.} \times 222\text{ft.}$, and an elevation of 70ft. The temple of Apollo is of about the same date. Hadrian, too, recognized the importance of Nemausus, and on his return from Britain, erected the Basilica of Plotina, and other memorials of his benefactress. The celebrated "*Maison Carrée*," a beautiful temple in the style of the Parthenon, and one of the finest monuments of the Roman period, is supposed to date from the period of the Antonines. Of the beauty of some of these erections their ruins still eloquently testify. Others are in fair preservation. The *Maison Carrée*—now used as a museum—the Amphitheatre, the "*Tour Magne*" crowning the highest point in the city, and variously regarded as a signal station, a treasure tower, and as the tomb and lasting monument of some of the original Greek colonists, these, and numerous other mementoes of its glorious past, chiefly Roman, but all betraying more or less of Greek influence (as indeed the best Roman architecture usually does, thanks to its Etrurian derivation) give us even to-day a faint idea of what Nemausus must have been in its pride, certainly one of the grandest and probably one of the wealthiest cities in Roman Gaul, a city in which the magnificent utilitarianism of the Romans, and the nice sense of beauty of the Greeks were most happily and effectively combined.

In the height of its splendour it was ravaged first by the Vandals and afterwards by the Visigoths, and yet later it fell into the hands of the Saracens. How long they actually held it I cannot ascertain, but they were in the land for more than two centuries, having sacked Marseilles 473 A.D. These were another race of builders, and a very remarkable one. It has been suggested that being prohibited by the Koran (as they interpreted it) from reproducing the human form in sculpture or painting, they fell back on architecture as the one art that their religion allowed them to practice. Be this as it may, evidences of their originality and taste in building abound, and we may be sure that Jewish influences followed in their wake at Nemausus, as elsewhere. The Saracens were ultimately expelled by Charles Martel, after a severe struggle, in which the city gates and the great amphitheatre (which had been converted into a stronghold) were set on fire. We may say then of Nemausus as has been said of Perugia, "*It is one of those mysterious reservoirs which the Soul of Humanity seems to have made a rendezvous.*" Greek, Roman, Saracenic, and Jewish influences and traditions markedly centre there. This is a point to which we shall again refer. On one map in my possession of the ancient world is marked another town of very similar name—"Nemossus"—apparently about 120 miles north, on the upper Allier. But I am unable to identify it, and there seems no reason to think that it ever rivalled its more southern sister in beauty, wealth, influence, or any other of the elements of permanent importance.

We may then, I think, fairly assume that the people of Nemausus were the foremost exponents of the science of architecture in the interior of Southern Gaul. They may have had rivals as at Arles, the capital under Constantine, but they apparently had no superiors. And it is easy to understand how in course of time the name of the city would get contracted both in speech and writing. It is in the natural order of things that it should be, and every modern map furnishes numerous instances of the fact. When the process of contraction commenced, what various forms the word in course of time assumed, or when the first stage of transition was reached, I have no means of accurately determining. But, falling back on first principles, it is, I think, abundantly evident that "*Nemaus*" would be a very natural "*half-way house*," so to speak, in the transition from the old "*Nemausus*" to the modern Nîmes or Nîmes. The contraction being commenced in speech, would soon gain a literary foothold. The exigencies of space would sometimes almost necessitate it, and "*Nemaus*" would become a not unfamiliar written form of the word. If not abbreviated before the Frankish conquest, it would be soon after. Franks and Englishmen were near akin, and the latter have always shewn a tendency to shorten long names of places, and especially foreign names. The colony in which my lot is cast bears constant witness to John Bull's vandalism in such matters, and to the permanence of this national characteristic. Native names, however musical, poetical, or significant, are barbarously curtailed or otherwise "*improved*" past recognition in accordance with our ignorant ideas of the fitness of things. In some way or other, I think we may be morally certain that Nemausus would get contracted into "*Nemaus*," and probably before the word passed into the English vocabulary. How it passed into that vocabulary and secured a place in our Masonic records we shall consider by-and-by. Once contracted—and passing in that shortened form into English speech—it is easy to see how "*Nemaus*," variably pronounced in different dialects, indistinctly uttered, indistinctly heard, or imperfectly remembered, assumed in the MSS. of the

Old Charges, the Protean forms so carefully collated by Mr. Wyatt Papworth¹; e.g. Namus Mamus Ramus; Nimus Naymus Mimus; Nemon Memon, etc. Some of the forms which are phonetically unrelated to the original, are probably enduring monuments to the transcriber's utter bewilderment. Despairing of making sense of the statement as it stood in the text, he substituted something that looked more generally classical, e.g. "Marcus Græcus," "Magnus Græcus," "Minus Goventes," etc.

The descendants of the old Nemausus colonists would doubtless inherit some measure of their forefathers' skill, and some knowledge of the secrets of architecture as then practised. There is heredity in art as in other things. Besides, as pointed out by Bro. Gould,² hereditary professional succession was a fundamental principle of the collegia. "The son succeeded to the occupation of his father." "His trade was his best estate and inheritance." But had the fact been otherwise, merely to live amid such surroundings was in itself an architectural education. The taste of the people must have been correspondingly elevated and improved.

"What are a nation's possessions?" asks one of our most delightful essayists. And he answers the question thus:—"The great words that have been said in it; the great deeds that have been done in it; the great buildings and the great works of art that have been made in it. A man says a noble saying: it is a possession, first to his own race, then to mankind. A people get a noble building built for them: it is an honour to them, also a daily delight and instruction. It perishes. The remembrance of it is still a possession. If it was indeed pre-emiuent there will be more pleasure in thinking of it, than in being with others of inferior order and design."

With such surroundings as theirs, brought up in such a "school of architecture," with everything to elevate, and nothing to vitiate or deprave their taste, it would have been strange, indeed, if the Nemausus people had *not* been architects and builders, distinguished alike for style and skill, and in eager request when good work of the kind was required elsewhere.

But we must bear in mind that the people of Southern Gaul never *did* lose and never have lost to this day the traces of their foreign origin, in other words, their distinctive national characteristics. In France, they are not of France. Language, customs, appearance, buildings, are all peculiar, and have a greater affinity with Italy than France. It has been said with much truth "There are no Frenchmen south of the Loire."³ And if this is true to-day—as Mr. Freeman asserts—if after centuries of assimilation there are still such marked differences, what a very distinct line of demarcation there must have been, between these old settlers and the comparatively newly arrived Franks. To Charles Martel and his nation they were—they must have been, foreigners—Romans, in some respects alike, and yet different. And they themselves, proud of their past—of an illustrious antiquity by the side of which Rome was but of yesterday—would call themselves Hellenes, but would be more generally known by their Roman designation, Greeks. *Nemausus Greeks* they would be to others. But what had our fathers to do with them? Why were they concerned with the introduction of Masonry into France, unless that fact were in some way (not stated) connected with its introduction into England. Evidently there is a "missing link." What is it? I venture to say it is furnished by Offa's foreign workmen. And it is of importance in this enquiry to note that Offa, if he went on pilgrimage to Rome, would almost certainly visit these Nemausus Greeks. If not directly on the usual pilgrim-route, the city lay not far off it. From numerous notices of pilgrimages in Bede, it would seem that the usual route was *via* Paris, Meaux, Sens, Lyons, Arles, Marseilles. This is the route Offa himself would probably take, as the most expeditious, for he does not seem to have been absent from Mercia very long. As he went from Lyons to Arles he would pass near Nemausus, and would not be likely to pass by a place of such importance—more especially as he was on building thoughts intent—projecting even then the building of a monastery that should figure well on the credit-side of his life-ledger, and be worthy alike of his own greatness and of Britain's proto-martyr. Revolving this (and possibly other building projects) in his mind, he would naturally not fail to visit a city so full of architectural interest and instruction as Nemausus was. Although shorn of some of its former splendour in the contest between Saracens and Franks, it still occupied a proud place as the exemplar of the noblest architecture in Gaul, of work worthy of Rome at its very best. And Offa being at Nemausus—perhaps even directed thither by Charlemagne—would certainly try to secure the services of such masters of the art, for the works he had in contemplation. And even if Offa did not go on pilgrimage, as some assert, I know of no place in Charlemagne's dominion at the time to which that king would be so likely to send for workmen in behalf of his ally.

¹ A.Q.C., iii., 162.

² Hist., i., 44.

³ Vide Mr. Freeman's articles on some less known towns in S. Gaul (*English Illustrated Magazine*, 1897), and Bro. Gould's remarks to same purpose, *Hist.*, i., 182.

In my previous essay I advocated the opinion that Offa's artisans were not Franks but mostly Italians. I had momentarily overlooked the fact that a broad line of distinction must be drawn between northern and southern Gaul. Perhaps a truer view of the transactions would be that the S. Albans' artisans were gathered chiefly from southern Gaul, where Italian influences were dominant, and Italian traditions survived, although the people themselves were of Greek stock. Possibly Offa secured trans-Alpine workmen too. He would naturally avail himself of *all* his influence, whether with the Pope or with Charles the Great; but, presumably, he would have less difficulty in securing workmen from Gaul than from Italy, as being nearer England. Moreover, it is at least conceivable, that Gaul had lost some of its charm, and had seemed less homelike since its conquest by the "barbarians," and so those Nemausus citizens would be less reluctant to leave it. Business considerations, too, must have had their weight. The building trade would be in a depressed condition. The Franks were not builders. As Bro. Gould suggests, speaking of the German tribe generally¹:—"Being a distinctively warlike race, not given to the arts of peace, it is very doubtful whether in the 6th century even the dwellings of their chiefs were more than rude huts decorated with the spoils of combat," and the remark would apply to a later day. For a long time, then, it would appear the refined Greco-Roman architects and builders of the southern districts must have lived in a very uncongenial atmosphere, and obtained very little outside employment. The result would be, keen competition within legitimate trade rules for what work there was, and, ultimately, the forced migration of some "into fresh fields and pastures new." They would be on the eager look out for employment and would accept the first good offer. But being in a position to make terms, it is possible that one of the conditions of the contract with the English king or his agents was incorporation under royal charter and protection, to secure the same privileges elsewhere that they had enjoyed at home. Looking at the matter all round then, it seems probable that some of these Nemausus Greeks were engaged either by or for Offa, and were the actual builders of his great church at St. Albans; which, being in the Roman style, would revive and appeal to Roman affinities in the breasts of the descendants of old Verulam colonists, and be one of the factors in forming their determination to migrate to the new town, where they might further enjoy some of the privileges their fathers had had in the happier olden days. And turning for a moment to the opinion expressed in my former essay that a desire to allay ill-feeling and certain qualms of conscience connected with the foul murder of S. Ethelbert (a proceeding worthy indeed of Ahab), may have been—and indeed was—one of Offa's purposes in monastery building, and identifying as I do S. Ethelbert, rightly or wrongly, with the S. Ad-habelle (*i.e.* as I take it Adhabelle or Athabelle) of the Cooke MS.; I fancy that I see in the very inaccuracy of the name a further colourable support for my hypothesis that Offa's workmen were foreigners from southern Gaul. "Ad-habelle" is, not improbably, a softened, more musical, foreign form of "Æthelbert," a name which must have seemed harsh and difficult to men of southern tongue. What its proper pronunciation may have been is a matter of uncertainty, but probably not that which we commonly give it. Mr. Freeman says²:—"H at the middle or end of a syllable, as Uhtred, Alfheah, was doubtless a guttural like the Scotch, Welsh, or high-Dutch 'ch.'" That the name "Ælfheah" has, in fact, been transmitted to us in the form "Alphege" is evidence of this. We may then assume that Æthelberht would be pronounced with a guttural termination, which, without making it any more euphonic, would, by somewhat smothering the final dental, assist the transition to Athabelle. Those of us who are familiar with the Northumbrian and Durham dialect will readily understand this.

As we examine the matter then, evidence accumulates that Offa's workmen were Nemausus Greeks, and thus we are able to account for what would otherwise have been unaccountable, *viz.*, the reference to Naymus Grecus in the MSS. of the Old Charges. *The same race of builders were the introducers of their art into both France and England.* We are not told the latter fact. It was patent. Their very presence was evidence of it. They were the fountain heads of our Masonic tradition. They did not state what was already known perfectly well without their telling, but they did state that which could only be known by revelation, *viz.*, that the progenitors of these same workmen had been the introducers of architecture into France. The hiatus then in our records is rather apparent than real, and its very existence may be construed as evidence in support of my contention. It remains, however, to account for the varying forms of the word Greeks which we meet with in our MSS. We have already explained the variations of the form Nemausus. In MSS. of Chaucer, approximately the date of our oldest Craft MSS., we find numerous instances of the fact that in different dialects there were different plural inflexions—"Grecus" would be the ordinary plural of Greek in some parts of the country. And the varying vowel sounds of other districts would account for its becoming elsewhere—Grecas, Gracus, Graccus, etc., as in Mr. Wyatt Papworth's exhaustive list to which reference has been previously made.

¹ *Hist.*, i., 108.² *Old English Hist.*, xvii.

And so we have traced, and at last methinks identified (although the fact seems to me almost too good to be true), but we do seem at last to have identified, the NAYMUS GRECUS who has for so long a time been a mystery and a stumbling block to the enquiring Mason, and an object of interest even to those who are not members of the Craft. What a stumbling block it has been, we can see, now that it is removed and we are able to get for the first time an unobstructed view of a long reach in the course of the Masonic stream. We shall estimate it better as its consequences unfold themselves presently.

But there can be, I think, no doubt that the name is a perfectly intelligible and only slightly perverted form of Nemausus Greeks—possibly a fairly accurate representative of it in the language of the time. I am not philologist enough to determine this. The great fact is clear at any rate. The only wonder is, that it has remained concealed so long, that Nîmes (Nîmes) is the mother city of our English Craft—a discovery which, if true, marks an epoch in Masonic research—and would justify us in making pictures of the amphitheatre and Maison Carrée permanent decorations of our Lodges. I would fain hope that a pilgrimage to Nîmes will, in the interests of the whole Craft, be undertaken forthwith by some enthusiastic student, who will not come away without making an exhaustive examination of its records—architectural and documentary.

But we have not yet done with Brother "Mimus Graccus," as Dr. Anderson confidently terms him. (Had he said *mother* he would have been nearer the truth.) Naymus Grecus had been at the making of Solomon's temple the legends say. What can be the meaning of this? Is there *any* truth in it? Probably, *some*, but we may have to make much allowance for the refractive power of ignorance. Facts get terribly distorted in passing through that densest of media. The story seems, at a first glance, to be an instance of that strange blending of Hebrew and Greek traditions which characterizes all the earlier myths—a Biblical line of tradition and a classical one crossing and recrossing one another in the most puzzling manner. It is evident that either Greek traditions have been grafted on a Jewish stem or Jewish traditions on a Greek stem. Which is the true way of stating the fact I am not prepared to decide without a fuller investigation than I have yet had time to give them. Whichever it may be, however, I suspect the grafting and blending were in part, though only in part, done at Nemausus.

But to consider the particular case, and at first let us suppose the statement untrue, how can we account for it? We may be sure of this, viz., that the architecture of southern Gaul was so vastly superior to Frankish work, that it would excite the profoundest admiration and the deepest interest. Who were these architectural giants? these veritable Master Masons? Whence had they derived their superior knowledge? We must remember that they were in the land a thousand years before the Franks, to whom their origin would be quite unknown. Enquiries would elicit that they came from that mysterious East, of which such wonders were told. Stories of the masterpieces of eastern art would gain currency and lose nothing in the telling. The Maison Carrée would suggest the Parthenon, and its surpassing loveliness; and the Parthenon would lead on to the temple of Diana at Ephesus—one of the wonders of the ancient world, 425ft. long and 220ft. broad—representing the labours of 220 years, and employing the energies of 127 kings. This magnificent structure, burnt down by Eratostratus, from sheer desire of notoriety, 356 B.C., was replaced by another still more marvellously beautiful, and which shared a similar fate 260 A.D. Stories of these things would circulate, ancient traditions of them would survive, and the reputation of the Nemausus Greeks and their forefathers would be established. The introduction of Christianity among the Franks in the fifth or sixth century would awaken further interest in the East, and the story of king Solomon's glorious Temple would have a special attraction, by the very sharpness of the contrast between its magnificence and dignity, and the squalor and meanness of their own puny efforts. This temple would be the temple of temples to them.

Might it not too be the work of those Nemausus Greeks? They had come from the East. They were great temple builders. Yes, doubtless they had built this temple among others. Many facts pointed in that direction. The settlement of Jews in the country would further excite interest in king Solomon's Temple. Carrying with them everywhere traditions of their glorious past and of a greatness which culminated in the reign of Solomon, they would not be slow to assert the claims to highest architectural rank of that temple that was at once their pride and the representative of their most cherished national traditions. Of all the temples that ever had existed on the face of the earth, then, Solomon's would "loom" largest in the minds of the christianized Franks. And knowing the Nemausus Greeks and their fathers to have been great temple builders, the greatest of which they had either knowledge or conception, the Franks would credit them with the erection of that temple too, as well as of other building-masterpieces, legends of which had been handed down. The chronological ideas of that time were naturally hazy. In illiterate minds they always are. And the geographical relations of Athens, Phœcia, Ephesus, Jerusalem, would be very imperfectly understood. They were *all east*, that was enough. We can thus see how stories

of eastern descent, and of eastern wonders, and of Solomon's Temple in particular, mingling with legends and actual evidence of the building skill of those Nemausus Masons, those "glorious craftsmen" (to adopt the phrase of the Buchanan MS.)¹ might in course of time shape themselves into an inaccurate belief that these men, or at any rate their fathers, were the actual builders of Solomon's temple.

But, as I write, the thought *will* come—"There may be more truth in this than you were at first prepared to admit." Let us then prosecute our enquiries a little further, and see whether there is any reason to think the statement one of fact. A gap of only 400 years separated the foundation of the Massaliot colonies from the erection of Solomon's Temple. Authentic tradition might very well be transmitted over a longer interval than that. The Phœcean settlements in Asia Minor were made at least as early as the time of David. We know from various sources that a considerable trade sprang up between Phœnicia and the Greek settlements in the Mediterranean. Solomon and Hiram had a Mediterranean navy which made periodical voyages as far as Tartessus in Spain, and doubtless kept up commercial relations with all important ports in the Mediterranean basin. There is nothing impossible in the theory that some of those early Phœcean colonists might have entered into the service of Hiram and Solomon. We know that the latter sent elsewhere for experts, on the very ground that his own people were unskilled, and Hiram, anxious to assist him in every possible way, as the agreement between the monarchs shews, would naturally secure for him all the talent he could. Moreover, the people of Sidon were a building race, who had gained a reputation for skill. It is conceivable that Greek artificers had been among them, either as teachers or builders, or both. The old charges say distinctly that Solomon sent into *divers* lands, *divers* towns and countries for Masons. So there may be some truth after all in the story of a connexion between the modern Craft and the *Dionysian architects* employed on Solomon's Temple, seeing that the Dionysian (or Bacchic) mysteries were peculiarly Greek institutions, and firmly established in Asia Minor, as most authorities agree in stating.

The legend then that the "Naymus Grecus" actually worked at Solomon's Temple is capable of two explanations. It may represent a mistaken idea of the Franks communicated to some of Offa's train or to his agents, and transmitted by them to England, or it *may* be—and still more probably is—a genuine tradition of the Greeks themselves, brought to England by the S. Alban's builders, the real founders of our English Craft, and so the fountain head of all our knowledge concerning it. This is the simpler explanation and so probably the truer. And I have, to my own satisfaction at least, so often proved the legends to be reasonably accurate, when, at first, I deemed them false, that a conviction grows on me that they are not so false after all, and that the safest way to interpret them is to assume that they are true, so far as the main issues are concerned—although they are not always accurate in minor points of detail. This view of the matter harmonizes best, moreover, with some details of the York legend, and this is a further reason for thinking it the true solution of the problem.

That Charles Martel patronized the Nemausus Greeks and bestowed privileges on them, as English and French traditions alike state, is, apart from all tradition, a moral certainty. Even if prior to the expulsion of the Saracens from Nismes, he had had no opportunity of gauging the architectural abilities of its citizens aright, he would require no further evidence of it. The inferiority of Neustrian work would be only too glaringly apparent. And Charles Martel inspired by what he had seen, and resolved to improve the architecture in the north, would seek to avail himself of the best procurable talent; and where but to Nismes should he look for it? Why go further afield? Moreover, as we have seen, it was only natural that the workmen who had proved the value of trade organization, and who were indeed *bound by the rules of their trade*, should demand organization, which those who had seen the progress made in architecture under such circumstances would be only too ready to grant as desired.

Having thus dealt with the legend itself, it remains to consider its bearing on later ones, and to notice certain far-reaching consequences of the acceptance of its statements, consequence of whose magnitude I had not the faintest conception when commencing the investigation.

1st. Reverting to the point that Nemausus in Gaul was a centre of Greek, Roman, and Saracenic influence and tradition, and of Jewish tradition also as a necessary consequence of the Saracenic, we are able now to account for that perplexing assertion of the Old Charges, that Greek, Latin, Hebrew and French traditions came up for discussion, in some form or other, at the York meeting. The statement was not the invention of some unscrupulous scribe, bent on giving the Craft a grand pedigree, without weighing the responsibilities of his words. The fact is now brought within the range alike of possibility and probability,

¹ Gould's Hist., i., 97.

and the story seems a *bona fide* record of fact. These various traditions all combined in the Nemausus Greeks and their descendants. There had always been organizations among them. Documentary evidences of collegia and Charles Martel privileges may have been forthcoming. As documents of value, they would no doubt be carefully preserved somewhere or other; and if the *originals* were not forthcoming, *copies* of Cæsar's charter of incorporation and of Charles Martel's much more recent bestowal of privileges, might by the exercise of royal influence have been obtained from the custodians of the originals, more particularly as Athelstan exercised a considerable voice in the settlement of Frankish affairs throughout his reign. The Greek, Latin, and French traditions present no difficulty. With regard to the Hebrew ones:—There were Jews in England, antecedent to the York meeting, but it is not at all likely, that the traditions referred to in the legend emanated from them. In the first place there is no reason to think that they were builders. At a later day they displayed considerable constructive ability, as Jews' houses in Lincoln and elsewhere go to prove, but I think the evidence points to the fact that the builders of those were comparatively late arrivals. I know of nothing to lead us to suppose that in the tenth century the Jews were in England at all a numerous body, or distinguished by their architectural skill.

And further, they were under the ban of the church authorities. The Penitential, wrongly ascribed to Archbishop Theodore (A.D. 668-690), but which may fairly be taken to represent the feeling of Anglo-Saxon times, speaks of them as the "perfidious Jews," and forbids under a heavy penance any christian to accept food or drink from them, or to sell any christian into slavery to them. It also forbids their burial in consecrated ground.¹ And its anathemas are emphasized in the later Penitential of Archbishop Egbert of York (734-766 A.D.). We know, too, that in much more recent times only the Royal protection, specially vouchsafed to a wealthy, and consequently, useful section of the community, made the Jewish position in England tolerable even up to the time of their expulsion in 1290. So that it is far more probable that any Jewish traditions which received consideration at York, reached England indirectly through Offa's workmen. And I see nothing unreasonable in the supposition that some Hebrew traditions *did* reach England through this medium. Mr. Lane-Poole, quoted approvingly by Bro. Gould,² says: "Wherever the arms of the Saracens penetrated there we shall always find the Jew in close pursuit; while the Arab fought the Jew trafficked, and when the fighting was over—Jew, Moor, and Persian joined in that cultivation of learning and philosophy, arts and sciences, which pre-eminently distinguished the rule of the Saracens in the middle ages." We find the simplest solution of the matter, however, in the conceivably true tradition—that Naymus Grecus worked at Solomon's Temple. If, indeed, the fathers of those Nemausus colonists had been organized for that work by the wisest of kings, as seems rather probable than otherwise, we must believe that a recognition of the superlative wisdom of his arrangements would lead to the adoption of similar rules on other extensive subsequent works, and that they would, in due time, become permanently embodied in the regulations of the Craft—their history being, at the same time, carefully handed on. In this way, among others, Jewish traditions would gain circulation, and be received with special respect. So that reviewing the whole matter, so far from there being any gross improbability in the story that Greek, and Latin, and Hebrew, and French plans of organization were represented, and considered at the York assembly, it has much to recommend it to acceptance.

And before passing on to the next point I would say, that the very unexpected coincidences discoverable in the Charles Martel, the S. Albans, and the York legends, when we undertake their patient investigation, are to me a powerful argument in favour of the legends, and a convincing proof that we have not followed "cunningly devised fables." So many things that at the outset were hard to understand, and harder to believe, are shown, as we proceed, to be the natural effects of antecedent causes, whose existence we had ignored, but which were plainly operative; the details harmonize so subtly and unexpectedly, that the cumulative evidence becomes at last irresistible, that we have, in these legends, the true story of the introduction of Masonry into Gaul, and thence into England, together with the main facts connected with its subsequent organization. The different parts of the record, to my mind, stand or fall together.

But 2nd. It is a widely accepted theory that the Roman collegia furnished the models on which were fashioned those old Craft guilds, of one of which we believe Freemasonry to be the lineal descendant. And much argument has ensued as to whether this could be the case, whether the Roman collegia in Britain did, or did not, survive that political earthquake shock, the English conquest. However interesting the discussion may be *per se*, it appears to me, now, of less moment than formerly, in its bearing on the origin of Freemasonry in England. That the collegia existed in all their vigour at Nemausus we may be certain. If not actually in existence there in some modified form, in the 8th century,

¹ *Annals of England.*² *Regius Commentary*, 14.

—which there seems no reason to doubt¹—it is a fair deduction that their traditions would survive, and that those trained to appreciate the value of trade organization would seek to perpetuate it under changed conditions wherever their home might be. Levasseur says:—“The vanquished Gauls faithfully preserved under new masters the remembrance and traces of their ancient organisation,” and institutions travel with the people accustomed to them. They surround their new life with reminders of the past, and thus often forge very substantial links between the new and the old. The apparent eager desire of our ancient Nemausus brethren for organization—under royal authority, wherever their profession might lead them—is but the natural reflection of the fact, that in their old home they had enjoyed such advantages, and had proved their value. And we may be morally certain, that whether organized by Charles Martel, Offa, or Athelstan, it would be at the express desire and request of the artificers themselves, and that the privileges they secured were to a considerable extent the counterparts of those that they and their fathers had enjoyed under the Cæsars, as members of some *Collegium Fabrorum*. The very similarity of the language employed in describing the leading principles of the organization, in each particular case, seems in itself suggestive of a continuity in the essential privileges. Regular rules of work; regular rates of pay; regular annual assemblies; these were the main points. Taking a general view of the whole matter therefore, I think we may state with certainty that Freemasonry is a direct descendant of the Roman collegia, and that the link of connexion is “*Naymus Grecus*.”

3rd. The more closely the matter is investigated, the deeper grows the conviction that Nismes is the centre of the Masonic position—both as regards the English Craft and the French Craft guilds and Compagnonnage. It was one of the “*Villes du devoir*” as enumerated by Bro. Gould,² and there were five others not very far distant. In several details of the Compagnonnage, as given by the historian, we may discern traces of that admixture of Jewish, Greek, and Roman traditions, so eminently characteristic of Nismes. To glance at only a few of the most patent: The title “*Sons of Solomon*,” like the connexion of Naymus Grecus with Solomon’s temple, may represent either a Jewish or a Greek line of tradition. In Maître Soubise we may probably discern “*Sabasius*,” which furnishes a link of connexion at once with the mysteries of Dionysos (Bacchus), and with Mithraism, that fashionable Roman cult, of which Dr. Bruce found traces even in the remotest parts of the province of Britain—of which, indeed, the Romans left indications everywhere—and which, therefore, we may be sure would gain as firm a footing in Nemausus as elsewhere. Brande says: “*Mithras, the sun, is called Sabasius in ancient monuments, but Bacchus was also thus denominated, and the nocturnal Sabasia were held in his honour.*”³ Roman and Greek superstitions seem then to combine in Soubise; and as I know of no place in the whole of Gaul where they would be more likely to be brought into vital union than at Nemausus, I shall hazard the conjecture that the legend of Maître Soubise, whatever its explanation, had its origin there. This points to the further conclusion that the Compagnons and the Freemasons are two limbs of the same tree, members of the same family, retaining a certain family likeness, although different in many respects. Perhaps, we may say, that the one—the French fraternity—shows more indications of Greek influence in its retention of practices whose resemblance to certain Dionysian rites is very marked, while the other, the English Craft, manifests more of the essentially practical Roman characteristics.

Conseils de Prud’hommes, too, an important part of the French trade organization, are of southern origin, and are first traceable at Marseilles and Nismes. Again; the mysterious connexion with a forest, noticeable in the account given by Bro. Gould of the Carbonari,⁴ reminds us at once of the rites practised by the old Volscæ Arecomici, and of “*Nemausus*” the city of the *Sacred Wood*. These are among the many indications the French fraternities afford us, that Nemausus is the “*fons et origo*” of them, as well as of our own organization.

4th. Not the least valuable recommendation my theory possesses is that it sweeps away a mass of false theories and idle speculations, which have hitherto “darkened knowledge;” while it at the same time indicates clearly the true lines of further research.

We have been, as it were, traversing, without a compass, a densely wooded plain, African in its difficulties, and bordered by ranges of high mountains; and we had lost our way. Having once got off the main road, thinking to take some short cut, we wandered about in a vicious circle all the while, under the mistaken impression that we were steering east. At last having by a fortunate accident again struck on the main road, and kept it, it has brought us to the crest of the first range, from which we gain a bird’s eye view of the lower levels, and can see the main road, that we ought never to have left, and the maze of other paths in which we so wearily wandered. We can also see some distance ahead, and

¹ See Bro. Gould’s arguments, *Hist.*, i., 181, 182.

² *Hist.*, i., 216.

³ Worcester’s dictionary, art. *Sabasius*.

⁴ *Hist.*, i., 239.

trace more or less distinctly the next stage of our journey. All will admit that it is a great gain to have our horizon thus extended.

Lct us first glance at some of the theories we may now dismiss from serious consideration as unconnected with the direct lineal descent of modern Freemasonry, whether they have or have not any collateral relationship to it. With that I am not now concerned.

- (a) The *Druidical*. Plainly our fathers knew nothing of any connexion with Druidism. It is not so much as hinted at in the Craft legend. The pedigree is traced clearly enough there, for ages past, and we see not only that Druidism forms no part thereof, but that there never was any sufficient reason for supposing it did; another, and a stronger link of connexion with the old mysteries, being already supplied. (b) The *Culdee* theory may be dismissed on similar grounds. (c) The *Stein-metzen*. The German Craft is clearly no *ancestor* of ours—even if there be any relationship between the two systems. And I am not convinced of *any* organic connexion between them. (d) The *Travelling Mason* theory, too, must be set aside. Bro. Gould has shewn the shadowy foundation on which it has been reared, but even if all that its advocates have said were true, Papally organized bodies of itinerant church builders could not have been the origin of a Masonic organization which existed before the Papacy itself. (e) The *Rosicrucian* has the same absolute defect. Rosicrucianism, as a society, is too young to have been the parent of the Craft. (f) The *Templar* theory. Freemasonry is much older than Templary. These points are sufficient for our purpose. However interesting these matters may be in themselves, and however marked some of the points of agreement between them and Freemasonry may be, they are not in the direct line of its descent, but are only distantly related to it, if related at all.

5th. And *this* I deem a most important point. The adoption of the view I have advocated enables us for the first time to give a consistent explanation to the later Craft legends *as a whole*—the S. Albans and the York legends, being the natural sequels of the Charles Martel story. We can thus vindicate the honesty of the compilers of the record, and assert that there is much truth in their statements, with no greater proportion of fiction or of error than we might, taking all things into consideration, reasonably expect to find. If our efforts to discover the sources of our Masonic Nile have not been entirely successful, we have at least been able to correct many popular errors, and have satisfied ourselves that of this mystical, as of the actual stream, the ancients knew far more than we did, and were undisputably right, where we had presumptuously, in our ignorance, said that they were wrong. The S. Albans legend is the most inaccurate in its details. And naturally so. It probably reflects the ignorance of the newly introduced foreign workmen respecting the previous history of their adopted country. The average New Zealand settler of to-day is equally ignorant of matters of native tradition. An imperfect knowledge of English would render it difficult for those Nemausus Greeks to gain accurate information even if they desired it, and would only lead them into further mistakes. Perhaps conscious of their own higher civilization, and impressed with the relative “barbarity” of everything in their new surroundings, they treated the past history of such a people with contempt. This at least is certain, imperfect knowledge, from whatever cause arising, would be the parent of inaccurate tradition; and as we have elsewhere seen, and as the legends themselves assert, the succeeding century was very unfavourable to the transmission of tradition of any kind. But although the builders of S. Albans may have had no very clear understanding of the circumstances which led to the erection of the abbey, nor have remembered the true name, or known the personal history of the master of the work, they would know the facts relating to their subsequent organization, and the nature of the privileges then by royal charter conferred, privileges which, as I have said, were probably substantially the same as those that they had authoritatively enjoyed elsewhere from time immemorial. To this extent I believe the legend to be substantially true, viz.: 1st. That the first organization of the Craft in England took place at St. Albans some time subsequent to its organization in France by Charles Martel; 2nd, that through the good offices of the master of the work, a man of great influence with the king, a charter of privileges was obtained, guaranteeing the workmen certain stipulated wages, the right of regulating the internal affairs of the Craft, and of holding an annual assembly for that purpose. For the rest:—I hold that the legend was formulated at York, and that its erroneous details were the outcome of a process of reasoning by analogy, in the place of anything like full and accurate information. The name of Offa’s “master of the work,” and the precise circumstances leading to the erection of the abbey, were forgotten by the great grandchildren of the builders, even if they had ever been known; and through some mental confusion between place and person—the name S. Albans (known in some way or other to be intimately connected with the errand that brought the Nemausus Greeks to England) was ignorantly substituted for that of the true superinten-

dent of the operations at that place. It is noteworthy that a similar confusion of persons and locality has been the great *crux* in the Charles Martel story.

But in spite of all defects we can, I think, positively acquit the framers of the old charges of any intention to deceive. Indeed, from one point of view, their very blunders are evidence of their honesty; hence a forger would have been careful to make his statement square with other known facts about S. Alban. I venture, therefore, to assert that we may regard the statements of the old charges as plain, unvarnished records, of what our ancient brethren, more ignorant than ourselves on some points, less ignorant on others, actually believed to have taken place at York, and of what had been the previous history of the Craft in England and France.

The mention of York reminds me that my theory is in direct conflict with that so carefully elaborated by Bro. Gould in his "Regius" Commentary. Reluctantly as I differ from so learned an authority, whom in common with the whole Craft I hold in highest reverence, and to whose writings and personal encouragement I am most deeply indebted—to my mind the Craft legend, from Naymus Grecus onwards, is substantially true. The sequel of incidents is so eminently natural, and the various details dovetail in so unexpectedly when the story is investigated, there are so many apparently undesigned and certainly unlooked for coincidences, that the effect of the cumulative evidence is, as I have already said, overwhelming; and sweeps away all doubt as to the truthfulness of the record in the main. The most improbable part of the York story to me was, the production of Greek, Latin, Hebrew, and French evidences of previous organizations. But that being now fairly established, I must hold the legend to be true in the main; that a meeting was held as stated in the reign of Athelstan, and the re-organisation of the Craft on a permanent basis then and there effected, under Royal patronage and authority, in accordance with old traditions, English and foreign. The assertion is in harmony with historical facts not immediately connected therewith. And holding it to be true, I cannot accept the theory that the Edwin whose name is associated with the York meeting was Edwin of Northumbria, killed at Hatfield, 633 A.D. This would introduce such an element of chronological confusion into the record, that it would be practically impossible to give a consistent interpretation to the other legends. The charges all agree in the fact that the Craft practised by Naymus Grecus was organized three times—1st, by Charles Martel; 2nd, at S. Albans (as I interpret the story); 3rd, at York. By ante-dating the York incident 300 years, we should be obliged to adopt S. Alban himself as the true hero of the second story (an utterly impossible theory), and Charles Martel's connexion with the Craft would be much later than Edwin's. The order would in fact be—1st, Alban; 2nd, Edwin; 3rd, Charles Martel; which does such violence to the whole narrative, that as I have said, harmonious explanation of the facts would appear out of the question. It is a recognized canon of interpretation that it must be consistent with other parts of the record. I contend that Bro. Gould's is inconsistent. And even judged by his own narrower postulate,¹ that no theory is tenable that does not reconcile all the facts of the particular case I submit that his explanation of what took place at York must be rejected. After carefully re-considering the question (as in duty bound when my conclusions were found to be so directly opposed to those formed with such care by the great historian of the Craft), I *cannot* think that the facts, that a church was built at York by Edwin of Northumbria in 627, and that three centuries later Athelstan granted the clergy of that church a thrave of corn from every ploughland in the diocese,² meets at all fairly the assertion of the Craft legend, that a meeting of Masons was held at York in the reign of Athelstan, under the presidency of Prince Edwin, a relative of his, and that the Craft was then and there re-organized under circumstances most minutely detailed, a charter of privileges being granted by the king in accordance with two old precedents. How many of the facts will Bro. Gould's theory reconcile? It seems an altogether insufficient foundation for any such statements. Edwin's church building was not very creditable to him. His timber church appears to have been condemned by Paulinus as unworthy. "As soon as he was baptized he took care, by the direction of the same Paulinus, to build in the same place a larger and nobler church of stone, in the midst whereof that same oratory which he had first erected should be enclosed."³ But in the course of six years the walls were not raised high enough to receive the roof timbers! Either workmen were scarce or the building was not very enthusiastically carried on. This one incident seems an inadequate foundation for the eulogy of prince Edwin in the Craft legend, and a benevolent grant to a body of clergy is no justification for the statement that a charter of incorporation was granted to a body of operative Masons. Beyond the facts that the incidents took place at York, and that *an* Edwin and an Athelstan were associated with them, Bro. Gould's theory tallies with none of the circumstances detailed in the York legend. The very circumstantiality of the Craft story is an indication of the author's good faith. Had the whole tale

¹ *Hist.*, i., 240.

² *Regius Commentary*, 32.

³ *Bede Ecc. Hist.*, ii., chap. 14.

been a concoction of the days of Edward I., or later—the inventor would naturally have avoided needless details (which would serve as so many points of critical attack) and would have sheltered himself behind vague generalities. And the proved probability of what seemed to me at first the most unlikely part of the whole tale—the production of Greek and Latin and Hebrew charters at that York meeting—is weighty evidence, that the main fact is truthfully told. If subordinate details are correct, we may depend on the statement as a whole, even if we are not able actually to prove the accuracy of *each* particular clause.

And now to sum up. As we trace our Masonic pedigree upwards, and cross the centuries intervening between our oldest existing Craft MS. and the York meeting, by the bridge of oral tradition, which, however out of repair, seems to be our only means of crossing the stream of time at all at those particular points, we are able to assert with considerable confidence :—

- 1st. That the Craft was re-organized at York (on lines substantially the same as those existing down to the era of Grand Lodges) by prince Edwin, under authority of king Athelstan, in A.D. 926.
- 2nd. That the basis of that re-organization was evidence of the way in which the Craft had been organized elsewhere from time immemorial.
- 3rd. That it had been previously organized in England at St. Albans, under authority of king Offa, about 793, but had become disorganized and broken up in the Danish wars of the next century.
- 4th. That it was introduced into England, at that time, by a body of Nemausus Greeks (*i.e.* descendants of the original Greek colonists of Nemausus or Nismes), engaged by or for king Offa shortly after the murder of S. Ethelbert (the Athabelle of the Cooke MS.), and employed by the king in the erection of S. Alban's Abbey.
- 5th. That workmen of the same race had been previously employed and organized by Charles Martel in France.
- 6th. That they were the representatives of the building traditions of many races, notably Greek, Roman, Saracenic, and Jewish, and form the main link in any chain of connexion there may be between Freemasonry on the one hand, and the Greek mysteries, Mithraism, the Roman collegia, and the French Compagnonnage on the other.
- 7th. That the science of Masonry was introduced into France by the forefathers of those who introduced it into England. *viz.*, Greek settlers who began to form colonies on the Mediterranean coast of Gaul about six centuries before Christ.
- 8th. But Nemausus, an offshoot of those colonies, and a great centre in which many lines of tradition met under favourable circumstances for transmission, is to be regarded as the true headquarters of Freemasonry in western Europe, and the people are the Naymus Grecus of our Craft legend.
- 9th. That as the original Greek colonists of Gaul came from Phocæa (a still older Greek settlement on the western shore of Asia Minor), it is to Greece itself we must look, as the yet more remote ancestress of our mysteries.
- 10th. That the tradition that the ancestors of the Nemausus Greeks actually worked at Solomon's Temple, if not demonstrably true, is sufficiently in accord with other known facts of history to be accepted as presumptively so; and hence they furnish the substantial link of that oft asserted connexion between the modern Craft and the builders of that glorious temple.
- 11th. But on the other hand the Craft has no direct lineal connexion with Druidism, the Culdees, travelling bands of Masons, German Steinmetzen, Templary, or with a Society of Rosicrucians.

If these conclusions are sound, and I hope I have neither distorted facts nor attached undue importance to them, it will be admitted that they throw a flood of light on the true path of Masonic research, and we may set our faces steadily eastward.

As far as Nemausus the road seems fairly clear. There were doubtless by-paths and other main roads too for the matter of that, by which Masonic influences reached England subsequently, and the science of architecture was advanced. But here we are on what I may term the old main road of Masonry, connecting us directly with the remote past. At Nemausus the roads diverge. A branch leads off to Italy, the old Roman road, the way of Cæsar and his conquering legions. The main track leads on to Massalia, and thence we pass by sea to Greece, and thence—whither? The Masonic explorer may take which route he will, confident that rich results will reward his investigations, but wheresoever his researches may lead him, his thoughts will often homeward turn to Nemausus, which I have ventured to call the mother city of our Craft, and which is still rich in mementoes of our fathers' noble work.

BRO. W. H. RYLANDS said:—I have read with interest the two papers in which are advanced theories appearing to arrange in proper order some debated points in the old MS. Constitutions. I am, however, very far from being convinced that the questions raised have been settled, and although it is quite impossible to examine these two papers at length, as it ought really to include a collation of all the copies of the MS. at our disposal, a labour requiring more time and space than I have now at my disposal. One or two points which appear to have been overlooked may be pointed out.

Bro. Howard freely admits that he has not many of the texts upon which to work, but it must never be forgotten that the copies of the old MS. Charges range from dates commencing with the Halliwell Poem—say about 1370-1425—Cooke MS., say 1450, and then from towards the end of the sixteenth century, commencing with the Lansdowne MS., they became very numerous up to a late period. MSS., as is well known, suffer in their purity during the process of being handed down. Inability to copy, carelessness, intended improvements, and additions to the texts, as each copy is copied and re-copied, do not add to the clearness or purity of the text. It is not safe, therefore, to place all the copies on a dead level of value or age of contents, and then select one or two, upon which to base an argument. The simple text is most likely to be the purest and oldest.

The contention is that Offa was the introducer of Masonry into this country, and that it is really stated in the old MS. Charges that the craft itself took its rise at the building of the abbey of St. Albans. Offa, however, is nowhere mentioned in any of the MSS., and if we refer to the earliest text, the Halliwell Poem, it gives the honour to Athelstan, and does not refer to either St. Alban or St. Albans. Athelstan was, indeed, a great granter of charters and founder of buildings. The wonderful story of his birth, the fact that he was a great favourite with Alfred the Great, that he had signalled himself before he succeeded his father on the throne in 925, caused his praises to be sung by all the writers of chronicles. He was an important personage in history, and therefore one very likely to have been chosen by the composer of the earliest form of the Masonic legend.¹ Of his half-brother Edwin we know little or nothing, but what has come down to us shows clearly that the condition of affairs between the brothers was not such as to make it at all likely, or even possible, that Athelstan would grant a charter to Edwin.

How the mention of the relationship between the two names crept into the text it would be difficult to say, but it is interesting to note that several of the texts follow the earlier MS., and only refer to Athelstan. The Cooke MS. mentions² [Edwin] the “youngest son;” evidently there is an error, which appears to be disturbed by the text of the Lansdowne MS., “the good rule of Masons was dishired and put downe untill the tyme of King Adilston, *in his tyme* there was a worthy King in England that brought this Land into good rest and he builded many great workes and buildings, therefore he loved well Masons, for he had a Sonne called Edwin,” etc. Here apparently (the italics are mine), although the name of Athelstan is retained, it is another king who had the son Edwin. This portion of the text assumes other forms in other copies, and becomes “Athelstons days *that was* a worthy King,” or “who was.” Again in the William Watson MS. it is said, “untill ye time of King Ethelstone, which Said King Ethelstone and ye Same Edwine loved well Geometry,” etc.; *ye same* (Edwin not having been before mentioned) might easily become³ *ye*, or *his sonne*, as it occurs later in the same text—“by his son Edwin yt was King after his ffather.” Here is another random statement: Athelstan was not succeeded on the throne by his son but by his half-brother Edmund, the First. This was the same brother who was present with the king at the great battle of Brunanburh, and if we substitute the name Edmund for Edwin, the story assumes a more probable form.

It seems to me, however, that the whole of this portion is an addition for a purpose;—to introduce the name of Edwin. In my opinion, whatever pretended relationship is stated, Edwin of Northumbria is the king intended, who succeeded in 617, was baptized at York by Paulinus 627, and killed by Penda 633. He did hold a parliament near York, the *principal city* in his dominion, in 627, when laws were made and charters granted.

The reference to St. Alban and St. Albans is also a later addition; the earliest text does not mention either. The Cooke MS. says:—“And seynt Albon lovyd welle Masons and he yaf hem fyrst here charges & maners fyrst in Englonde,” etc. The mention of the town is a later addition, when it is stated that England was void until the time of S. Albon, in his time the king of England was a pagan, and he walled the town of St. Albans, and there was a worthy knight in the time of St. Albon, etc. There is not the slightest confusion between person and place; the whole story refers to the man, and it is quite evident that in the case of the city, Verulam is intended. St. Alban was the proto-martyr of England, and had assumed great importance. He is supposed to have suffered in Roman times when the ruler of England, and occupier of Verulam, as stated in the MS. Charges, was a pagan. It cannot possibly have anything whatever to do with either the Abbey of St. Albans, founded in 793, or the town built about 950. To whatever extent the text became garbled, and unintelligible owing to copyists at a later time, this cannot disturb the original statement.

Our Brother appears to conclude that the MS. Masonic Charges of the 17th century preserve copies of contemporary records of events. This, however, is not so, and cannot be so. The portion referring to St. Alban must be dated sometime in or after the 12th century, because, although the story of his martyrdom is told by Bede and others, it was in that century that his spurious Acts were forged by William of St. Albans, and there is even a well grounded doubt if he ever existed at all.

The Cooke MS. is also the first to mention Adhabel, “sonne [soon] after that [*i.e.*, the time of Charles, king of France] come Saint adhabelle into Englonde, and he conuertyd St. Albon to christendome,” etc. We know that some of the information contained in this MS. was taken from Higden's Polyehronicon, and that work records “in this Caerleon Amphibalus was born, that taught St. Alban.” He is variously named Ambhibalus, Amphiball. Amphibalus was the companion of St. Alban according to the legend, therefore, in whatever form the name is written in the Cooke or any other MS., it must refer to Amphibalus, and cannot be identified with Ethelbert. The name, it may be stated, appears to be first

¹ William of Malmesbury writes, B. II., c. 6:—“Concerning this King, a strong persuasion is prevalent among the English that one more just or learned never governed the kingdom,” etc.

² This is in the first legend, following St. Alban. The second legend, commencing line 643, “the book of charges,” as it may be called, mentions only Athelstan.

³ I need hardly point out that if the change was the other way, then the statement “his son” is historically wrong.

given by Geoffrey of Monmouth, who wrote at the beginning of the 12th century, and like the name Caracalla, simply refers to the cloak which played an important part in the martyrdom.

Both the MS. (translated by Lydgate, in 1439, into English) and printed legends of the life of St. Alban, state that he was a Roman knight and Steward of the kingdom, etc., exactly what has been inserted in the MS. Charges, in order to give colour to the statement that he granted Charges and favours to the Masons.

One word as to Charles Martel and Namus Grecus:—Charles is first mentioned in the Cooke MS. as Carolus secundus, which, in order to make it certain, the author airs his knowledge of Latin and translates, adding an explanatory history. Now Charles Martel could by no possibility be Charles the second. He was born 694, died 741, and was never king of France. Charlemagne, king of the Franks, born 742, died 814, was renowned the world over for his encouragement of literature, arts, and sciences, would have been a very fitting person to have been selected for the honour; but he was really the first Charles. Evidently there is a confusion. The Lansdowne MS. appears to preserve portions of a purer text, and first mentions the celebrity Namus Grecus. It says:—"A Curious Man, named Namas Greecious, who had been at the making of Sollomans Temple. And he came from thence into France and there he taught the Science of Masonrie to men of that land, and so there was one of the Royall Line of France, called Charles Marshall, and he was A man that loved well the said Craft and took upon him the Rules And Manners, and Confirmed them a Charter from yeare to yeare and thus came the Noble Craft into France." Here, it will be noticed, Charles Martel is misnamed Marshall, just as in the Dautesey MS., the only Charles in the mind of the scribe appears to have been Charles the First, and hence he wrote at first "Charles [the] Martir." He is neither called the "second" nor a king of France, and the text above does not state absolutely that there was understood to be any connexion between him and Namus Grecus—the latter introduced the Craft into France, and the former "confirmed them a charter," and thus founded the institution. This is an amplification of the statement in the Cooke MS. that Masonry came from Solomon's temple into France, and that "sometime" Charles, king of France, encouraged Masons and gave them charges, etc. Transcribers at a later period, bridged over the 1700 years by the addition of the words "and he [Charles] drew to this Namus Greecus," etc.

This appears to me to be another instance like that quoted above from the same MS., of a slight alteration or addition, no doubt when made, intended to improve, but really causing havoc in the text. The words Namus Grecus appears in so many different forms, that it is very difficult to decide what was the original. At one time I thought it might be really Memnon or Ninus, but if a town may be taken as the origin of the name, I would rather choose *Aquis Granum*, or *Aquæ Grani* (Aix-la-Chapelle), where Charlemagne founded the celebrated cathedral. There is an endless field for conjecture in the different forms of the name; there is, however, a very simple and I think possible explanation:—A curious man Namus (named the) Grecus (or the Greek); a later copyist mistook the words for a double name, and added the word "named," or "called," and thus created the confusion.

Much stress has been laid on the chronology of the events recorded in the old MS. Charges, but I cannot think there was any more idea of chronology in the minds of the later transcribers, or editors, than there was in that of the writer of the Cooke MS., when the idea of extending the original legends had already commenced, by whom Euclid who flourished about B.C. 300, is said to have been the clerk of Abraham who flourished about B.C. 2000!

The records were not, I am sure, contemporaneous with the events. This, I have shown above, as shortly as possible, could not be so at least with regard to some. The primitive legends, as contained in the Halliwell Poem, were enlarged and developed as time went on, and nothing but a careful collation of all the texts, and more than all the discovery of one or two other MSS., earlier than those which commence with the Lansdowne MS., will ever enable us to find our way in the maze of would-be emendations and probable additions.

It is nevertheless clear that some of the late copies of the MS. Charges we now possess, dating from the seventeenth century, for example—Harleian MS. No. 1942, and as well as the lately discovered William Watson MS., first printed by Bro. HUGHAN, and shortly to be issued in facsimile by our Lodge, may, and I believe do preserve in a garbled form earlier texts. I do not believe, however, that we shall ever find a purer text than the Halliwell Poem.

It is equally clear that the MSS. have suffered from the want of thought and knowledge of the scribes and editors, both of whom have, so far as the history is concerned, ignorantly, if not wickedly, confused the texts. But they were never intended to be History, as we understand the word now; they were intended to give a pedigree, with the respectability of ages, to the Mason craft. Every celebrity who figures in the legends, is introduced for a purpose, and it will be observed that they all favour Masonry, it being carefully recorded that they gave orders and charges, and charters, allowed assemblies or increased the pay of Masons. This may well be compared with the custom in early monastic times, when grants of liberties and immunities, etc., were forged for the benefit of certain establishments. To set up the theory that there was an independent and contemporary series of Masonic traditions, would, in my opinion, be absurd. The compilers of our MS. Charges had few, if any other, sources from which to obtain their history, than the old chronicles or similar records.

I will not enter into the consideration of many of the statements made by our Brother with regard to the ancient History of England, for which I find no authority given; this is a little beyond the subject, and must be left to other hands.

Bro. GOULD felt sure all would agree with him when he said that the Lodge was to be congratulated on possessing a brother on the outermost rim of its vast Correspondence Circle who had written the excellent paper to which they had listened that evening, and not less so in having, in the person of Bro. RYLANDS, a member of its Inner Circle who was capable of subjecting the arguments that had been adduced to such a careful and searching analysis. There was no part of the history of Freemasonry in which he (Bro. Gould) took so much interest as in the written traditions or Manuscript Constitutions of the Society, wherein what was so often styled the Legend of the Craft was embedded. But from various causes he had been unable to prepare himself as he could have wished for a participation in the discussion that was progressing. One thing he regretted, and it was that Bro. HOWARD had not placed a clearer dividing line between the facts he relied upon as the foundation for his theories, and the theories themselves which he had so pleasantly unfolded to them. This made it very difficult to deal with some of the passages in the two essays. For

example, in the earlier one no authorities were cited in support of the statements and conclusions adduced with regard to Athelstan and the consolidation of his empire in the North. About the circumstances of that time there had always been great uncertainty, and one event only appeared to stand out with perfect clearness on the page of history. This was the death of Edwin the Atheling, A.D. 933. The impression left on his (Bro. Gould's) mind, when writing his commentary on the *Regius MS.*, was that the celebrated march of Athelstan against the Scots took place some years after 933. In this, indeed, he might have been mistaken, but for that and other reasons he had then formed the idea, which nothing in the two essays under consideration had caused him to modify, that the Edwin of the Craft legend could not by any possibility have been the Edwin who, as they were told on indisputable authority, was, in 933, "drowned in the sea." With these few observations he should bring his criticism to a close, but having received a letter from Bro. C. C. Howard, dated August 11th, he thought the closing lines of it would be deemed interesting by the meeting. The writer had thus expressed himself:—"How fittingly Sir Charles Warren—the hero of Palestine Exploration—was chosen to be the W.M. of Lodge Q.C. For the work—one very important section of it at all events—is to dig down through the accumulations of the ages to the bed-rock of truth underlying them. There are those, I know, who under-rate the importance of Masonic Archaeology, as compared with the promulgation of Masonic principles. But to me let the New be ever so good, the Old is better, and nothing is so delightful as to be able to trace the growth of the Present from its roots in the Past, and the relationship of Is to Was."

BRO. WYNN WESTCOTT, the J.W., said:—I must confess that the lecture has given me much pleasure, and seems to me to contain a very ingenious explanation of the mystery of Naymus Grecus. At the first reading I was almost a convert, but calm reflection has led me to fear that the mystery is still unsolved. Even if "the curious man Naymus Grecus" were properly understood to be "the curious men who were Nemausus Greeks," or men of Greek descent dwelling in Nismes, still the mystery remains of how they could have been at the building of Solomon's temple 1000 B.C., and at the same time the actual teachers of Charles Martel of France, who died A.D. 741. I am quite willing to grant that the ancient Greeks were masters of architecture, that they founded colonies along the Mediterranean coasts, that Hiram, king of Tyre, may have sent some Greek masons to Solomon at Jerusalem, that some of those may have emigrated to the Greek colony of Massilia, and their descendants many generations after may have passed inland and have formed a masons' colony at Nemausus; and that Charles Martel may have come across those Greek masons there, and they may have interested and instructed him and worked for him, and he may have given them vested rights and privileges; but even if all those premises be granted, it is not clear why the single incident of a settlement in Nemausus in the 1700 years of history from Solomon to Charles Martel, should have given this name to all the Masonry of England and to speculative Masonry in addition. I do think that there is something in the title Grecus, and can well believe it has a reference to the Greeks, as the notable architects of very ancient Europe, but I fear Naymus won't stand as a synonym of Nismes. I should be more inclined to accept the idea that Magnus Grecus is nearer the original and was meant to refer to Magna Græcia, the Greek colonies, just as we now say "Greater Britain." The general conclusion seems to be unavoidable that these charges were not handed down from generation to generation with anything like the accuracy that accompanied the legendary lore of many other bodies and nations, or that they were framed in their origin by men who were workers, and not by literati or by speculative masons. I am inclined to think that the discrepancies cannot be explained, except by a confession that those charges are legendary, and were even in their origin founded on the merest hearsay of ignorant men. Our Bro. mentions also Nemossus, but says he cannot identify it; this Nemossus is the present Nemours, but one authority says it was the town now named Clermont.

BRO. W. MATTIEU WILLIAMS, I.G., said:—It appears to me that a fallacy pervades the whole of this paper, though the author is scarcely blameable, seeing that it is a well established fallacy supported by the highest authorities, especially by those connected with our old universities, which have inherited without question the monkish traditions of their clerical founders, who looked to Rome and Greece for everything archaeological, and display on every possible occasion their profound ignorance of one of the most potent factors of our national history, our national habits, our language, and our ancient arts and crafts. The influence of Greece and Rome upon these has been very insignificant compared with that of our Scandinavian forefathers, the Vikings, the Danes, the Saxons, and the Normans. The Romans during their occupation were merely soldiers and governors, their numbers were very insignificant and they never became the people of any part of the country. With Greece we had no direct communication; they were not among us at all. The supposition that Greek architects and Greek masons built our old cathedrals, is refuted by the fact that Greece itself is so peculiarly destitute of anything like Gothic architecture. To this may be added the absence of Greek names of places in Britain. The names Offa, Ethelbert, Athelstane, etc., quoted in the paper, are purely Scandinavian, and require no etymological ingenuity, no change of spelling, to identify them. Many theories concerning the origin of Gothic architecture have been put forth, but it appears to me that that which has received the smallest recognition is by far the most probable, *viz.*, that the pointed arch and *nave* were derived from the old Scandinavian shrine or sarcophagus of the sea kings—the ship of the departed king hauled ashore and placed keel uppermost and supported upon the natural pillars of the craggy coast rocks of Norway. The track of the Vikings and of their descendants, the Northmen or Normans, around Europe, is marked by Gothic structures, the most ancient of which are nearly all situated on islands or near the sea coast and estuaries, or on the shores of navigable rivers. Our ancient architectural and ecclesiastical connection with Scandinavia is well illustrated by the history of the Cathedral of Stavanger, which, next to that of Trondhjem, is the most ancient and important in Norway. The first bishop of Stavanger was an Englishman, Reinald, formerly a monk of Winchester. He employed English workmen to build the Norwegian Cathedral and dedicated it to St. Swithin, Bishop of Winchester, 837-862. An arm of the English Saint was deposited at Stavanger as its first holy relic. On the occasion of a recent visit to Winchester Cathedral I was at first disappointed at not finding the resemblance to that of Stavanger which I expected to find, but this was presently explained by the fact that the greater part of the present building is a restoration differing greatly from the original. When I reached the remaining portion of the original structure its resemblance was evident enough. We are too apt to forget or ignore the fact that during about 400 years, from 900 to 1300, the centre of the *living* literature of northern Europe was Iceland. The Icelandic Skalds visited the Courts of England, Ireland, Sweden, Denmark, and Norway, and were

everywhere received with honour and hospitality. They sang their sagas—many of which are still extant—in a common language understood throughout all this part of Europe, and these sagas are more or less historical. These and the more purely historical prose writings of such Icelanders as Isleif the first Bishop of Skalholt, who died in 1080; the Edda of Saemund Frode, the works of his friend and fellow traveller Are Thorgilsson, also surnamed "Frode" the learned, of Sturleson, and others of the 11th and 12th centuries are worthy of far more attention than they have yet received from British archæologists. The fault, therefore, which I venture to find, not only with this paper but with all our endeavours, is, that we persistently devote ourselves to a strictly classic line of research, omitting to delve into the mine of Scandinavian lore which may very possibly afford much material to help us in the elucidation of our legends and ritual.

BRO. SPETH, in moving a vote of thanks, which was seconded and unanimously approved, said it was too late to continue the discussion, but as he thought that very much might be said in favour of Bro. Howard's papers, he would contribute his views in writing.

ADDENDA.

Bro. Howard deserves the best thanks of the Craft for the efforts that he has made to clear up two difficult points in our more recent copies of the Old Craft Charges.

1st.—That Masonic or monkish chronicles have mixed up the walling of Old Verulam by a Roman Governor, or by St. Alban, with the building of a monastery by the Saxon Offa to the memory of the latter.

2nd.—That *Namus Grecus* means Nismesian Greeks, as the source from which Charles Martel received his lessons in architecture.

I quite believe that Bro. Howard has solved the difficult question of *Namus Grecus*. I once visited Marseilles with a Greek gentleman, who took me to the Town Hall to shew me a large painting of the original landing of the Greeks at Marseilles, and he was also careful to point out to me that the general features of the inhabitants were still rather Greek than French.

Yet nine-tenths of Bro. Howard's two papers consist of suppositions which have no historical quotations to support them, and his theories are, to my mind, destroyed in three lines, by considering Article 1 in the Masonic pedigree closing his last paper, upon Nismes, this is to say, the actual Athelstan constitution as given in the Regius and Cooke MSS. Neither mentions St. Alban or Naymus the Greek. I should say the first was a late introduction from some monkish life of St. Alban, considerably mixed it is evident, and the second derived from the Norman traditions of Masons in England. If, however, Offa did employ Masons from Nismes, the two might be handed down together as they stand, but we have no proof, and if introduced into our Charges from some local traditions preserved at St. Albans, it must have been at a later period than the formation of the Athelstan Charges in which they do not appear. The introduction of the local legends into the Athelstan Charges might arise out of the government enquiries into Guild life.

It follows that if we accept Bro. Howard's theory we must deny that the actual Athelstan Charges have any connection with York, and adopt the more recent as belonging to that place. I think that the original copy did originate at York in the 16th century.

The value of Bro. Howard's theories would be greatly enhanced if he could shew that the 16th century Charges from which he quotes are Anglo-Saxon, but unfortunately they are only late English. We know from the Regius and Cooke MSS. what the Athelstan system of general assemblies was; they clearly became too formidable for the 15th century governments of this country, and were prohibited. This, and other circumstances, caused a modified system to be formulated which we have in so many 16th and 17th century Charges, in which are the two references named. There is a possibility, but not a probability, that these Charges represent the Norman system as opposed to the Saxon; but their modern nature may be accepted from the fact that they represent the Masonry practised before 1717, when Grand Lodge practically again revived the Athelstan system.

No MS. of any authority mentions Hebrew MSS. as having been exhibited at York, it is an introduction of Puritan times when England was re-opened to the Jews—two Charges indicate the effects of this.

A pure Egypto-Greek origin as claimed in the real Athelstan Charges, at York and Nismes, with a later Saracenic Charge, would explain why we find in France two Masters' grades, one Christian the other Hiramite, and I consider there is equal evidence of two rites in England. The former would originally be Serapian or Gnostic as opposed to the historic Christ, and the former is yet represented in the temple of Philæ by an opened-out cubic cross, in the top square of which is represented the face of a man. From the spiritual it passed to the historical Christ in certain degrees yet practised.—JOHN YARKER.

Bro. Howard's two papers were treated with well-deserved kindness, but also unflinching severity in the remarks which followed the reading of the second. Both courses were in the order of scientific discussion, and I do not think that our Brother will be inclined to complain of either. But I think that a great deal may be said for his side of the question, and that the rough handling he received may be explained apart from the value or otherwise of his theories. In the natural enthusiasm of a discoverer he has ridden his discovery to death, and thereby laid himself open to criticism, which a less detailed statement of claims would not have provoked. He has attempted, quite needlessly, to prove too much; as for instance, the presence of Hebrew Charges at the supposed meeting of A.D. 926, a fact which the early versions of the Constitutions do not record, and only one or two of the more recent ones mention. It is easily conceivable that Greek, and French, and English documents having been mentioned by others, some scribe, more inventive than the rest, added the word Hebrew, especially as by that time the Temple had assumed a large bulk in our fathers' minds. In the same way Bro. Howard leaves it to be inferred that he himself believes that the Constitutions, as we now have them, were practically settled in 926, thus raising up a needless obstacle for himself to overcome. And yet I am inclined to think that in these two papers he has really hit upon the clue to the solution of some of our difficulties, and had he contented himself with claiming this much and no more, I believe that his efforts would have evoked more sympathy and a greater degree of concurrence. He has certainly shown how, by a very slight amelioration of the verbiage, the chronology might be set right, and this is in his favour. It is true that Bro. Rylands said he did not expect to find chronology in a document which treated Abraham and Euclid as contemporaries. Well, in spite of this blunder, I do; that is, not correctness of dates but some approach to chronological sequence. And be

it observed, even in the Abraham legend, the patriarch is introduced to us first, and Euclid comes in after. It does not seem to me difficult to explain this plausibly. Abraham and Euclid were both in Egypt, and both may at one time have been represented in the oral traditions of our operative fathers as geometers. What more natural than that uneducated men should in course of time make them contemporaneous and one the pupil of the other? I do not say this is the solution, I only suggest that it may be. Following this legend we have David, Solomon, Naymus Grecus, Charles Martel, St. Alban, and Athelstan. It will be seen that strict chronological sequence is here shown, except as regards St. Alban, and that by substituting the town of that name for the saint, no further room for cavil is left.

Now I will assume that during the reign of Athelstan an assembly was held and the Craft organised, not only because the MSS. say so, but also because it is in accord with all we know of that monarch's times, his disposition, and inherently probable. Bro. Howard assumes that at this assembly all our present body of tradition was practically put on paper. This is his great mistake, and leads him into difficulty. I believe that most of our present traditions may then have been current in some form or other, but it is the very fact that they were *not* at that time committed to writing which has produced the distortion that now puzzles us. We have a clue to what was actually comprised in the earlier "book of charges." I have elsewhere maintained that the second part of the Cooke MS. is the nearest approach we have to the original code, and that the first part of the same MS., together with all subsequent additions to the legendary recital, are of late date in a *written* form. But I believe that these unwritten legends may for centuries have been current orally before being presented to us in black and white. If this supposition be correct, then the only legend committed to writing at the time of Athelstan was that Euclid—without any mention of Abraham—founded the Craft in Egypt, and that it travelled from land to land (no particulars given) till it came to England in Athelstan's days. And this would be quite sufficient prelude to a code of laws established by royal authority. But the operatives themselves would preserve some sort of oral tradition going beyond this, and it is possible to conceive that, amongst other matters, they preserved a recollection that their fathers came from France, that Charles Martel had previously conferred certain rights upon them, as the French workmen also asserted in the 12th century, that their coming was connected in some way with St. Albans, not the saint, but the town and monastery, and that gradually as the MS. Constitutions were enlarged and rewritten, one scribe after another incorporated more and more of these fireside tales. I do not like to put the date of this beginning of enlarged commentary earlier than the 12th century, possibly the 14th would be even safer, and if so, we have some 300 or 400 years from Athelstan's time, giving ample opportunity for the perversion of the original truth. Meanwhile, St. Alban had become the protomartyr of England, and the actual town of St. Albans, or at least the building operations in Offa's time, had become dim, if not entirely forgotten. But the scribes themselves must have been clerks, *i.e.*, clerics, in the earliest cases, and the temptation to make much of St. Alban, whom they found mentioned in the oral traditions, must have been very strong. And with St. Alban reference would, of course, be made to St. Amphibalus: the wonder is, it does not more frequently occur. But now comes a further consideration. Euclid had procured a charter from the king of his time, Naymus Grecus had done the same, it lay in the nature of things to ascribe the same operation to the saint, and we therefore find him not granting a charter himself, but obtaining it of the king, totally forgetting that in his time there was no king in England in the sense conveyed. And when the scribes had advanced so far, I think it is then that Edwin most probably came to the fore. It was necessary, in order to preserve dramatic unity, that someone should act the same roll of intermediary with Athelstan, and Edwin may have been fixed upon, it being known even in those dark ages that he was connected with the king, but his exact relationship forgotten. And thus we arrive at our legends as they are now presented to us. I do not say that this is so, it only seems to me a plausible explanation of what *may* have been, and without the excellent and ingenious papers of Bro. Howard, this solution would never have presented itself to my mind. The weak point in it is, that like our Brother, I assume that Offa did import French workmen to build at St. Albans, a very likely hypothesis, but lacking in absolute proof.

We will now turn to the second paper, and the legend of Naymus Grecus. I presume that it will be conceded that such a legend must have had an oral existence before it was incorporated in writing. We first meet with it in the Lansdowne MS., but if we could recover the predecessors of this version, there is every probability that we should also find the legend. It must always be remembered that there is a great chasm of over a century between the Cooke and the next earliest MS. Such a legend would have been too absurd for the clerical scribes of the earlier period, who, as we see by both the Regius Poem and the Cooke MS., were not without education. The legend, which doubtless existed then, would be rejected by them, but towards the end of the 15th century, when men of very inferior education knew at least how to write, the absurdity would not be so apparent to them. I do not, therefore, ever expect to find this legend written in our records much before the period in which we actually have it, but it is impossible to believe, on the other hand, that it first took form about that date, because, if so, some more comprehensible name would have been found for the hero. It appears to me that it must be an original part of the traditions of the Masons. Then it is easier to presume with Bro. Howard that in the very earliest times the legend ran that *some sort of* GREEKS taught Martel Masonry, and that these Greeks also claimed that their progenitors had helped build the Temple. Naymus was possibly some word that qualified the Greeks, it is a mere supposition but not a very extravagant one. We can then see how, in the course of centuries amongst ignorant workmen, these Greeks came to be personified in one individual, and thus the legend would be explained. But here we have the weak point of our Brother's argument. Martel may have gone to Nemausus or Nismes, so may Offa, to fetch workmen, but we have no record of it. It is pure assumption. And worse still, Nemausus may have been corrupted into Namaus, but there is no indication of it, although we have a long sequence of names representing that town. This is the fatal break in the chain of evidence which renders the whole paper simply an ingenious suggestion; show us one single appellation for the town somewhat resembling Nemaus or Naymus, and it would then acquire the character of a good working hypothesis, which further research might convert into an acceptable theory. But even as it is, and with the modifications which I have attempted to point out, there is nothing extravagant or impossible in the theory, and it has the great merit of reconciling the chronology of our documents and presenting a plausible narration of possible occurrences. I am very far from asserting that our brother has made out his case, I am decidedly of opinion that in many subsidiary particulars he is almost certainly wrong, but it would not surpriso me to see the main lines of his theory ultimately recognised as right, and I do hold that he is safer in attempting to explain the narrations on the assumption that they are perverted truth, than if he did as

so many of us have done, simply rejected the whole matter as a farrago of incomprehensible nonsense. That he should have done so well in such a remote corner of our globe, whilst those nearer home, with every facility for study to hand, have done so little in this special direction, remains a marvellous thing in my eyes.—G. W. SPETH.

I have carefully read the advance sheets of Bro. C. C. Howard's paper, entitled, "Naymus Græcus Identified," and regret exceedingly my inability to be present (and take part in the discussion) at our Lodge to-morrow, when it is to be considered.

Bro. Gould, in his "History of Freemasonry,"¹ facetiously observes that the protracted and adventurous career of Naymus Græcus "might have suggested the fable of the wandering Jew, for he is said to have acquired the knowledge of Masonry from the royal Solomon, which, some eighteen centuries later, he successfully passed on to Charles Martel." The same historian² notes the fact that from "Greek name" to *Naymus Græcus*, or "Naymus the Grecian," is no great step. Neither is it, but this clue to identification, in individualizing the name, leaves the extraordinary age of the celebrity wholly unexplained, though it was the best view of the matter until quite recently.

Mr. Papworth, in his able paper on "Naymus Græcus,"³ in the eighth [H] of his suggestions, hints at the possibility of its being an allegorical name, and the corruption of the Greek letters for Geometry; then we could "readily understand how Geometry had been at the making of Solomon's temple, and he [it] came into France," etc. This, however, is far from being satisfactory.

Until Bro. Howard's ingenious and scholarly paper, practically there has been no identification discovered which is capable of holding its own, side by side, with any reasonable and natural explanations of the legends of the Old Charges. Now we have, at last, a theory propounded and skilfully defended and supported, which seems to answer all our enquiries and satisfy all our tests in a reasonable and straightforward manner.

Nemausus Greeks, descendants of the original Greek colonists of *Nemausus* or *Nismes*, introduced Freemasonry, or the building art, into England; predecessors of these craftsmen of the same city having been at the erection of King Solomon's temple. In other words, we have a number of builders referred to, not *one individual*, the legend apparently not dating beyond the latter part of the sixteenth century, so far as our Old Charges are concerned. The Nemausus Greeks are not noted in the "Regius" or "Cooke" MSS. neither in the later representative of the second MS., the "William Watson" MS.,⁴ though in the "Lansdowne," "Grand Lodge," and substantially all the other complete Rolls, "Naymus Græcus" (with variations) is duly referred to. I gladly and gratefully accept Bro. Howard's identification, and consider the paper generally to be of considerable value and importance, even if sometimes rather fanciful and conjectural.

—W. J. HUGHAN.

Being honoured by the receipt of the "advance proof" of the paper written by Mr. Howard, of Marlborough, New Zealand, and by a copy of his previous paper, I feel bound to comply with the request for any remarks thereon. But I can only consider them cursorily and under great disadvantages, for I am staying in Town to bring to completion this year, in a month or two, the literary work upon which I have been so long engaged.

To say that both papers are eminently interesting, and worthy of grave consideration, is not over praising them; and the astonishment is great that the writer should, in that part of the world from which he writes, have been able, so skilfully and clearly, to conduct his researches into these abstruse questions.

I consider that he should have given his second paper the title of "Is Naymus Græcus identified?"

Is Græcus yet identified? I consider that though "this story of Naymus Græcus forms an integral part of most of the Old Charges" may be true, yet the story does not appear in the Oldest Charges nor until 1560 or thereabouts. As this one, the Lansdowne MS., may be undoubtedly a copy, I do not despair of hearing of the discovery of an earlier original—for I am not disposed to consider that it is the first of a new series. Mr. Howard does not account for the first appearance of Naymus in this Lansdowne copy.

Now looking at the period of 1560 (or earlier), are the writers of such a Constitution, or History, or Charge, likely to have known anything about "Nemausus?" Even old John Stow was hardly at work at that time, on *Londinium*!

Curiously, Jean Polido de Albenas, wrote "Discours historique du l'antique et illustre cité de Nismes —avec les portraits des plus antiques et insignes bastiments d'icelle," fol., 1560. But we must not assume that the clever compilers of that Old Charge, of about the same date, ever saw that work, to understand the merits of the grand antiquity of the city which he or they had probably not seen.

As an architect, I must take exception to the passage that "the celebrated Maison Carrée is a beautiful temple in the style of the Parthenon." It is not in the style of the Parthenon, for that is pure Greek, whereas the temple at Nismes is Roman of an inferior period—nor is it so very "beautiful."

The tone of Mr. Howard's remarks, beginning "In some way or other," comes too quickly to a conclusion as to the shortening of "Nemausus." Can he show that it has been so (ill) treated by any other writer of the period *ante* 1560? Shakespeare was bad enough sometimes, at a somewhat later period.

The passage following is open to great discussion, not now to be more than touched upon. Mr. Gould has mixed up "professional succession," with "trade succession." We do not hear of son succeeding father in the fine Arts of Greece or Rome; nor even in the middle ages! In later times, about say early Renaissance, some localities had a succession of workers of one trade class, perhaps father and son, evidently master and apprentice. Is the passage "living amid such surroundings," as the architecture at Nemausus, "in itself an architectural education; the taste of the people must have been correspondingly elevated and improved," to be upheld. If so, how supreme in art we ought to be in London and Paris—even without books!

The recital of Offa's pilgrimages is interesting, and very much may be said of the effects of these numerous pilgrimages, and journeys, and visits to the towns of Europe in the early and mediæval periods. I attended a lecture lately on the pre-Roman names of places in England—the result of some Phœnician or Etruscan traders!

"The progenitors of these same workmen had been the introducers of architecture into France," writes Mr. Howard. This is relying on (oral?) tradition with a vengeance! Greece into France into

¹ Chapter xv., p. 242. ² Chapter v., p. 248. ³ *Ars Quatuor Coronatorum*. ⁴ *Freemason*, Jan., 1891.

England—in how many years? a thousand or even two thousand? But Mr. Howard does not object, for elsewhere he writes, “A gap of only 400 years separated the foundation of the Massalio colonies from the erection of Solomon’s temple. Authentic tradition might very well be transmitted over a longer interval than that.” What, in those times?

He then refers to the “considerable constructive ability of the Jews.” I always understood that they did not attempt it. He goes on to say “as the Jews’ houses in Lincoln and elsewhere go to prove.” Surely there is no proof whatever that the Jews *built* those houses. Surely they *bought* them, or had them built for them, by the Masons of the town. They were not builders, as he writes in the previous sentence; nor were they “at a later day,” so far as I am aware: or in the present day even.

That “we have in these legends the true story of the introduction of Masonry into Gaul, and thence into England,” is a very strong assertion; or what does Mr. Howard mean by the word Masonry (with a big M)? does he mean Freemasonry? Who uses the words “cunningly devised fables”? to which he has put quotation marks. Like the printed “Constitutions” by Anderson and others, I have always considered them wonderfully compiled legends, and am fully prepared to believe that the originator or originators of the Lansdowne MS., 1560, adapted as much for the purpose *then*, as Desaguliers and others found it necessary to do at a later period. But these documents must not be taken for matters of fact. I have sometimes considered that the legends were not so “secret” as has been usually assumed, and that the writer of the Regius MS. only wrote out what was “a story” of the day—for his own delectation—the latter portions being added to the former, simply as the rules, more or less, of similar bodies or guilds to the masons. From Offa to 1430 or 1560 is a long period—but not in historical delineations.

Mr. Howard writes about “the first organization of the Craft” and so on; but has any organization yet been satisfactorily proved previous to 1717? I notice he adverts greatly to an organization of early date, in his previous paper.

I have no doubt that many explorers will turn to Nemausus; and this deeply thought out research may interest them. For myself, I still consider that the name of Naymus Grecus will be accounted for in a simpler manner than Mr. Howard has done.

I regret I cannot give another afternoon to this delightful study, and pray put this paper into the fire if it be considered that I have not given sufficient attention to the subject.—WYATT PAPWORTH.

ENGLISH ROYAL ARCH MASONRY, 1744-65.

BY WILLIAM JAMES HUGHAN, P.G.D.



GREAT deal has been said and written about the origin of the Royal Arch Degree, but, notwithstanding all our researches, we have not, even now, an authentic account of the actual origin of that interesting and instructive ceremony.

Recent investigations, however, enable us to fix with more precision the period of its advent, and hence, though we know no more than we did as to the brother or brethren who arranged or fabricated the degree, we are led to the conclusion that it is most probably of English origin, about 1735-40, and mainly of British and American growth.

Those who have copies of my “Origin of the English Rite of Freemasonry”¹ will have particulars of the facts accumulated on the subject to 1884, since which year the only work to be consulted containing any fresh evidence is Bro. Henry Sadler’s “Thomas Dunckerley, his Life, Labours, and Letters.”² Two pamphlets also deserve examination, viz., my “Historical Sketch of the Chapter of Friendship, No. 257, Portsmouth,”³ and Bro. S. J. Quinn’s “Historical Sketch of Fredericksburg Lodge, No. 4, Virginia, U.S.A.”⁴ Bro. Sadler and myself partly cover the same ground, but Bro. Quinn has it all to himself.

Of course, the Masonic student will understand that Bro. Gould’s “History of Freemasonry” is written down to date of issue, and invaluable, because of the summary of facts brought to light of late years; and so also the more recent History, printed in Boston, U.S.A., and published in that city, and here in London, for the “Fraternity Publishing Company”; but I have now simply to deal with the sources of information concerning Royal Arch Masonry when entirely new matter is made known; and hence to Bro. Quinn we have to look for another most important excerpt respecting the ceremony, as also to the other brethren before noted, for a still earlier reference to the ceremony being conferred.

The first notice of the “Royal Arch” is to be found in “A Serious and Impartial ENQUIRY Into the Cause of the present Decay of FREE-MASONRY in the Kingdom of Ireland, etc. By Fifeld Dasigny, M.D., *author of the Impartial Answer to the Enemies of FREE-MASONS* [which cannot be traced], DUBLIN, MDCCXLIV.”⁵ It was reprinted by me in 1874 from the only copy traced of late years, and now in the great Masonic Library of the Grand Lodge of Iowa.

¹ George Kenning, London, 1884.

² G. K., London, 1891.

³ Christmas *Freemason* 1890, and separate publication.

⁴ Richmond: J. W. Ferguson and Son, printers, 1890.

⁵ Hughan’s “Memorials of the Masonic Union of A.D. 1813,” etc., etc., 1874.

This very curious volume of the year 1744 has two references to the degree in question. One a footnote concerning *York*, to the effect that the Doctor was informed that "in that City is held an assembly of Master Masons under the title of *Royal Arch Masons*, who as their qualities and excellencies are superior to others, they receive a larger pay than working Masons;" and the other alludes, at more length, to the ceremony. It seems that "a certain propagator of a false system some few years ago in this city [Dublin], imposed upon several worthy men under a pretence of being *Master of the Royal Arch*, which he asserted he had brought with him from the city of *York*; and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry." After deceiving the brethren for some months, the career of that offender was ended by the opportune services of "a Brother of probity and wisdom, who had some small space before attained that excellent part of Masonry in *London*, and plainly proved that his doctrine was false."

Dr. Dassigny mentions that "some of the fraternity have expressed an uneasiness at this matter being kept a secret from them," although he was of the opinion that "they had no right to any such benefit until they make a proper application, and are received with due formality, and as it is an organised body of men *who have passed the Chair*, and given considerable proofs of their skill in architecture."¹

Here, then, we have in print, testimony respecting the "*Royal Arch*" which may fairly be dated back to 1740 *circa*, when the ceremony was worked in London and York, and slightly later in Dublin. Bro. W. A. Laurie, in his "*History of Freemasonry and the Grand Lodge of Scotland*," (Edinburgh 1859), declared "that beyond a mere assertion, there is no evidence of any kind of its existence in Scotland prior to 1743." Unfortunately, it is all assertion even as to that year, *re* Scotland, and for some time later, for the claim of Stirling to earlier documents concerning the degree has not been substantiated or confirmed.

Bro. Laurence Dermott was exalted in Dublin in 1746, according to his own admission, but never claimed to have concocted the ceremony as some writers of this century have credited him with. To do so would have been absurd in his time, and equally contrary to evidence now, as Bro. Sadler acknowledges in his able defence of that distinguished "*Ancient*" Craftsman.²

In the records of the "*Ancients*" is the next allusion to the degree, bearing date March 4th, 1752, at which meeting formal complaints were made against two brethren. "Upon examining some brothers whom they pretended to have made *Royal Archmen*, the parties had not the least idea of that secret . . . , nor had Macky the least idea or knowledge of *Royal Arch* Masonry." He had been examined by Dermott, the Grand Secretary, who was thoroughly competent so to do, and "found wanting."

On September 2nd, 1752, it is stated in the same volume of minutes, that "the Lodge was opened in Ancient form of Grand Lodge, and every part of real Freemasonry was traced and explained, except the *Royal Arch*."

Bro. Dermott, in "*Ahiman Rezon*," 1778, declares that certain members of the Lodge held at the "*Ben Jonson's Head*," Spitalfields, were censured in 1755 for working "*Ancient* Masonry on every third Lodge night," the reason of their so doing being "they had been abroad and received extraordinary benefits on account of Ancient Masonry." They had refused admittance at one of their meetings to Brothers Jackson and Pollard, who gave evidence against them, when the regular Grand Lodge (or "*Moderns*") decided to erase the Lodge on the 24th July, 1755, the two brethren being thus justified in their refusal to be made in the "novel and particular manner" required by the schismatics.³ It is probable that this peculiar working referred to the *Royal Arch* and the necessary changes thereby required in the Third Degree.

In 1756, the degree was recognised and patronised by Dermott in his "*Ahiman Rezon*," (also in the later editions); and No. 77, Glasgow, on the Roll of the Grand Lodge of Scotland appears in that year (or 1755) to have been warranted by the name of the "*Royal Arch*" Lodge,⁴ but was erased in 1816.

Bro. C. E. Meyer, in his interesting "*History of R.A. Masonry and of Jerusalem Chapter, No. 3*," Philadelphia, U.S.A.⁵ asserts that "this chapter has continued its work from 1758, with but a single link being lost in its chain of history until at the present time, Jerusalem Chapter, No. 3, stands upon the roll as the oldest R.A. chapter in America." "*Ancient*" Masonry in the United States began with No. 69, of 7th June, 1758, the above No. 3 being possibly an offshoot agreed to by the members. No. 69 is now No. 2 on the register of the G.L. of Pennsylvania. All the Lodges of the "*ancient*" organization had

¹ See also my "Sketches of Notable Masonic Works," *Freemasons' Magazine*, Dec. 12th, 1868.

² "*Masonic Facts and Fictions*," London, 1887, p. 165.

³ Vide Grand Lodge minutes, 1754-5, or Bro. Gould's *History*, chap. xvii., and Bro. Lane's "*Masonic Records*, 1717-1886," p. 31, *re* No. 94.

⁴ *Constitutions G.L. of Scotland*, 1848, p. 63.

⁵ Address delivered Dec. 22nd, 1873, and printed with By-Laws, 1874.

authority to work the Royal Arch, so possibly this American one did so from 1758, but the earliest minute, mentioning the degree quoted by Bro. Meyer is dated Dec. 3rd, 1767, in which it is stated that a brother was raised at Fort Pitt in the year 1759 by three brethren, "*all Royal Arch Masons.*" I should like to have the exact wording of this particular minute.

In 1759, Mr. Carroll, a brother from Ireland, applied for pecuniary assistance from the G. Sec. of the "Moderns," who declined to aid him, and declared his Society was neither Arch, Royal Arch, or Ancient, so he had no right to its charity.¹

Bro. Whytehead has ably described the valuable records of the R.A. Lodge or Chapter at York, which begin on 7th Feb., 1762, and are the earliest of the kind known in the world.² The next in priority in Great Britain are those at Banff, Scotland, of 7th Jan., 1765, and then the "Probity Lodge," No. 61, Halifax, Yorkshire, cited by Bro. Crossley,³ commencing on the 30th of the same month and year, but these two do not refer to *separate* Chapter Records like those at York from 1762, and those at London beginning on the 12th June, 1765 (but evidently of earlier origin); from which the "Grand and Royal Chapter of the Royal Arch of Jerusalem" was formed on the 22nd July, 1767, by authority of the M.W. Bro. Lord Blaney, Past Grand Master, of the regular Grand Lodge, from which has descended the present supreme Grand Chapter of England.⁴

Bro. G. W. Bain possesses a unique leaf of a song "Printed for Brother Pugh's Lodge [No. 18] Pewter Platter, Cross Street, Hatton Garden, London, 1765," in which occurs the following verse:—

" May every loving Brother,
Employ his thoughts and search
How to improve
In peace and love
The London ROYAL ARCH."⁵

Without seeking to exhaust the references to Royal Arch Masonry during the period concerned (1744-1765), these already given will suffice, and should serve the purpose intended.

In a letter, carefully preserved by the members of the "Lodge of Friendship," No. 257, Portsmouth, written by Bro. Thomas Dunckerley, and dated January 14th, 1792, that old worthy declares that he was exalted at Portsmouth in the year 1754. This important fact was first made known by Bro. G. F. Lancaster, and the valuable communication is given by me in facsimile in the pamphlet aforesaid. It seems to have been the "mother lodge" of Dunckerley's, under whose wing he was thus exalted, and in which he was initiated on the 10th of January, 1754. Bro. Sadler has traced the latter entry in the register of the "Lodge of Harmony" (now No. 255), and states that the same brother in 1773 spoke of that old Atelier (formed in 1724), as his respected Masonic "mother."

These dates, however, are not obtained from any records of the year 1754, for there are neither Lodge nor Chapter minutes known in England, Scotland, or Ireland, which relate to the Royal Arch degree, of so early a period, save the reference in the "Ancients" of 1752 already noted.

For the earliest known *minute* of the degree being actually conferred, we have to go to Fredericksburg, Virginia, in which Lodge that ceremony was worked on Dec. 22nd, 1753. This very singular and most important entry is as follows:

" Decemb ^r 22 ^d 5753 Which Night the Lodge being Assembled was present		
Right Worshipfull Simon Frazier G.M.,	} of Royall Arch Lodge.	
Do. John Nielson S. Ward ⁿ		
Do. Robert Armistead Jun ^r Ward ⁿ		
Transactions of the night		
Daniel Campell	} Raised to the Degree of Royall Arch Mason.	
Robert Halkerston		
Alex ^r Wodrow		

Royal Arch Lodge being Shutt, Entered Apprentices Lodge opened," etc.

In consequence of the valuable character of this record, quoted in Bro. S. J. Quinn's excellent historical sketch of that famous old Lodge (in which George Washington was initiated 4th November, 1752), I wrote the author to kindly furnish me with a photo of the minute for publication, which he readily did, and Bro. Speth, our indefatigable secretary, has had it duly facsimiled, as its worth deserves.

¹ Hughan's "*Origin*," p. 91.

² "*Freemason*," 8th Nov., 1879, and Hughan's "*Apollo Lodge*," London, Geo. Kenning, 1889, pp. 93-5.

³ Published by the Lodge, 1888.

⁴ Vide "*Origin of English Rite*," chapter vii.

⁵ This Lodge, according to Bro. Lane, was formed 24th Dec., 1723, and met at the "Pewter Platter," from 1761, *Masonic Records*, p. 19.

Who this Bro. Frazier was cannot now be determined, but he evidently was a visitor on that occasion, and probably joined as a member on Jan. 12th, 1754. His name is not mentioned after April 5th, 1755.

The two Wardens who assisted him during the ceremony were the S.W. and the temporary Treasurer respectively, of the Lodge: the three who were exalted being the Master, Junior Warden, and the Secretary. The Lodge was chartered by the Grand Lodge of Scotland on 21st July, 1758, in response to a petition from Colonel John Thornton, *Master*, John Neilson, *S.W.*, Dr. Robert Halkerston, *J.W.*, and Robert Armistead, so the warrant recites, and in which it is styled a "Lodge of Free and Accepted Masons at Fredericksburgh in Virginia". The fees are duly acknowledged thereon, so it was virtually a Charter of Confirmation.¹ As to its precise origin, nothing certain is known, and even its warrant is not given in the Lists published by authority of the Grand Lodge of Scotland in the Books of Constitutions for 1836 and 1848.

We are all much indebted to Bro. S. J. Quinn for making the record known, and I have to thank him for his prompt responses to my numerous enquiries.

FREEMASONRY IN HOLLAND.

By BRO. FRED. J. W. CROWE.



AS a Provincial Grand Officer under the Grand Orient of the Netherlands, Bro. Dieperink's comments on my former paper on *Freemasonry in Holland* are of course valuable, but I think examination will prove that the discrepancies are more apparent than real. My information was derived from the Grand Secretary, Bro. Vaillant, and the Deputy Grand Master, Bro. Maas Geesteranus, and as the latter says "We have no avowed Masonic system comprising any Upper Degrees, the three Symbolic Degrees having a distinct existence," and as Bro. Dieperink himself says on page 24, "The Order of Freemasons in the Netherlands is therefore composed of three different systems which have each their separate administration, laws, and finances," these upper degrees would be more correctly described as "recognised as having an official existence masonically" than as "acknowledged."

As to the number of Deputy Grand Masters also, I think Bro. Dieperink has been somewhat misled by my use of English terms. There is only *one* Deputy Grand Master for each system in the sense of our English Masonic usage, as our brother himself distinctly states on page 25, line 21, "There is, therefore, at present *only one Deputy Grand Master in existence in the Netherlands*" (the italics are mine). The foreign "Deputy Grand Masters" which I clearly name in my own article, are what we in England should call "Provincial Grand Masters."

I used the term "Overseers" for "Wardens" because it was given in Kenning's *Cosmopolitan Calendar*, but of course, as Bro. Dieperink says, "Wardens" would be more correct.

As to the pass-words *not* being "exactly the reverse of the English usage," I cannot understand this unless the Dutch system is not uniform in its provinces, as I have a letter from the Grand Secretary in which the words and passwords of the two first degrees *are exactly* the reverse of the English ritual. This *may* be explained by the somewhat remarkable statement of our brother on page 27, in which he says that the W.M. is "not obliged to follow the ritual *verbatim*!" It is certainly news to me, as it will be to most other brethren that the ritual may be varied at pleasure, and I certainly cannot understand how the terms "monotonous and parrot-like repetition of the same phrases at every admission" can apply to the impressive ceremonies of the three Craft degrees, which, save in a few trivial matters of phraseology, could hardly be improved.

I am much obliged to Bro. Dieperink for kindly drawing my attention to the misprints on page 85 of my article, but the fact is that the lettering is somewhat ornate and I was really not sure whether the letter in question was b or v.

¹ The original Charter is still preserved, and the Lodge is happily vigorous and active as ever.



THE YEZIDS.

ACCIDENTALLY came across a very valuable paper upon these tribes in the London journal *Armenia*. It will run parallel with the recent paper upon the Druses. The Yizid Sheiks are believed, with some reason, to be the successors of the Medo-Persian Magi, and I expect their present position is somewhat near that of the Druzes before the *Dai-al-dout* of the College of Wisdom at Cairo reformed them. The paper that I copy here is signed by the editor, M. Tcheraz; there are a few Armenian Masons in England and the East, but I scarcely expect that the writer is one, and when he speaks of "Masonic signs," I should read "Signs like the Freemasons." It is a fact, however, that the Dervish sects have some of our signs, but not our words. Saladin, of the time of the crusades, was of a branch of these people.

JOHN YARKER.

“**A** LEARNED Englishman, Mr. William Francis Ainsworth, had already published a very clever study of the Yezidis, or Izedis, who, according to him, style themselves *Deseni*, and are scattered to the number of 300,000 over Assyria, Mesopotamia, the North of Syria, Koordistan, Armenia, and Asia Minor. Mr. Ainsworth believes them to be of Assyrian origin and thinks that their language is a Koordish dialect. He says that they do not readily give explanations about their religions or the practises of their worship. Now, Mr. Cazandjian being a native, acquainted with the language of the country, and possessing that tact which is inborn to every Armenian, succeeded, better than the English traveller, in making the people talk.

“The Yezidis, whom our austere and pious Armenian tourist likes to call ‘Sadducees,’ probably alluding to the principles of this sect, which, as is well known, were resumed in the love of pleasure, or, perhaps, because he believes them to be of Jewish origin, constitute one of the greatest ethnological curiosities of Armenia and Cilicia. They have, therefore, been often described by Armenian journalists, and quite recently, the *Machak* (Laburer), of Tiflis and the *Armenia* of Marseilles, have published articles about them, which may be read with interest, even after the information collected by M. Ernest Chantre, the learned sub-director of the Museum of Natural Science at Lyons, in his interesting sketch, *From Beyrout to Tiflis*. However, Mr. Cazandjian’s study is perhaps the fullest which has hitherto appeared on the private life of the Yezidis, and I am anxious to place before the reader a translation of the Armenian text, with occasional corrections of his etymologies.

“The Turks and Arabs denote this people by the name of *Nousseyri*, which is an alteration of the word *Nousrani* (1) applied to the Christians, and synonymous with unbeliever as applied to Mahomet; they call it also, in contempt, *fellah*, *Kizilbash*, and *Yezidi*. *Fellah* means a man of the lower class (2): *Kizilbash* is applied to the follower of Ali, for at the time of the war of succession Ali made his soldiers wear a red turban (his enemies wore black ones), so that his Koordish and Persian adherents are still at the present day termed *Kizilbash*, i.e. red-heads; *Yezidi* signifies infidel, devil’s race, or bull worshipper (3).

“I am not acquainted with the past history of this people. They were numerous in the time of Christ and inhabited Palestine and Assyria. Their descendants are still found to-day at Mersineh, Antioch, Tarsus, Aleppo, and in other towns and villages. Their number is estimated at 120,000 in these regions. [M. Casandjian wrote his article at Aleppo,] but they state it themselves to be 260,000.

“They are divided into four tribes, live in perfect harmony, and are very discreet. They have accepted neither the Bible nor the Koran, they have hitherto kept true to their own sect; but as they have neither books nor canons, certain modifications are constantly introduced into their worship.

“They have a number of Masonic signs by which they know one another. They call their religious chiefs Sheiks and consider them sacred. At Mersineh one of these Sheiks came to join our caravan. I made to him the signs which I had learnt from the Koords, and Armenian Koords, of Dersim (a district of Turkish Armenia), and so far gained his confidence that he invited me to his house.

“The four tribes call themselves *Shemsi*, *Kirazi*, *Edjili*, and *Alevi*. *Shemsi* means ‘Solar.’¹ This tribe comprises the worshippers of the sun. I do not know the derivation of *Kirazi* (4), those who are denoted by this name worship the moon. The *Edjili* or *Yezidis* worship a bull. The *Alevi*s worship Ali as a god.

¹ Clearly from the Assyrian *Shamas*, whom Shalmeuser says is Hed (of the Aocadians).

Decemb^r 22^d 5753 Which Night the Lodge being assembled was present—
Right Worshipfull Simon Frazier Esq Mst
Do - - - John Neilson } Ward of Royall Arch Lodge
Do - - - Robert Armistead } of Ward

Transactions of the night

Daniel Campbell }
Robert Falknerston } Praised to the Degree of Royall Arch Mason
Alex^r Woodrons }

Royal Arch Lodge being shutt— Entered apprentices Lodge Opened present
Right Worshipfull Dan Campbell Esq
Do John Neilson J.W.
Do Robert Falknerston J.W.

Alex^r Woodrons Secretary
Robert Armistead Treas^r & Bro Temp^l
Robert Spotswood
Simon Frazier Waiting Bro^d

John Benger was admitted as a member of this Lodge

'The Shemsis rise at dawn, wash, dress, and wait for the rising of the sun. As soon as his rays appear they prostrate themselves, embrace the ground, weep, sob, pray, and go in again. If a sunbeam suddenly falls on one of these sectarians, he is overjoyed and begins to pray. If on their journeys by night they are surprised by the moonlight, they light a lantern or produce some kind of light so as not to appear to be worshipping the moon. They refrain from satisfying their natural wants in the light of the sun and never gaze at him straight. They are very sad when the sky is overcast and rejoice when it rains. They venerate the rainbow and hold the seven colours of the solar spectrum in great honour. They mourn at every eclipse of the sun which is predicted by their crafty Sheiks.

'The *Kerazis* worship the moon at her rising in the same manner as the *Shemsis* worship the sun, but the darkness of the night imparts more solemnity to their ceremonies.

'The *Alevis* also shew respect to the sun, moon, and bull, but consider them as the creatures of Ali. They believe that the latter appears three times a week to their Sheiks; on Friday at noon as Mahomet; on Saturday as Moses; on Sunday as Jesus. He then gives them instructions which they communicate to the people.

'The bull worshipped by the *Edjilis*, or *Yezidis*, as the medium between God and man is hereditary. Several cows are kept for him and among the calves born of this union the Sheiks select the successors of the bull and of the cows; those of inferior quality are sacrificed. The bull is kept in a room furnished with beds, he wears a rug of 72 kinds of stuff. His constant attendants are four *Dalebs* (5)—disciples of the Sheiks—who never leave him. If he looks at them or moves his head they at once offer him some water or his breakfast, which they prepare with much care; if he bellows they hastily call the Sheikh to receive the oracle. Every Saturday the Sheikh applies to the prophetic bull for instructions. As to the general oracles they are delivered once a year, on the 12th (24th) January. This is the great day for the four tribes although they do not know its origin, some believe it to be the date of the day when creation begun, others see in it the anniversary of the birth of their first progenitor. I begged the Minister of the *red prophet* (as the bull is called) to explain to me how such an animal could be the medium between God and man. He fetched some parchments containing the Arab translation of the Book of Revelations, and endeavoured to persuade me that the bull worshipped by his people was none other than the spotless successor of the bull which stood at the corner of the throne of God; he added that God transmitted His orders to the Yezidis through this bull, considering that animals were holier than men and did not commit any sin.

'All these people avoid luxury and live without caring for the morrow. They construct their dwellings with reeds and do not want to build anything durable. They do not erect any temples and pretend to fast and pray with the Mussulmans, and to abstain from meat, and celebrate the Christian festivals with the Christians.

'These sectarians bear Islamite names, but do not take more than one wife and do not permit divorce. Their women are not veiled. Their manners resemble, in some points, those of the Koords of Dersim, but in others they are different.

'The Koords are strict in matters of morality, but the manners of these Sadducees are dissolute, especially those of the Sheiks who smoke *esrar*,¹ tell fortunes, and harshly exploit the unhappy people.

'The Koords believe that they will come back into the world seven years after death in the shape of men, horses, sheep, dogs, &c., according to their deeds; that is, the righteous will become a human being, the greatest sinner a dog, and the other sinners will assume the shape of other animals according to the gravity of their sins. The *Nousseyris* believe that the dead only are born again in the form of men after having spent seventy-two years in eternity, where they receive the punishment or the glorification, as the case may be for their deeds.

'The Koords think they can recognise each other after their metempsychosis, a belief I mentioned in my letter from Kharpout, published in the January and February numbers, 1879, of the *Massis* (Ararat); but these sectarians do not share this belief and think that the length of their sojourn in eternity does not permit them to know their contemporaries again; their Sheikhs alone, who generally live eighty or one hundred years, or sometimes longer, profess to recognise them.

'The Sheikhs are hereditary. If they do not leave any sons their daughter or wife may succeed them among the *Nousseyris*, but not among the Koords. The latter believe they make sure of heaven by fighting for their native country, killing or being killed, but the *Nousseyris* are averse to the handling of arms.

¹ This will be the Indian *Ganga*, *bang*, or *hemp*, of which the *hasheesh* of the Assassins was a preparation; its effects are curious.—J.Y.

'The *Nousseyris* practise confession and penance, like the Koords, but the latter do not keep the anniversary of the 12th (24th) of January: On the 1st of January (old style) the Koords bake a special kind of bread which they call *nani gueghent* (calend-bread, or rather new-year's bread), and distribute among them.

'The Koords fast during *Aratchevors* week (three weeks after the Armenian Christmas), but these Sadducees do nothing of the sort.

'The Porte does not grant them civil rights, objecting that they do not belong to any of the religions acknowledged by the State.'

NOTES OF M. TCHERAZ.

(1). This should be written *Nasrani*, which simply means "Nazarean."

(2). Or rather "labourer."

(3). *Yezidi* is derived from *Yezid*, the founder of this sect. The orthodox Mussulmans make it synonymous with impious and cruel. As to "bull-worshipper" the author may have been misled by the apparent analogy between *Yezidi* and the Armenian word *yez*, which means "ox," cf. *dzi* in the Avestic language, &c.

(4). Does this word come from the Hebrew *Keren*, moonlight (according to Newman)? Has it anything to do with the Greek *Keras* (horn), applied figuratively to the crescent of the moon? Or else is it the same as *gurazi*, the Persian *guraz* (a boar), i.e. an approbrious epithet applied to the sectarians by the orthodox Mussulmans, so eager to fling similar epithets at the heads of those who do not share their religious opinions, Christians and others, *donnouz*, *Kheuzer*, *djanaver*, all of which words mean "pig." I leave the question for specialists to decide.

(5). Or rather *Talibs*, an Arabic word which means student.

M.T.



Festival of the Four Crowned Martyrs.

MONDAY, 9th NOVEMBER, 1891.



IN consequence of the Festival this year falling on a Sunday, the Lodge met at Freemasons' Hall on the day following, at 5 p.m. Present:—Bros. W. M. Bywater, P.G.S.B., W.M.; Dr. W. Wynn Westcott, J.W.; G. W. Speth, Sec.; Rev. C. J. Ball, J.D.; W. M. Williams, I.G.; C. Kupferschmidt, Steward; R. F. Gould, P.G.D., D.C. as I.P.M.; W. H. Rylands, P.G.Stew.; Admiral A. H. Markham; and Col. Shadwell H. Clerke, Grand Secretary. Also the following members of the Correspondence Circle—Bros. W. Wright; J. Bodenham, P.A.G.D.C., as S.W.; H. A. Steer; Rev. J. W. Horsley; T. Cohu; G. W. Ferguson; F. W. Wright; C. N. MacIntyre North; J. Wood; Rev. H. Thomas; F. W. Levander; E. H. Ezard; Professor F. W. Driver; Max Mendelssohn; R. Roy; F. A. Powell; E. H. Cartwright; C. B. Barnes; J. Seymour; E. Haward; G. Gregson; G. Greiner; R. Palmer Thomas; H. W. Williams; W. A. Scurrah; and R. A. Gowan. Also the following visitors—Bros. G. A. MacDowall, No. 2291; G. C. Connor, Past Grand Master of the

G.L. of Tennessee; G. R. Langley, W.M., No. 2381; and G. Farrar, No. 874.

The following Brother was duly elected a joining member of the Lodge.

Ninnis, Belgrave, M.D., Dep. Inspec. Gen., R.N., F.R.G.S., born 1837; joined H.M. Navy in 1861; served as Naturalist in the Imperial and Colonial surveying schooner "Beatrice," in the northern territory of South Australia, 1864-66; received the thanks of the Legislative Assembly of South Australia; promoted Staff-Surgeon 1874; served in H.M.S. "Discovery," Captain Stephenson, in the Arctic Expedition, 1875-6, under Sir George Nares; Arctic medal; awarded Sir Gilbert Blane's gold medal, 1879-80; promoted Fleet Surgeon, Deputy Inspector General, 1883.

Was initiated in the Zetland Lodge, 515, Malta, in 1871; appointed District Grand Deacon, Malta, in 1873; founder of Quadratic Lodge, 1691, in 1877, passed its chair in 1889; joined Pentangle Lodge, 1174, Chatham, in 1884, W.M. in 1886; joined Prince of Wales' Lodge, 259, in 1887; founder of Cornish Lodge, 2369, in 1890; and of Æsculapius Lodge, 2410, in 1891; and is still a subscribing member of 1691, 259, 2369, and 2410; and joined our Correspondence Circle in March, 1890. Was exalted in Melita Chapter, 349, Malta, in 1871; joined Prince of Wales' Chapter, 259, in 1877; Pentangle Chapter, 1174, in 1884; Phoenix Chapter, 914, in 1887, occupying its chair of Z. in the same year; and Quadratic Chapter, 1691, in 1888, Z. of same in 1891; and is still a subscribing member of 259 and 1691. Vice-Patron, R.M.I.G., Vice-President, R.M.I.B. and R.M.B.I.

Is the author of "Remarks on the Natural History, Meteorology, and Native Population of Northern Australia," "Diseases incidental to the Eskimo Dogs of Smith's Sound; Diagnosis and Treatment," and "Statistical and Nosological Report with Remarks on the Sanitary Condition of the Welsh Colony of Chubut, South America."

The W.M. referred in feeling terms to the death of Bro. Dr. Barrett, who had so recently read an interesting paper on Masonic Musicians.

Six Lodges and fifteen brethren were admitted to the membership of the Correspondence Circle.

Brother William Harry Rylands, one of the Founders, Past Grand Steward, P.M. of the Lodge of Antiquity No. 2, was presented for Installation, and duly installed in ancient form by the retiring Master, Bro. Bywater.

The officers for the year were appointed as follows, those present being duly invested:—

I.P.M.	Bro. W. M. BYWATER, P.G.S.B.
S.W.	„ Dr. W. WYNN WESTCOTT.
J.W.	„ Rev. C. J. BALL.
Treas.	„ WALTER BESANT.
Secr.	„ G. W. SPETH.
S.D.	„ E. MACBEAN.
J.D.	„ W. M. WILLIAMS.
I.G.	„ C. KUPFERSCHMIDT.
Steward	„ C. PURDON CLARKE, C.I.E.
D.C.	„ R. F. GOULD, P.G.D., P.M.
Tyler	„ J. FREEMAN.

The W.M., Bro. W. H. RYLANDS, delivered the following

ADDRESS.



BRETHREN,

IT has been the laudable custom upon each anniversary of those good Masons, the Four Crowned Martyrs, whose memory we honour, for the W.M. placed in the chair on that day to present an Address to the Lodge. I observe that my predecessors have not followed any set form, but have shaped their observations according to their own will. In following their excellent example in this, as it will also be my endeavour to do in some other instances, I feel that I shall adhere to a custom of the Lodge, and probably best follow the wishes of the members. Before commencing the main portion of my remarks, I will request the present officers to continue, during my year of office, a regular and punctual attendance at our meetings, and to remember the important duties they undertake on accepting the position they now occupy. I need hardly remind them that punctuality and regularity are the first of those marks of respect which they owe to the Master, as well as to the members of the Lodge in general, and without which the well-being of the Lodge cannot help but be considerably disturbed.

Since the Installation Meeting of last year a number of papers have been submitted to the Lodge, some of them having been read at the stated meetings, and printed in our *Transactions* together with others not read. Besides these, many shorter notes have appeared. The following is a list of the principal:—

- Edward Macbean : *The Formation of the Grand Lodge of Scotland.*
 Rev. Haskett Smith : *The Druses of Syria and their relation to Freemasonry.*
 Lad. de Malczovich : *Earlier History of Masonry in Hungary.*
 H. W. Dieperink : *Freemasonry in Holland.*
 Mrs. Murray-Aynsley : *The Swastika.*
 Sydney T. Klein : *The character of the Roman villa at Brading.*
 R. F. Gould : *Masonic Celebrities II.—Martin Clare.*
 Rev. P. J. O. Minos : *Masonic Landmarks among the Hindûs.*
 W. J. Hughan : *Unidentified or Missing Manuscript Charges.*
 D. R. Clark : *A curious Masonic Apron.*
 C. C. Howard : *A critical examination of the Alban and Athelstan Legends.*
 Col. Pratt : *Note on the Swastika.*
 Russell Forbes : *A Masonic built city.*
 Dr. W. A. Barrett : *Masonic Musicians.*
 Wm. Dixon : *The old Lodge at Lincoln.*
 J. E. Green : *Curious hand-painted Masonic Apron.*
 Dr. W. Begemann : *Remarks on the William Watson Manuscript.*
 R. F. Gould : *Masonic Celebrities III.—General Albert Pike.*
 J. P. Vaillant : *Freemasonry in Holland.*
 Dr. W. B. Richardson : *The Legend of Sethos.*

The diversity of the subjects embraced by these communications, and the extended area from which they have been sent is very gratifying, and shows that the number of those interested in the History of Freemasonry is steadily increasing. The proper appreciation of the value of a true History of our Craft, and the many subjects connected with it, has made immense strides during the past twenty years. It is almost unnecessary to mention that the peculiar object of this Lodge is to foster and further advance this appreciation, and it is evident from the growing bulk of our *Transactions*, and the ever increasing number of those wishing to obtain them, that it has not worked in vain, and that a very decided advance has been made during the five years this Lodge has been working.

It must, however, be remembered, that too much haste will often retard the regular course of examination. Masonic History is no exception to the general rule, there is no royal road to the knowledge of it, and it is only by steady and well directed effort, that we can ever hope to lay good foundations, and remove the weight of misconceptions and delusions under which it suffers. "Every man that has ever undertaken to instruct others can tell what slow advances he has been able to make, and how much patience it requires to recall vagrant inattention, to stimulate sluggish indifference, and to rectify absurd misapprehension."

Of course it is more in accordance with the sympathies of a lazy mind to simply re-shuffle the well worn cards and re-arrange old statements and theories, than to sift out facts from fictions; but little by little the multitude of unproved assertions appears to be giving way before the stronger force of criticism and enquiry. They nevertheless die hard.

"It is hard to keep a busy eye steadily fixed upon evanescent atoms, or a discursive mind upon evanescent truth." And as "men are prone to believe what they do not understand, and will believe anything at all, provided they are under no obligation to believe it, and love to take a new road, even when that road leads nowhere," many of the statements about the History of Masonry, long since destroyed, are constantly repeated even at the present time, with all the freshness of a new discovery, and the air of profound learning.

We cannot hope to decide every point in such an intricate subject, and to leave no work whatever for our successors in the same field of enquiry, but it is sincerely to be hoped, although hardly immediately to be expected, that the "mendacious history" put together by those persons whom Halliwell, in 1840, aptly called the "creationist Freemasons of the present day," will ere long find few supporters, and become a thing of the past. I fear, however, that a residuum must always remain, whose sole ambition in life appears to be to fog their own brains, as well as those of their readers, if any be found, with fancies as idle as they are worthless. It has been well said that the ignorant have but to display their ignorance often enough to have it counted as wisdom. Those who tell and receive these stories must always remain, of whom we can only say, in all kindness—

Reigns without dispute,
Through all the realms of nonsense absolute.

Brother Whymper has collected the titles of over six thousand books in the English language upon Freemasonry. This is a very large number, and it cannot be expected that they are all of equal merit. The old superstition that because any matter appears in print, therefore of necessity it must be reliable, should submit to more enlightened ideas, and some amount of judgment ought to be used with such a mass of material. A universal discrimination is necessary in receiving the statements and theories of a writer, even although the wished for extract should happen to coincide exactly with our own particular fancies, otherwise by quotations from incompetent writers, whose works really possess no authority whatever, we not only seriously damage our own writings, but by thus handing forward a fallacy add strength to its course.

With a certain genius for composition, it is quite possible to disguise penury of knowledge, but it must never be forgotten that in such cases "the reader feels his mind full though he learns nothing, and when he meets it in its new array, no longer knows the talk of his mother or his nurse."

Vague speculations, and the mendacious history, for a long number of years have reigned absolute. There have been some Masonic writers, whose stars have been brighter and blazed longer than any of our own immediate period, who have had the reputation of an unbounded knowledge of all matters connected with Freemasonry to the unenquiring mind. The result has been, as Francis Bacon says, "and as for the over much credit that hath been given to authors in sciences, in making them dictators, that their words should stand; and not consuls to give advice; the damage is infinite, that sciences have received thereby, as the principal cause that hath kept them low; at a stay, without growth or advancement."

For many years the study of Freemasonry followed this natural law, facts were distorted to suit general principles and a general colouring was diffused over the whole, so that the reader was left perpetually in doubt what to reject and what to believe. By making the necessary change of system, our history has no doubt become "less gossiping and less picturesque; but much more accurate, and somewhat more scientific."

We are no longer satisfied with vague and inconclusive reasoning, but require the industry of research, and that we shall make a daily advancement in Masonic knowledge. "Judgment like other faculties is improved by practice," and it must never be forgotten in our search after learning that by letting off Masonic squibs and crackers, no permanent addition is either made to knowledge or reputation. It may be a wholesome break on our imaginative faculties to remember the idea put forth in the song, of going up like a rocket and coming down like a stick—and, alas, not infrequently a very poor stick too.

I have thus strung together a selection of opinions from several celebrated authors, which while expressing my own ideas in far better terms than I could, seem to me to meet the situation. They might easily be multiplied, but in order not to extend my address to too great a length, I will close with one other quotation, from Dr. Johnson's introduction to the works of Shakspeare:—"The greater part of readers, instead of blaming us for passing trifles, will wonder that on mere trifles so much labour is expended, with such important debate, and such solemnity of diction. To these I can answer with confidence, that they are judging of an art, which they do not understand, yet cannot much reproach them with their ignorance, nor promise that they would become in general, by learning criticism, more useful, happier, or wiser."

It was unanimously resolved :—That Brother W. M. BYWATER, P.G.S.B., having completed his year of office as W.M. of the Lodge Quatuor Coronati, No. 2076, the thanks of the brethren be, and hereby are, tendered to him for his courtesy in the Chair and for his efficient management of the affairs of the Lodge, and that this resolution be suitably engrossed and presented to him. The certificate having been prepared in anticipation, was signed by the W.M. and Wardens and presented to Brother Bywater by the W.M., and gracefully acknowledged.

The SECRETARY read the following paper :—

AN EARLY HOME OF MASONRY.

BY BRO. W. FRED. VERNON, P.M., 58 S.C.



TRUST the brethren who hear or see this paper will not be disappointed when I tell them not to expect any learned disquisition upon York in the time of Athelstane, or an archaeological paper on some of our old ecclesiastical buildings, where Masonry no doubt found an early home. To none of these would I direct your attention to-night, for the building is no noble fane, no ornate example of the builder's art, but simply a poor, tumble-down, ruinous village cottage, which thousands of persons would pass by without noticing, or if they did observe it, would never think of bestowing a single thought upon. And yet it was within this low-roofed thatched cottage that the brethren of the ancient Lodge of Melrose held their meetings for a hundred-and-thirty years. It was not until the year 1743 that the Lodge was removed to Melrose, prior to that date it was held in this house at the village of Newstead, or according to the orthography of the old minute book, "Neusteid," about a mile east from Melrose, at the base of the Eildon hills. The village stands upon a portion of what was once the important Roman station *Trimontium*, which took its name from the "Eildons three," upon whose sloping base the invading Romans had taken up their position. The Eildon hills are of volcanic origin, situated in the northern part of Teviotdale, just above the town of Melrose, and are formed of pentagonal pillars of felspar, they run to a height of 1,634 feet, and from their close proximity to each other gave rise to the ancient notion that they were at one time a single mountain, which diabolical art had sundered. Michael Scott's familiar is said to have had a hand in the work, for we have it on good authority¹ :—

"I could say to thee
The words that cleft Eildon hills in three."

Their peculiar appearance and conical form, so different from the neighbouring hills, make them a striking feature in the landscape for many miles round, and no doubt this "kenspeckle" appearance, as well as the position, which commands a wide sweep of the surrounding country, induced the Romans to form their station here. What better landmark or what surer guide could the travelling legions have to their appropriately-named military station *Trimontium*? Even before the time of the Romans, but at the top of the eastern hill, the eligibility of this place as a strong defensive position was estimated by the ancient inhabitants, as there are still to be found there the remains of British forts. And, talking about remains, reminds me that in and about Newstead there have been, from time to time, discovered relics of the Roman occupancy, in the shape of sculptured stones, votive altars with inscriptions, portions of Mason work, pieces of pottery, brass and silver Roman coins, and the causeway of the Watling Street, which here passed the river and continued to the station at Chesterlee. Well, it was here, at the base of the Eildons, on the peninsula which is formed by the bend or sweep of the river Tweed, that the original monastery of Mailros was situated, and about two miles farther down the river than that founded by David the First, whose ruins Sir Walter Scott has made so famous. Its history may be briefly related here.

In the year 635, Oswald, the Anglo-Saxon, king of Northumberland, whose dominions extended from the river Humber to the Firth of Forth, prevailed upon several brethren of the Culdee monastery of St. Colomba, in the island of I-colm-kil, to come and assist him in converting his subjects. He established an episcopal see at Lindisfarne, Holy Island, in the neighbourhood of his royal castle of Bamburgh, and Aidan, one of these missionaries, was invested with the united offices of bishop and abbot. The priories of Coldingham, Tynningham, and Abercorn, belonging to the same episcopate, were founded not long after. The first abbot of Mailros was Eata, selected by Aidan himself, and under him, St. Boisil, or Boswell, from whom the present village of St. Boswell's, about three miles from the present town of Melrose, takes its name, was Prior. It was while these holy men held office, in the

¹ Sir Walter Scott, *The Lay of the Last Minstrel*, Canto 2nd.

year 657, that the famous St. Cuthbert became an inmate of this monastery, succeeding to the office of Prior on the death of St. Boisil in 664. This monastery, which was almost wholly constructed of wood, which the dense surrounding forests could readily supply, was burned by Kenneth II. in 839, but was rebuilt not long after. From 1098 to 1136 Mailros continued a dependency of Coldingham, when David I. exchanged the church of St. Mary of Berwick for it, and annexed it to his house of Melros, which he had founded in the latter year about two miles farther up the river.¹ It was on the site of the stead or farm buildings of this new monastery at this *new stead*, from which the present village² derives its name, situated midway between the two religious houses, that we find the brethren holding their Lodges in the seventeenth century. How long anterior to this time they had convened their meetings here there is no record now to show, but from the fact that the Lodge was large and flourishing at that time, that reference is made to meetings of an earlier date than those recorded in the earliest minutes now extant, and that there is graven on the lintel of the window, in imperishable porphyry, the initials of Robert Mein, (whose name is adhibited to one of the earliest signed minutes), with the date 1613, the letter M and the chisel and mallet indicating the Craft, these take us back to the early years of that century, and it requires no stretch of the imagination to believe that although no record now exists, this Lodge was working in the previous century, and, if then, why not in a continuous progression from the time of the building of king David's Abbey?

Hearing that this early home of our ancient brethren was about to be razed to the ground I paid it a recent visit, and was sorry to see its truly delapidated and ruinous condition, and in order to preserve some memorial of this humble, yet none the less sacred, temple of Masonry, I commissioned an artist—Mr. W. Heatlie, who resides at Newstead—to sketch the house as it stood, and to give me the details of that most interesting window in the centre over the door, which he has done most artistically and faithfully. The porphyry which is used in this building, and notably in the construction of this fine window, he informs me, is from Oakendean quarry, about half-a-mile to the south-west of Newstead, where the road from Melrose and St. Boswell's crosses the top of the small ravine known as Oakendean. The window, as will be seen by the sketch, is in a fine state of preservation, and bears the following pious legend round it: "AL GLORIE BE TO GOD. COM LORD IESVS. IF GOD IVSTIFIE VHO VIL CONDEM. Master Masons are not unacquainted with a portion of this, and it seems a very natural and proper inscription to put upon this particular window, which gives light to a very small box of an apartment, situated between two larger ones, and suggests at once to the mind of a Craftsman, "a convenient room adjoining the Lodge." The ornamentation is chaste and beautiful, and was no doubt a labour of love to the ancient Brother, whose skilful hand elaborated the design from the rough block, and of whom it may be truly said, "though he be dead yet speaketh."

In the gable near the roof may be seen a very small hole, which is intended for a one-light window; small as it is, and apparently of little account, it nevertheless has carved upon it a scroll, with the initials TWMM; who T.W. was we have no means of knowing, there is no reference to any one whose initials correspond with T.W. in the old minutes, but we presume he may have been the Master of the Lodge in those days, or at least a Master Mason, as the letters seem to indicate.³ The ornamentation of this tiny window brought to my mind most forcibly the words of Longfellow:—

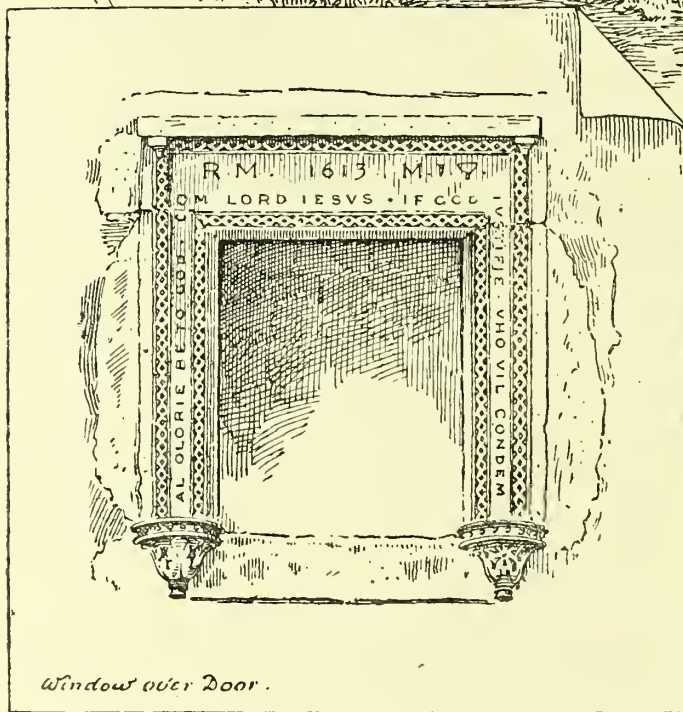
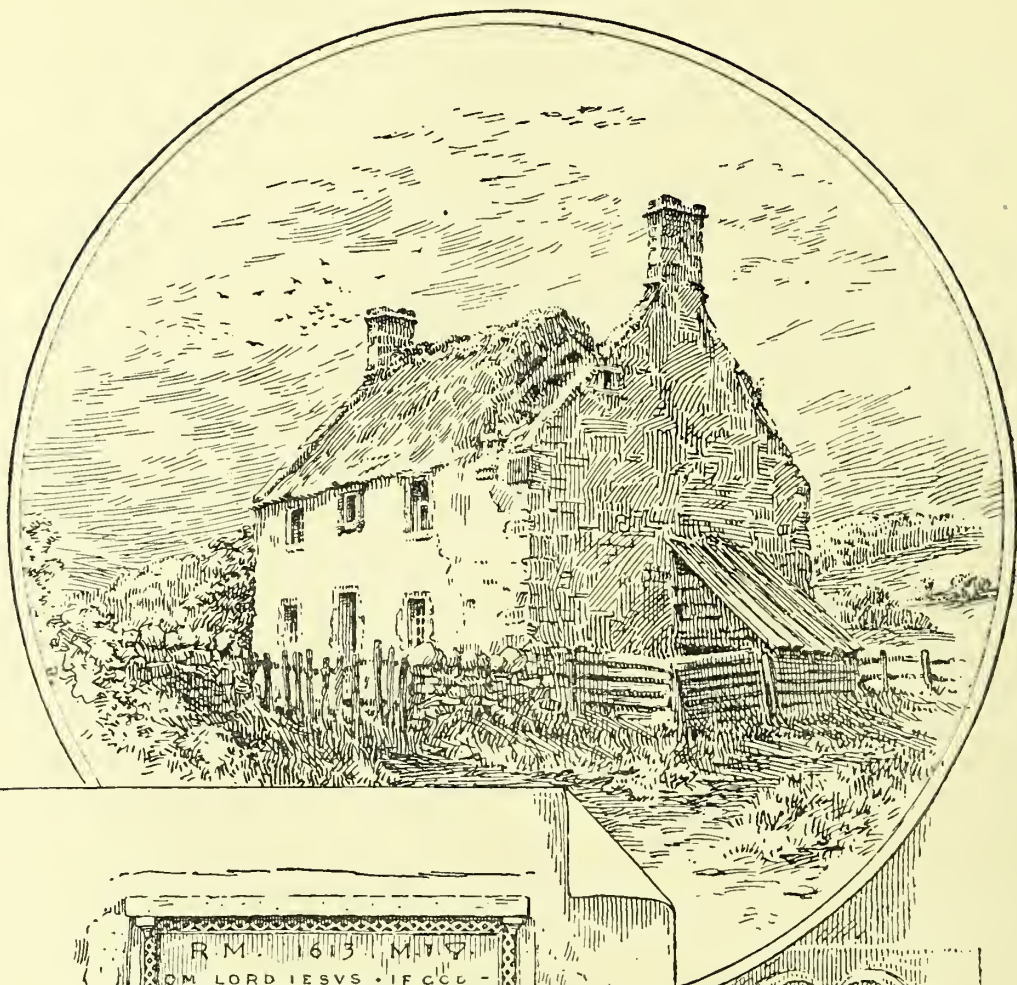
"In the elder days of Art
Builders wrought with greatest care
Each minute and unseen part;
For the Gods see everywhere."

As I have indicated, the written records do not go farther back than 1674, but in those early days we find the name of Mein very strong in the Lodge, and from 1680 to 1742, the last year of this house being used as a place of meeting, the minutes are uniformly subscribed by some member of the Mein family. Thus, in 1680 they are signed by David Mein; 1681, Robert (who, I presume, was the owner of the house); 1686, Andrew; 1694, Richard; 1700, Alexander; 1711, Richard; 1718, Robert; 1731-32, James; 1741, Andrew; and, after this, only very occasionally.

¹ The church of Melrose, which was ten years in building, was dedicated under the invocation of the Virgin Mary with great pomp and solemnity on Sunday, 28th July, 1146.—*Morton's Monastic Annals of Teviotdale*.

² The village of Newstead consists of one long irregular street, containing about 200 inhabitants. Many of the houses are ornamented with sundials, some of them very old and one or two highly ornate; the remains of one may be seen near the gable end of the house in the sketch.

³ It has been suggested that "T.W.M.M." may stand for "The Worshipful Master Mason," but at this early date I question if the term "Worshipful" was applied to the Master of a Lodge; in this Lodge it is of recent adoption, the Master being uniformly designated "Grand Master" in the minutes.



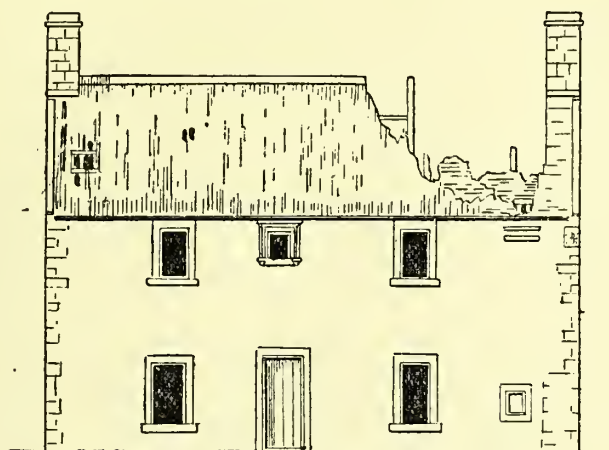
Window over Door.



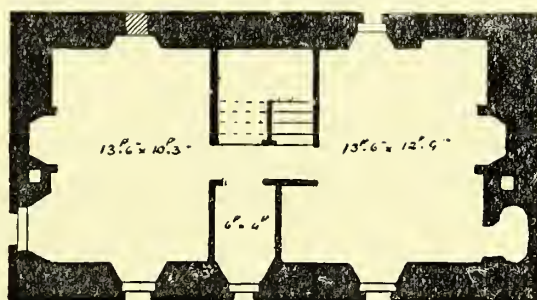
*Label of small window
in Gable*

DETAILS
FROM R MEIN'S HOUSE
NEWSTEAD N.B.

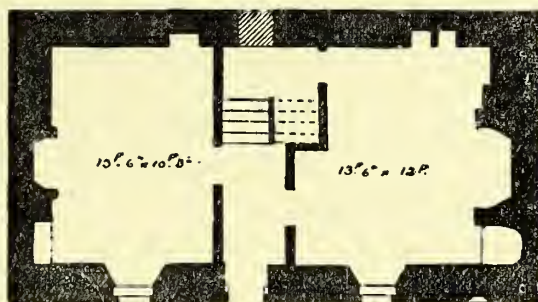
*W Healle
1891*



Elevation:



Chamber Plan:



Ground Plan

Scale 5 10 20 30 feet

Plans and Elevation.
of R. Meins' House, Newstead.

Drawn and Measured by W. Heatlie, Nov. 1861.



AND·MEINS' Tombstone.
in the Abbey Burying Ground;
Melrose.

And now my task of bringing before you this very brief account of this early home of Masonry is at an end, but I cannot conclude without a word of congratulation that this present year has seen the last of the independent Lodges, this one of Melrose, which used to hold its meetings, as we have seen, in this old house at Newstead, owing fealty to the Grand Lodge of Scotland.

"Howe'er it be" in ordinary genealogy, brethren do not "smile on the claim of long (Masonic) descent," and a Lodge is more proud of a prolonged pedigree than the oldest peer of the realm, and it was this natural pride of its position as an ancient Lodge that prevented this grand old Lodge coming into the fold before. We therefore congratulate Grand Lodge upon having now no dissentient Lodge in the country, upon the honoured position it has conceded to Melrose, and upon adding to its roll a healthy and vigorous daughter Lodge whose members can trace in an unbroken line their lawful succession from Masons who laboured in the Lodge about two hundred and fifty years ago. And to the brethren who constitute the Lodge this day, especially to Bro. Hart, the W.M. and the other office-bearers whose zeal and untiring energy have brought about this most desired consummation, that of securing for their Lodge a position second to none amongst the other Lodges of the land, and of placing her brethren on an equal footing with the Craft universal, to them we tender our heartiest congratulations.

The position of a Melrose Mason has for many years been most invidious: he could not be received in any Lodge as a brother, and those anxious of joining another Lodge had to go through the ceremony of initiation and be passed and raised as any other novice. And living as we do as neighbours in this our beautiful Border-land it seemed an unsocial, unnatural, and unneighbourly state of affairs that we could not fraternize together, but the anomaly has been removed, we can now meet upon the level, receive and pay fraternal visits, and surely and truly we will find and prove "how good and how pleasant it is for brethren to dwell together in unity."

It is my intention to publish shortly a complete history of this interesting old Lodge and other Lodges in Roxburghshire as detailed in their old records, and to this I would refer the brethren for further information.

The SECRETARY stated that he had that evening received the following letter from Bro. Vernon

BOWMONT HOUSE, KELSO, N.B.,

7th November, 1891.

DEAR BRO. SPETH,

I am sorry to trouble you, but can't resist giving you a short note *re* the Meins or Mains. A gentleman from London, connected with the family, called on me yesterday for information respecting the Meins of Newstead, and I gathered from him the following important facts.

In 1606, James VI. granted to the Meins certain lands at Newstead, which shows that the family was one of some position or influence in those days. And in a charter connected with the Earls of Haddington, preserved in the archives of the Vatican, mention is made of a Peter de Main, who was architect of Whitekirk, Berwickshire, in the fifteenth century. This carries us back two centuries further still, and this gentleman's idea is that the Meins were builders brought over by David I. to build his abbeys, and that they settled at Newstead. There are a great many of that name all about this district.

In haste, with fraternal regards,

I am, yours faithfully and fraternally,

W. FRED VERNON.

ADDITIONAL NOTE, MEINS OR MAINS OF NEWSTEAD.—A correspondent, Mr. Charles P. Rowley, of London, who is connected with the Mein family, kindly sent me, since the paper was written, a historical sketch of "North Berwick and its Vicinity," from which I extract the following, which is an excerpt from the Vatican Library, and refers to the chapel and holy well at Fairknowe in East Lothian. "The great number of miracles performed at this well were so numerous, that in 1309 John Abernethy, with the assistance of the Monks of Melrose, procured a shrine to be erected and dedicated to the Holy Mother. In 1413 there were not less than 15,653 pilgrims of all nations, and the offerings were equal to 1,422 merks. In 1430, James I., king of Scotland, being a good man who loved the Church, built the abbey of the Holy Cross at Edinburgh, and took the chapel of Fairknowe under his protection, added much to it by the building of houses for the reception of pilgrims, called it the White Chapel, where he often went, and made it a dependant on his own Abbey of the Holy Cross.

In 1439 Adam Hepburn, of Hailes, built a choir, all arched with stone, agreeably to the mode of *Peter de Main*."

My informant suggests that this Peter de Main was the architect or builder of Melrose Abbey, and adds "I think he founded the Melrose Lodge, otherwise why did it always reside in the obscure village of Newstead, domiciled in a house belonging to that family? The Meins seem to have been sort of nursing father to it. I have just found the charter of the Commendator Michael in 1564 in which 'Andrew Mein' appears called 'Dand Mein.' He was probably the father of Andrew of the tombstone, who was born in 1561. 'Dand' seems to have been the favourite abbreviation of Andrew in the Borderland, as the celebrated 'Dand' Ker was even cited in the courts by that designation, his real name being Andrew."

The tombstone, a sketch of which will be seen on plate ii., was discovered last year below the surface of the ground during the process of levelling the burying ground at Melrose Abbey, and the Andrew Mein whose place of sepulture it indicated was probably the father of Robert Mein who built the house in 1613, and the grandfather of the Andrew Mein, who transcribed the 'Old Charge' in 1674.¹ It is the custom in Scotland to name the eldest son after his paternal grandfather, so here we have the descent of Andrew Mein, who was Master of the Lodge in 1686, clearly traced, and going backward to the birth of the grandfather takes us into the middle of the sixteenth century to 1561, and three or four generations still further back would bring us to Peter de Main.

It will be noticed in the chamber plan of the old house at Newstead the very "convenient" situation of the chamber with the carved window in reference to the other chambers, and its dimensions, 6ft. by 4ft., would be amply sufficient for preparing the candidate.

It is a pity this interesting old Masonic house should be allowed to crumble away until it is an eyesore to the casual observer and a fit object to be "improved" off the face of the earth, which is the fate impending over it now. Surely the Masons of Scotland might bestir themselves and petition the proprietor to spare it, or they might raise a fund, and, if possible, purchase, or at least restore and preserve it as a memento of Masonry, the house of the Craft where Lodges were held for more than a hundred years before the era of "revivals" or Grand Lodges.

If it is doomed, a strict watch will be kept that the carved window be not injured, and some brethren are even sanguine enough to believe that they may find the "missing link" between the far past and the time of the erection of this building in the shape of documents carefully concealed in the corner stone at the N.E. angle.

The WORSHIPFUL MASTER said:—The subject of the paper read this evening is very interesting. We have notes and drawings of what is probably one of the oldest buildings in existence, at one time used as a Masons' Lodge. I am sure, therefore, we shall all wish to express our thanks to Brother Vernon for the trouble he has taken to bring the matter before this Lodge, and place it on record. The interest and value, however, of his notes would, I think, be increased if there were added to it a plan of the house, with measurements of the various rooms, as well as the authority for the statement that the meetings of the Lodge of Melrose were held in this house up to the year 1743.

I think with Brother Vernon that it requires no stretch of imagination to believe that the Lodge was working in the sixteenth century, indeed it appears to me most probable that Masons belonging to the Lodge from very early times had carried on works both at the abbey and church. Not to commence too early—in 1505 repairs were being carried on, as is shown by the arms of James the 4th, with that date, when the abbot and monks were in regular occupation, and the buildings were generally in good repair. In 1542, the eldest son of James the 5th was elected abbot of Melrose and Kelso, being the last abbot who resided there, he died in 1559. The time of trouble came upon the abbey soon after his appointment, and in 1545 it was destroyed by the Earl of Hertford. The date 1590 occurs on one of the windows of a house built by James Douglas from the ruins, after the Reformation. This house has been supposed to occupy the site of the abbot's house. A great part of the ruin was also taken down in 1618 to make a new roof for the Established Church, as also for other buildings. Thus some amount of stone-building was going on in the immediate neighbourhood during the whole of the sixteenth century. This would, no doubt, be placed in the hands of the local workmen. John Bower in his Description of the Abbey states that Newstead was a place formerly noted for Masons.

Another point arises from the old window in the house at Newstead. The letters R.M. 1613 M, are no doubt intended for a name, and it seems possible that the M, after the date, means Mason, or Master Mason, the latter word being symbolised by the tools which immediately follow it. Bro. Vernon supposes the initials R.M. to be those of the Robert Mien whose name occurs in the minute book under the date 1681. If so, supposing he carved this inscription when he was only twenty years of age, he would be eighty-eight in 1681. Robert was not an uncommon family name. In 1674 there were three of that name belonging to the Lodge of Melrose (Vernon's "Records of an Ancient Lodge," *Mas. Mag.* 1879-90, vol. vii., p. 366.) Before 1686, the name of the Master was Robert Meine (*ib.* 323): a Robert paid fees in 1688 (*ib.* 325), and in 1695 only one member of the family bearing that name appears to have been living. I should be inclined to suppose that the initials R.M. on the window refer to an earlier Robert or Richard, than the one of 1681. It may have been the senior of the three named in 1674, perhaps the one denomi-

¹ Transcribed from a Charge bearing date 1581, and endorsed:—"Extracted by me A M upon the 1 2 3 and 4 days of December anno MDCLXXXIII."

nated "tounheid," but I would rather believe that it is the name of an older one still, and thus go back earlier into the sixteenth century.

The other inscription TWMM. cannot I think have any reference to Worshipful Master. This title was of later introduction, and that of "Grand Master" (see note) given to the Master of the Melrose Lodge does not appear to have been used until 1745. The other explanation would be that the inscription referred to TW Master Mason, but I do not think this at all likely, I would rather assume that following a general rule it records the names of a man and his wife, during whose occupation the window was perhaps inserted. The following names commencing with W are found in the minutes of the Lodge, given by Bro. Vernon in the *Masonic Magazine*, 1686, fide (?) Willson; 1675, 91, 94, 96, Andrew Wilson; 1675, Adam Watson, Thomas Wait, and John Wallis; 1675, 1710, John Wilson and J. Wilson; 1675 and 1711, James Willson, Thomas Williamson; 1710, Thomas Witharpe. Any member of either of these families may have married a Mary Meine.

This, like the question of the two or more Robert Meins, opens up an interesting point in the history of the Lodge house, which can only be solved by access to the old records of the property, finding out when and by whom the house was built, showing through whose hands it passed, and compiling a pedigree of the Meine family, points which I have no doubt will be as fully elucidated as possible in the new history of this interesting Lodge of Melrose, and other lodges in Roxburghshire, now being written by Brother Vernon.

A curious complication of errors appears in an article on the Melrose Lodge reprinted in the *Freemasons' Magazine* (vol. i., 1873-4). It is stated that the present lodge room is built "upon the original site as selected by John Murdo." This house was rebuilt in 1861, and I suppose occupies the site of the one used by the Lodge on its removal in 1743, from Newstead. In the front wall of the building is a coat of arms carved in stone, wrongly stated in the same article to be that of John Murdo. Apparently it is a bad copy of the oak panel in possession of the Lodge, and really represents one form of the arms used by the Freemasons. I shall look forward to Bro. Vernon's History, and hope to gain some information about this oak panel which I take to be little over a hundred years old. It would be interesting to know what was originally represented upon it, and I trust the Lodge will see fit after it has been photographed to have the oil paint and varnish removed, with which it was "brightened up" fifty years or so ago. It is curious as having for the crest, the badge of Melrose, a melle or mallet with two roses, something like that represented in a shrine beneath the arms of James IV., on one of the buttresses of the nave of Melrose, dated 1505. It occurs also with a thistle and rose, and was on the cross of the town of Melrose, a mallet and rose, dated 1642. This crest on the stone carving is according to the cut given in the *Masonic Magazine*, a hand holding a chalice, which we may understand as referring to St. John the Evangelist. The date, 1136, given as that of "John Murdo, First Grand Master of St. John's Lodge Melrose" is of course absurd, his work which is of inferior quality, having been executed I think some time about 1500. The date, 1136, is simply that of the foundation of the Abbey. The name of the Lodge also must be of later introduction; it now occurs on the painted panel, but how much of it would be found if the panel were cleaned, or what is the other lettering now illegible near the motto, it is difficult even to guess.

A letter was read expressing the pleasure H.R.H. the M.W.G.M. would feel at receiving the further volumes of the Lodge's publications which had been issued since those which he had accepted in 1889.

The Secretary announced that their first W.M., Brother General Sir Charles Warren, had been appointed and installed District Grand Master of the Eastern Archipelago, and was instructed to convey to Brother Warren the congratulations of the Quatuor Coronati Lodge.

Brother Wright, of Maidstone, exhibited some old Masonic prints and a splendid copy of the 1723 Constitutions in the original paper wrapper; Brother Wright, of Uckfield, two curious Craft aprons; the Secretary, on behalf of Brother Major Browne of Seacombe, a curious R.A. apron, and a photograph of a Craft apron, presented by Brother Salwey of Ludlow.

The brethren then adjourned to the Holborn Restaurant.

In proposing "The Health of the W.M." Brother GOULD said:—

BROTHER WARDENS AND BRETHREN,

For the sixth time since the consecration of the Lodge, we are assembled to do honour to the memory of the Quatuor Coronati. Their festival we have adopted as our own. To-night we have placed in the chair a brother from whom much is expected, and in order to bring this home to his mind, in the manner that should be most agreeable to him, I shall ask for such a response to the toast I am now privileged to propose, as will assure our new Worshipful Master of the confidence with which we look forward to his year of office being in all respects an eventful and distinguished one.

Our W.M. was initiated in the Lodge of Faith and Unanimity, No. 417, at Dorchester, in 1872, and remained a member for several years. He then joined the Lodge of Antiquity, No. 2 (1881) and commencing as I.G., worked steadily up to the chair. The same Lodge sent him up as Grand Steward in 1887, and he was elected Treasurer of the Board. In 1882 he became a member of the St. James's Chapter, attached to the Lodge of Antiquity, and has gradually worked up to the position of Second Principal, which he fills at the present moment.

My own personal acquaintance with Brother Rylands dates from 1881, and from that period I shall leave statistics and depend upon recollection.

At the time referred to, the idea of a Student's Lodge was in the air. Brothers Woodford, Hughan, and myself had discussed it, but without seeing our way to doing more. Brothers Speth and Rylands were then taken into council, and the scheme received an impetus—yet there was still something wanting to endow it with actual life. The Lodge of the Quatuor Coronati was then only embryonic. It still remained in the womb of the future, until, in the fullness of time, as I shall presently relate to you, our W.M. in the chair discharged the responsible office of accoucheur.

Three of the promoters, Woodford, Hughan, and myself, with a remembrance of the defunct Masonic Institute, were disinclined to found a Literary Lodge, without feeling some kind of assurance that there

were at least a few others besides our five selves, who would really take an active part in the task of making the proposed undertaking a success. Brothers Speth and Rylands were disposed to be more venturesome, but they could not, of course, push their seniors on any faster than they were willing to go.

At length, however, it so happened, that the same idea which had occurred to the five brethren whose names I have given you, arose in the minds of two other brethren, with whom there had been no communication whatever on the subject. These were Sir Charles Warren and Bro. Walter Besant, and the first step they took in the prosecution of their design was to see our Bro. Rylands, with the view of inducing him to take a leading part in the enterprise.

Bro. Rylands invited me to meet Sir Charles Warren and Bro. Besant at his chambers, and the result of our deliberations was, if I may so express it, the birth of the Quatuor Coronati Lodge.

The ease may, perhaps, be best described in the language of the medical faculty, as one of protracted gestation, and therefore, as it seems to me, all the more credit was due to our W.M. in the chair, whom I have ventured to term the *accoucheur*.

It is common knowledge that Sir Charles Warren had to take up a military command in South Africa before we could install him, also, that in the interval which preceded his return to England, the founders of the Lodge became dispersed, and that we experienced great difficulty in settling down to work as a Lodge. But I shall pass over what you already know, and merely mention one of the hindrances we encountered and had to surmount, with which all who now hear me may not be so familiar.

In those early days, before the genius of our worthy Secretary had fully ripened, or in other words prior to the invention by him of the Correspondence Circle, while constituting, so to speak, a little army, it was composed entirely of officers, and there were no men. But the trouble was—at our stated meetings, though all our members were present with us in the spirit, the greater number unfortunately were absent in the flesh.

Now it had been an idea of the Founders, that filling, themselves, as they necessarily would, the various offices in the first instance, each of them should go up, in turn, to the chair, but this was soon found to be impracticable, as some could only attend at rare intervals, and others not at all.

Without, therefore, formally passing any Self-denying Ordinance, we adopted the expedient of placing such of our joining members in the various offices, as would attend regularly, and enable the business of the Lodge to be carried on, while the Founders we constituted into a Reserve, to be called out in any case of emergency.

Such an emergency has now occurred. Our Bro. Hayter Lewis, in consequence of illness, has expressed a wish to stand aside, but to our great delight, only for a time, and the difficulty has been met—all the members being of one mind—by selecting a strong man from the Reserve.

Having reached this point, I shall return to those qualifications of our W.M., the possession of which justifies the sanguine anticipations we entertain with regard to his year of office. Our Brother's communications on Antiquarian and Bibliographical subjects to the various Societies have been very numerous, and he has edited several facsimile reproductions of rare books for the Holbein Society, of which, for some years he has been the editor.

From his youth up he has been a collector, as well as a lover, of books and antiquities, which would appear to be hereditary in his family, and I mention as a curious circumstance, that his father, only brother, and himself, are all Fellows of the Society of Antiquaries.

Our W.M. is also a member of the Asiatic Societies of Great Britain and France, and an honorary associate of the Royal Institution of British Architects.

He is on the Councils of the British Archaeological Association, of the Palestine Pilgrims' Text Society, and a member of the General Committee of the Palestine Exploration Fund.

Last, but not least, he became Secretary of the Society of Biblical Archaeology in 1878, and the number of members has doubled itself since his appointment. In 1882, he drew and published for this Society all the inscriptions called Hittite, at that date known, writing at the same time a history of their discovery, together with a description of them. Since then he has gone on drawing and publishing whatever other inscriptions of the same kind he could get hold of. His plates have been those copied and used by every person who has written on the subject, nor has anyone else published a series of his own, without basing it on the original drawings by Bro. Rylands. I should also mention that he was the first to draw and to cause moveable type to be made for, the so-called Hittite inscriptions to which I have referred.

Having virtually edited the publications of the Society of Biblical Archaeology for fourteen years, the time at his disposal for other writings has been rather limited. Nevertheless, the journals of the Historical Society of Lancaster and Cheshire, and other kindred associations, have derived frequent benefit from his researches—though of late years to the great gain of our Ancient Craft, all his work—outside the Biblical Society—both literary and artistic, has been Masonic.

Among his masonic writings are:—"Free Masonry in Warrington and Cheshire in the 17th century. The Legend of the Introduction of Masons into England. An Old Mason's Tomb, 1592. Seal of the Abbey of Arbroath. Contract for building Fotheringhay Church. Grants of Armorial Bearings, 1449-52. The Compagnonnage. Hogarth's picture 'Night.' The Noble Order of Bucks. History of the Royal Arch Chapter of St. James, No. 2."

Some of these were specially written for the *Transactions* of this Lodge, and with the ability and research which distinguish them, the brethren are familiar. The other Essays, I hope our W.M. may someday be induced to reprint, particularly those in which Elias Ashmole and Randle Holme are the leading figures, as I think they will be read and studied by scholars and men of intelligence, when the great bulk of what at the present day passes current as Masonic literature has happily been forgotten. The list I have given does not, of course, exhaust the smaller contributions of our W.M., quite a number of which, relating to subjects of interest, have appeared in the *Keystone* of Philadelphia. He has also drawn a great many Masonic and other plates, indeed, his labours in this way, seem to have extended over the whole domain of Archaeology, and comprise sketchings and tracings of MSS., seals, jewels, and all kinds of antiquities.

It has been said, and not without some show of reason, of the brethren who contribute to the literature of Freemasonry, that they are in point of fact, nothing more nor less than a great Mutual Admiration Society. But to whatever extent this saying may be true, our Worshipful Master, at all events, may be instanced as a notable exception to what by many persons is held to be the general rule.

Indiscriminate praise is not what we expect from him, when any paper is read in the Lodge, nor when he stands up to address us, does he follow the practice of those critics who exclaim "excellent, just, incontrovertible," at every second or third word—when they are dealing with the argument of any brother Mason.

A distinguished writer has observed—"Men prefer an absurd guess to a blank: they would rather have a false opinion than no opinion at all:" and he goes on to say, "that one of the last developments of philosophic culture, is the power of *abstaining* from forming an opinion where the necessary data are absent."

Now, there is no member of the Lodge who is more opposed to what may be termed "the method of argument by inspiration," than our W.M., and the fact may be cited, as being by no means the least of his qualifications for the office to which we have elected him.

Finally brethren, I may say of the subject of the present toast, that he has been one of the most useful members of our Inner Circle, and by regular attendance, literary contributions, and participation in debate, has richly earned the gratitude and esteem of his fellow workers.

As a Founder of the Lodge, he has laboured diligently to promote its success, but we had yet one further burden to lay upon him, and to-night he has taken it up—how greatly to the satisfaction of us all, I need not pause to remark—his own feelings, however, on being placed by the general vote at the head of our vast and still growing organization, I shall venture to interpret, by quoting two short lines, which I think will also illustrate the principle that has actuated him throughout life:—

"Nor Fame I slight, nor for her favours call,
She comes unlooked for, if she comes at all."

REVIEWS.

LANE'S CENTENARY WARRANTS AND JEWELS¹.—We are told in the little book under review, that "the granting of Warrants authorising members of Masonic Lodges to wear Centenary Jewels is one of the prerogatives of the Grand Master for the time being, and has been exercised for more than forty years." Also, that "down to the end of the year 1865 each Lodge possessing the privilege of wearing a Centenary Jewel could submit its own distinctive pattern or design for the approval of the M.W.G.M."

No Centenary Warrants were granted between December 1865 and May 1867, and in the latter year Centenary Jewels of a uniform pattern were first issued.

The plan, therefore, adopted by Bro. Lane in the treatment of his subject has been to divide it into two parts,—I. Lodges having special Centenary Jewels, and II. Lodges with Centenary Jewels of the Regulation pattern only.

The Lodges having special Centenary Jewels are forty-two in number, the list beginning with "St. Albans," No. 29, constituted in 1728, and ending with the Prince of Wales' Lodge, No. 259, warranted in 1787.

Some of these only completed the qualifying century of existence *after* the year 1867, but for reasons which were deemed sufficient, the privilege has been granted to their members of wearing Jewels of a special pattern.

Of the Inhabitants' Lodge, No. 153, Gibraltar, *first* cited by our author in part I. of his work, he remarks, "The Lodge *seems* to have been resuscitated in 1858, after having been in abeyance for some years." With regard to this matter, however, it will be permissible for me to speak at first hand.

On the 3rd of February, 1858, I was in command of the "Old North Front" Guard, at Gibraltar, when Bros. Searle and Irwin, of the Garrison, came out to see me, and inquired whether I would accept the Mastership of the Inhabitants' Lodge, *then* No. 178, which it was the intention to revive. At that time there were three active Lodges on the Rock, two under the English, and one under the Irish Constitution. The English Lodges were "St. John's" and the "Friendship," *then* Nos. 132 and 345, *now* 115 and 278 respectively. The Irish Lodge was and is No. 325.

A third English Lodge, the "Inhabitants," *then* No. 178, *now* No. 153, was still on the roll of Grand Lodge, but had been dormant for about sixteen or seventeen years.

In the beginning of the present century, and before the erection of an Irish Lodge (1826), the three English Lodges were virtually appropriated as follows:—"St. John's" by the non-commissioned, and "Friendship" by the commissioned officers of the garrison, while the remaining Lodge—in strict conformity with its title—did duty as the Masonic home of the "Inhabitants."

In the second quarter of the century, and probably the intrusion of the Irish Lodge (1826) had much to do with it, the fashion changed, and though the Lodge of Friendship retained its old *clientèle*, the "Inhabitants'" Lodge had ceased to work, "St. John's"

¹ Centenary Warrants and Jewels, comprising an account of all the Lodges under the Grand Lodge of England to which Centenary Warrants have been granted, together with Illustrations of all the Special Jewels, by John Lane, P.S.G.W. Iowa, P.P.G.R. Devon, author of "Masonic Records, Handy Book to the Lists of Lodges," etc.

became the exclusive resort of the civil element, and the N.C.O. of the fortress supported No. 325 (I.C.)

The Inhabitants' Lodge, *now* 153, was revived on February 10th, 1858, on which day, or the 19th February following, I forget which, I was installed as W.M., Bros. F. G. Irwin, of the Royal Sappers and Miners, and Captain A. J. Schreiber, of my own regiment, the 31st Foot, becoming Senior and Junior Warden respectively.

No. 153 has gone on and prospered, and possesses, I believe, at the present moment, the largest membership of any Lodge on the Rock.

My own connection with it, however, was severed in May, 1858, when I embarked for the Cape of Good Hope with the 31st regiment. Nor did I again meet Bro. Irwin until June 3rd, 1886, when he filled, for a part of the evening, the chair of S.W. in 2076, and at the close of the proceedings proposed a vote of thanks to myself as the lecturer of the evening, informing me afterwards that at our last previous meeting (1858) he had sat in the same place—as S.W. 153—and discharged precisely the same function.

The Inhabitants' Lodge, though originally holding under the Schismatic Grand Lodge of England or titular "Ancients" (1777), seems, at its revival in 1858, to have resumed work under the warrant of an extinct Lodge of earlier date (1762), warranted by the Regular Grand Lodge of England—improperly called "Moderns."

This led to the grant of a Centenary Warrant in 1862, giving the members of No. 153 permission to wear a jewel of Special design. It was afterwards, however, withdrawn and cancelled, and a new Centenary Warrant, with permission to wear the regulation jewel, was substituted in 1877.

The "Inhabitants'," therefore, is also included among those Lodges with ordinary jewels, to which Bro. Lane has devoted part II. of his work.

The number of Lodges entitled to wear Centenary Jewels of the regulation pattern is one hundred and thirty-two, and among them I again find one whereof I am a P.M., which will also afford a text for a short parable.

The "Moirá," No. 92, was constituted in 1755, and, had the members applied in time, would have received in due course a Centenary Warrant permitting the use of a Special jewel, but having waited until 1873, the warrant then granted only authorises the wearing of the jewel of the later or ordinary type.

Some other Lodges have experienced the same fate, and the question may be mooted, whether a hardship was not inflicted upon those Lodges which had actually completed a century of existence in 1867, by including them within the scope of the regulation which was only enacted in that year?

The appendix to Bro. Lane's work is divided into three sections. The first gives the names of four Lodges which have adopted Centenary Jewels or Medals, but without any apparent authority or permission to do so. The second cites six Lodges, each of which is entitled to a Centenary Warrant, but has hitherto failed or neglected to make the necessary application. In two cases, however—the famous Lodge of Antiquity, No. 2, and the Royal Alpha, No. 16—the members wear a "Royal Medal." The third section describes three Lodges, and there are probably others, that have celebrated their Centenary Festivals, but not having existed the requisite time, do *not* possess Centenary Warrants.

There are no less than twelve plates of Jewels, which, with a frontispiece showing the ordinary or regulation jewel, have been most successfully reproduced for the work by the well-known artist, Bro. E. J. Harty, of Torquay.

Bro. Hughan has contributed an excellent little preface, and of the labours of the author himself, it will be sufficient to say that the book under review will rank with his best efforts, and is in all respects worthy of his reputation. A few copies only remain unsold, and for these early application should be made to Bro. John Lane, Bannercross, Torquay. The price is 12s. 6d., post free.—R. F. GOULD, P.M.

A MASONIC PORTRAIT.—We have received from Bro. H. Sadler a facsimile of the portrait of "Anthony Sayer, Gent^l, Grand Master of the Masons," painted by J. Highmore, J.G.W., 1727, and engraved by J. Faber, Grand Steward, 1740. Original engravings of this celebrated picture are now rare, and we heartily commend the spirit which has prompted Bro. Sadler to place this excellent reproduction within reach of all. No Masonic Hall or Lodge should be without it. Copies suitable for framing will be sent post free to any part of the world on remitting 5s. to H. Sadler, Freemasons' Hall, London, W.C., or to the Secretary of the Lodge of the Quatuor Coronati.

Little is known of Anthony Sayer beyond the fact of his having been the first Grand Master of Speculative Masonry, he having been elected to that office on the formation of the Grand Lodge in 1717. In 1719 he was chosen Senior Grand Warden and his name appears in the Grand Lodge registers of 1723-30 as a member of a Lodge held at the Queen's Head in Knaves Acre, now represented by the Fortitude and old Cumberland Lodge, No. 12.

He was one of the earliest applicants for relief from the General Fund of Charity, the first contributions to which were received by the Grand Treasurer on the 25th November, 1729. At a meeting of the Grand Lodge on the 21st April, 1730, a petition was received from Sayer for pecuniary relief, on the plea of misfortune and great poverty. After much discussion "it was agreed that he should have £15, on account of his having been Grand Master." On the 28th of August following a complaint was made against him by the Master and Wardens of his Lodge for having committed certain irregularities. The parties were summoned to attend at the next Grand Lodge, when Bro. Sayer was told "that he was acquitted of the charge against him, and was recommended to do nothing so irregular for the future." This is the last occasion of Bro. Sayer's name appearing in the Grand Lodge records. Can any brother inform us when and where he died? Mr. F. C. Price, the clever artist who produces our beautiful facsimiles, claims to be a direct descendant of Bro. Sayer, but is ignorant of the manner or time of his death.—G. W. SPETH.

NOTES AND QUERIES.

THE INTSALLING MASTER.—The *jeu d'esprit* under this title at page 72 was composed by Bro. Past Master Crisp, of Lodge St. John, 1858, Ashburton, New Zealand, and not "Devon," as erroneously stated by us. It was delivered on the 24th June, 1889. Several Australasian correspondents have drawn our attention to the error.—EDITOR.

THE AUTHOR OF SETHOS.—I venture to suggest that Bro. Dr. Richardson has not gone far enough in his researches for the author of Sethos. He says, "the author is unknown, and that the book claiming to be a translation of a French work published in Paris in 1731, it had been naturally assumed that the authorship was French, but he had come to the conclusion that the book was English and from the pen of an English author." Voltaire, in his list of writers of the age of Louis XIV., enumerates "Terrason (l'abbé Jean) né en 1669. Il y a de beaux morceaux dans son Séthos." Voltaire again writes, "Caractères et portraits:—Le plus beau caractère que j'aie jamais lu est malheureusement tiré d'un roman, et même d'un roman qui, en voulant imiter le Télémaque, est demeuré fort au-dessous de son modèle. Mais il n'y a rien dans le Télémaque qui puisse, à mon gré, approcher du portrait de la reine d'Egypte, qu'on trouve dans le premier volume de Séthos." After a long quotation, he adds: "Comparez ce morceau au portrait que fait Bossuet de Marie-Thérèse, reine de France, vous serez étonné de voir combien le grand maître d'éloquence est alors au dessous de l'abbé Terrasson, qui ne passera pourtant jamais pour un auteur classique."

In an epigram he writes (on Terrasson)

"Frappez fort, il a fait Séthos."

Sethos was published in 1731 in 3 vols. in 12mo.—J. E. LEFEUVRE.

ST. WERBERG'S (CHESTER) PULPIT.—I wish some of your Chester correspondents would send you a drawing of the old oak pulpit preserved at St. Werberg's. An American P.G.M. says that it is of black oak, full of Masonic emblems, carved thereon. It derives much additional interest owing to the author of the Polychronicon, quoted in the Cooke MS., belonging to that Monastery. I think you have members there and would get it on application.—J. YARKER.

NOTE ON A PECULIAR FORM IN THE ORIENTATION OF A CHURCH.—Few churches show such a systematic deflection of their ground plan towards the north as the parish church of Madley, near Hereford. All goes square until the second pier (counting from the west end) is passed, from that point there is a deflection of about one inch in sixty, and at the chancel step a still further one of about one inch in eighty is observable.

The south wall of the chancel is six inches longer than the north wall; it is possible, however, that this may be only an irregularity. If the width of the nave be reckoned from base of south pillar to base of north pillar (according to measurements made by a non-professional and without proper tools), there is a space of 16 feet 8 inches (clear). The chancel is 21 feet (clear) in width, and at the altar rail it has 21 feet 3 inches.

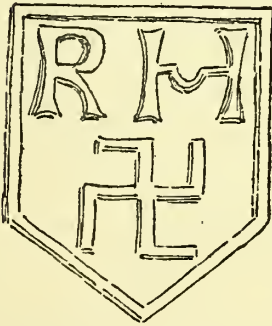
The south chancel wall is built more than a foot further from centre of nave than the north wall; this helps to rectify to the eye the deflection to the north.

The symbolism involved in this deflection would appear to have a deep signification. It is doubtless familiar to most of us that in many, if not all, of the early representations of the crucifixion of our Blessed Lord, the sacred head is depicted as inclined to the proper right, or the north side. We are told in Holy Writ, that at the last supreme moment the

Saviour turned to address the penitent thief on his *right* hand. This fact would seem to have been in the minds of the builders when they, as in the instance before us, placed the church sensibly to the north of the true straight line of the western or principal entrance.

—HARRIET G. M. MURRAY-AYNSLEY.

BRAHMINICAL INITIATION.—Bro. Minos has certainly added an important note on this subject in the last part of the *Ars Quatuor Coronatorum*, p. 173; his references seem to prove that the rite of Brahminical initiation was not exactly public, and that Sudras at least were excluded. The extract from Coleman confirms this. The description, I presume, applies to the ceremony as it is gone through at the present time, because the reason given for the covering of the boy's head is different from that given in the *Satapatha Brahmana*. This part of the rite is quoted in my paper on *Brahminical Initiation*, but I will repeat it here,—“He then tucks up the end of his [nether] garment, with the text, ‘Thou art Soma's tuck.’ For heretofore it was the tuck of him, the unconsecrated, but now that he is consecrated it is that of Soma: therefore he says ‘Thou art Soma's tuck.’ He then wraps up [his head]. For he who is consecrated becomes an embryo; and embryos are enveloped both by the amnion and the outer membrane: therefore he covers [his head].”¹ This explanation of the covering of the head is very different from that which Coleman says is given at the present day, and it forms a good illustration of the changes which occur in Symbolism through a long course of time. The “darkness” in which the embryo exists, supplies, I would suggest a better symbolism than the Sudra explanation, on which Bro Minos thinks he has identified one of the “Masonic Landmarks.” Still, I think he is on the right track here, and a very important one in Masonic Symbolism, but it would require a long paper to do justice to the “Darkness,” out of which came Light, and all that has Life. The piece of deer's skin mentioned by Coleman, I take to be a survival of “two black antelope skins,” which are mentioned in the *Satapatha Brahmana*, and if so, it is another interesting instance of the transmutation of symbols. At the time of the *Brahmanas*, the initiate sat on these skins: they are described as “an image of these two worlds [heaven and earth],” and he is consecrated “on these two worlds.”² They become a grand cosmical temple on which the initiation takes place. There is about a page of description in the *Brahmanni*, giving a complicated symbolism that had been attached to them. I sent a copy of my own paper on *Brahminical Initiation* to the late Dr. Rajendralala Mitra, at Calcutta, with a note asking for any information he could give on the subject, a request which I am sure he, with his usual kindness, would have complied with, but his illness which has unfortunately ended in his death, has prevented me from procuring what I desired. Having thus failed, I feel grateful to Bro. Minos for producing details of the modern ceremony, because of the advantages we derive from comparing them with the past. If Bro. Minos will refer to *Ars Quatuor Coronatorum*, vol. i., p. 95, he will find a confirmation of his statements that there were only three castes of the twice born. I may just add a word in relation to what Mrs. H. G. M. Murray-Aynsley says—She is quite right about outsiders being accepted among the twice born. I only expressed the general rule, which is as I have put it. I believe that in early times, before caste became so rigid, numbers of the pre-Aryan people, who would be Sudras, received the sacred thread. We have a peculiar instance of the looseness of caste rules at an early period in that of Viswamitra, who was born a Kshatriya, but was raised to the rank of a Brahmin. Muir, in his *Sanscrit Texts* shews that at one time the lines of caste were far from being hard and fast. The Kulin Brahmins of Bengal, I have been told, are so high in caste, that they cannot lose it; they may even eat the flesh of the sacred cow, and yet suffer no defilement. Mrs. Murray-Aynsley's details from the Travancore State are of great interest in many ways.—W. SIMPSON, P.M.



THE SVASTICA.—I enclose a sketch of the Bell Mark of Ralph Heathcote, he was one of the family of Heathcotes, the celebrated bell founders of Chesterfield, whose history can be found in vol. xvi. of the *Reliquary*. This mark appears on the bells of Shirley, Dronfield, and Scarccliffe, in Derbyshire. The same shield and cross with the initials G.H. (Godfrey Heathcote? anno 1625) appear on the bells of Horsley, Denby, Eckinton, Ashford, Heath, Baslow, Bareborough, and Ashover, and probably both of them in other places. You will observe the limbs of the fylfot cross point in the opposite direction to that on the more elaborate mark of George Heathcote of Chesterfield (died 1558) of which a rubbing is given in our last number; this latter mark is on a bell at Beeley,

and was also on the large bell of the old peal at Chesterfield.—HENRY B. BROWNE.

¹ *Sat. Brahm.* iii., 2, 1, 15-16. *Sacred Books of the East*, vol. xxvi., p. 29.

² *Ibid.* iii, 2, 1, 1, p. 25.

MASONS' MARKS.—In some of the earlier numbers of *A.Q.C.* and in those recently issued, contributions on "Masons' marks" have been printed. On looking over the minute book of Lodge "Operative," No. 140 S.C. (the history of which I wrote some months ago), there is a list of "The Mark Masters and their Marks," dated 1776 *et seq.* This Lodge has the distinction, along with Lodge No. 150, "Operative," Aberdeen, of being composed of *operative masons only*, so that these marks would be used in marking tools, etc. The majority of these bear the triangle on top such as



Diamond shaped were also popular—



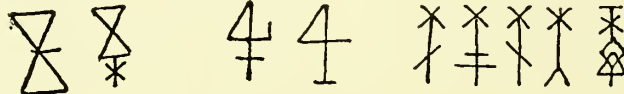
Arrowheads came next as to numbers—



The Square and Compasses were, strangely enough, not common—

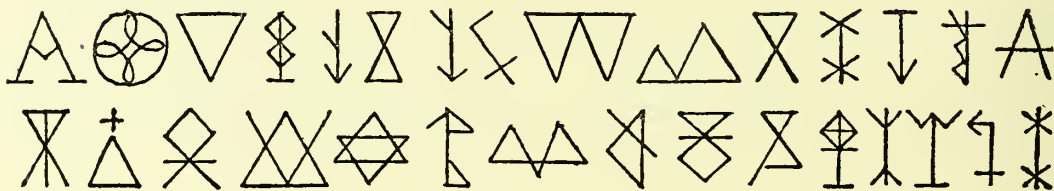


Only two Hour-glass marks, and two 4's, and a few with X on top—



I send these as a small contribution that may perhaps interest you.

—JAMES SMITH, S.W., 63 S.C., Dumfries.



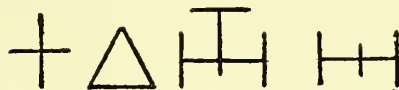
The above thirty Masons' marks were copied in 1851, from stones of underground walls of Old Trinity Church, Edinburgh, founded by Mary of Guelders, consort of James the Second of Scotland.

The church was being demolished, for what reason is not stated. It stood on the north side of the valley which separates the New from the Old Town. The North Bridge was immediately on the west of the chapel, and the market place very near to it.



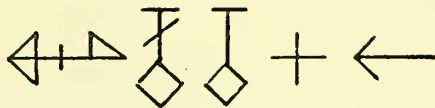
The above nine Masons' marks were copied in 1852 from stones removed from the east end of the choir of Manchester Collegiate Church, supposed to have been erected in the middle of the 15th century. The stones were removed to make some additions to the Church. What became of them is not known, but great trouble was experienced in obtaining permission to take copies.—A. ABRAHAMS, *Adelaide*.

MASONS' MARKS.—It may interest you to hear the results of a Masonic quest I made last week in search of Masons' marks. I went to Corbridge-on-Tyne, an old Roman station, and found upon the battlements of the bridge the following marks:



which I carefully copied. The triangle was the most frequently displayed. This bridge, which is on the site of the old Roman Bridge, was built in A.D. 1674, and was the only one on the Tyne that resisted the flood of 1771. So much for the honest labour and skill of our earlier brethren. I was surprised to see all the marks bearing a Royal Arch significance.¹


I went next to Chollerford and examined the noble structure that spans the North Tyne in that place, and found the marks still more numerous than at Corbridge, but, like the other, not in great variety. I have placed the marks in the order of their frequency.



No. 1 is scattered all over the walls.

One or two other marks were too much effaced to be quite decipherable, but all of the above type are very plain, and always in or near the centre of the parallelogram that forms the face of the stones on the inside of the battlements. I could not examine the outside.

I could not ascertain the date of the bridge, but it would be built to carry the road over the North Tyne, constructed by General Wade as a military route from Newcastle to Carlisle, the need of which he found during the rising for the Young Pretender in 1745.

Has any one suggested that the eight angles of the sacred Svastika  may be another way of expressing the eight angles of the Triple Tau? is a question I would like to ask.

—J. WITTER, P.M., etc., St. Bede Lodge, No. 1119.

THE REGIUS MS. AND THE HALY-WERK-FOLK.—Bro. R. F. Gould, in his magnificent commentary on the Regius MS., has led us to the conclusion that this Christian poem on the Masonic constitution is of Northern origin, and that it represented a guild from which all but the tradition of Operative Masonry had departed. In arriving at this conclusion, amidst all its wealth of quotation, it is somewhat singular that nothing is to be found as to the Durham Hali-werk-folk. Hutchinson evidently compiled his text as to the existence of such bodies from Charter evidence, in his hands, as he has added a quotation from the beginning of one of these Charters, but I will give it in the original, as it stands in Oliver's edition, pp. 169-170, addressed to the two elements, French and English speaking folks.

"Soon after Christianity became the established religion of the country the professors of it employed themselves in founding religious houses and in the building of places of religious worship. On any reform of religion it is observable, the first professors are inclinable to enthusiasm. Such was the case in this land on the advancement of the Christian doctrine; a fervour for endowments infatuated the minds of the converted; certain days were assigned for the purpose of attending to religious works and edifices, called haly-work-days, on which no man, of what profession, rank, or estate soever, was exempt from attending that duty. Besides, there were a set of men called haly-werk-folk (5), to whom were assigned certain lands which they held by the service of repairing, defending, or building churches and sepulchres; for which pious labours they were exempt from all feudal and military services. These men, being stone-cutters and builders, might also be of our profession, and most probably they were selected from these, the two being in nowise incompatible with each other. *The County of Durham* (6) entertained a particular set of these *Haly-werk-folk*, who were guards of the patrimony and holy sepulchre of St. Cuthbert. These men come the nearest to a similitude of Solomon's Masons, and the title of Free and Accepted Masons, of any degree of architects we have gained any knowledge of; but whether their initiation was attended with peculiar ceremonies, or by what laws they were regulated, we have not been able to discover, and must lament that in the Church records of Durham, or

¹ At our request Bro. Witter returned to Corbridge to re-examine No. 3 of the above marks. He reports that he can not be sure that it was not originally as No. 4, and that the upper part *may* have been subsequently added. He only found one specimen. (Ed.)

(5) "De Hermetorio Finchalenses Ranulphus Dei gratia Dunelmensis Episcopus omnibus hominibus suis Francis et Anglis de hali werc folc Salutem," &c. Many other grants are in the Author's possession of this kind. Ralph Flambard was consecrated Bishop of Durham in 1099.

(6) "Hist. Dunelm, apud Warton Ang. Sax."

in any public office there, there are not the least remains of evidence touching these people and the Constitution of their Society. It was a matter to be coveted by us, studying the subject, as most probably such constitution or evidence would have confirmed every hypothesis we have raised on the definition of our emblems and mysteries."

Hutchinson's work, written in 1775, is tinged with a Templar theory, and though it may be erroneous, he derives it from the old date of Christian Masonry in Durham. A body such as these hali-work folk were, would agree well with the old Christian poem, as exemplified by Bro. Gould; but whilst it is now generally admitted that the French Companionship had from the most ancient times a sect practising a Christian Master's grade, and another practising a Solomonic Master's grade, I do not see why English traditions of the same thing should be so scurvily treated by the modern Masonic critic. It is very clear to me, from various things, that a version of the Rose Croix called Heredom, was practised before 1746 by the Old Operative Lodge at Swalwell, which did not accept a charter till 1735, and to the last maintained its original customs. Its Master's grade of Heredom was given in a Grand Lodge, or as the Regius MS. would term it, a General Assembly, whilst the "English Master," which it would obtain from Grand Lodge in 1735, was given mutually with Heredom at half-fees. There is also much peculiar matter in Hutchinson's description of the Third Degree, it shews that in his time the Master Masons' ceremony in Durham was much different to that of London, and that where it varied, it approached the grade of Heredom or the Rose Croix version of Master.

If the Regius Poem is Northern, or Culdee, as is also claimed by Heredom—Rosy Cross of Scotland, is not the Athelstan MS., closing that of Cooke, the Northern prose original of it? In that case what we have called the Commentary of the Cooke MS., may be the St. Alban's Masonic Constitution, slightly abridged from an original much nearer the Wm. Watson MS., itself no doubt introducing some modern insertions, that is the Athelstan version where it runs with the poem, has been substituted for other charges in the Cooke MS.

JOHN YARKER.

EFFIGY OF A MASTER MASON.—About this effigy (shown on p. 188 of vol. III.), and another not far off from it in the cathedral, there is much doubt. They have often been of interest to me, together with a few others of the German nation. I put it this way, for I am not aware of any French or English examples. The flourish with the "M.A.P. 1513," shown in the illustration are, I suspect, due to the renovators of the cathedral, for I do not find them mentioned before.

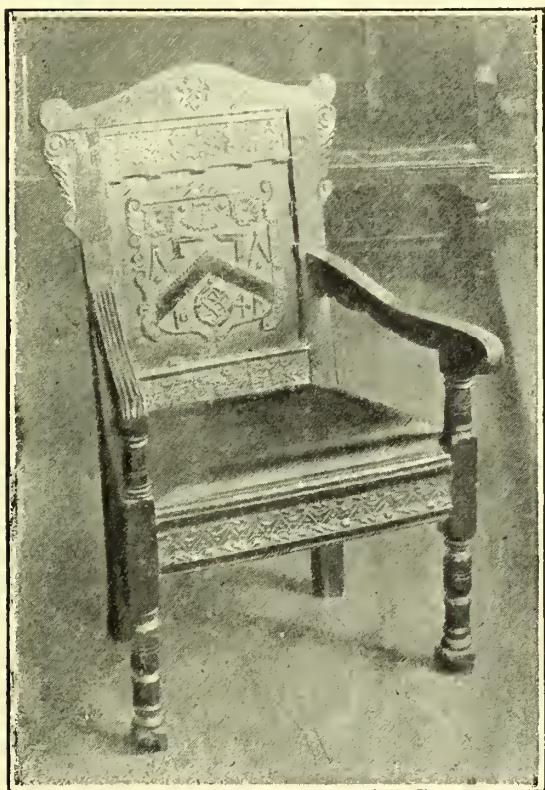
"Beneath the north aisle and transept was a former organ loft, where is the stone figure of Jorg Oechsel, mason (of xvi. cent.), looking through a small window," is stated in one publication.

"Two half-length statues, dating 1313, one holding a pair of compasses, the other a square, attributed to the master builder and his apprentice." This date and statement from another description must be too early, and is perhaps a clerical error for 1513."

"Under the small organ loft by the north transept is a portrait, and another under the interior pulpit, as noticed in Dibdin, *Bibliographical Tour*, 1829, iii., 553-4; and the *Buildèr*, 1858, xvi., 727, which gives a view of the pulpit and of the half figure, there stated to represent, with the figure to the left, "Anton Pilgram, sculptor, the architect of the church." This, as regards being the architect of the church, is now known not to be correct.

"C. von Dunkelspiel and H. von Hessen, with perhaps one of the Pilgrams [for it has been urged that there were two of the name], worked on the loft, perhaps finished before the pulpit by him. Anton Pilgram of Bruenn is said to have carved the stone pulpit 1511-12; or it was done by A. Grabner, C. von Huniberg, J. Peham, and H. von Vartzheim, under Hans Buchsbaum von Prachadiez, who died 1454, as stated by Tschishka," *Der St. Stephansdom in Wien*, 46 plates, fol. Wien 1832 and 1844. This would put us into the difficulty of considering that the figure under the pulpit, at least, was that of this Hans Buchsbaum, who carried out many works at the cathedral.—WYATT PAPWORTH.

ANTIQUITY OF MASONIC SYMBOLISM, No. 7.—AN OLD CHAIR.—I send you photo of our W.M.'s chair, in case it may be of interest. We are very proud of it. You will observe the date upon it is 1641, making the chair just 250 years old. The back is carved with emblems which are very well brought out on the photo. Our present Lodge of St. David, 393, is the successor of three older Lodges in the borough, two of which were erased in 1827 and one in 1828. We have no record of how the Chair came into our possession, but doubtless it was a legacy from one of the older Lodges, who may possibly in their time have received it from some operative Lodge.—RALPH THOMPSON, *Berwick-on-Tweed*.



AN OLD CHAIR.

THE ENTERED APPRENTICE'S SONG.—There is a version of this song in a collection published at London in 1740 by Allan Ramsay. It is not quite identical with that printed in Anderson's (1723) Constitutions. Verses 1 to 4 are alike. Then we have verses 5 to 6 interpolated, as follows:—

V.

Still firm to our trust
In friendship we're just,
Our actions we guide by our reason :
By observing this rule
The passions move cool
Of a free and an accepted Mason.

VI.

All idle debate
About Church or the State,
The springs of impiety and treason :
These raisers of strife
Ne'er ruffle the life
Of a free and an accepted Mason.

Verse VII. differs slightly from original V. in the third line:—

VII.

Antiquity's pride
We have on our side,
Which adds high renown to our station, etc.

The next verse is a new one:—

VIII.

The clergy embrace
And all *Aaron's* race
Our Square actions their knowledge to place on:
And in each degree
They'll honoured be
With a free and an accepted Mason.

Verse IX. is not in Anderson, but is usually sung to-day:—

IX.

We're true and sincere
In our love to the fair
Who will trust us on every occasion :
No mortal can more
The ladies adore
Than a free and an accepted Mason.

And, finally, Verse X. agrees with original VI.—A. C. QUICK, *Guernsey*.

A NEW MANUSCRIPT ROLL OF THE CONSTITUTIONS AND OTHER ADDITIONS TO GRAND LODGE LIBRARY.—No doubt the members of the Lodge Quatuor Coronati will be glad to know that the library of the Grand Lodge has recently been enriched by the acquisition of two additional versions of the Old Constitutions and other valuable Masonic MSS. Probably the most important of these is a parchment MS. 8 feet 11 inches long by nearly 7 inches wide, very neatly engrossed, and every word perfectly legible. In the arrangement, phraseology, and writing, it bears a striking resemblance to the Harleian MS., No. 1942 in the British Museum, with which I have compared it, and find very little difference between the two. Although not exactly alike in every detail, they were probably derived from the same original. It bears no date, but Mr. Scott, Keeper of Manuscripts in the British Museum, is of opinion that it was written about the middle of the 17th century.

As the Grand Secretary has kindly consented to its being reproduced by your Lodge,¹ those brethren who have made a special study of these interesting documents will shortly be in a position to express their opinions as to the historical value of this one. For the inform-

¹ It will be given in facsimile with Vol. IV. of Masonic Reprints (Ed.)

ation of the curious on this subject, I may add that it was purchased from a brother, who, thinking it had some relation to Freemasonry, brought it to the Grand Secretary's office, he having obtained it from a person not a Mason, who, to the best of my recollection, had found it among some rubbish while pulling down or re-building a house at the west end of London.

Bro. John A. Farnfield, P.A.G.D.C., has presented a small quarto pamphlet of twenty pages, entitled, "The Beginning And First Foundation of The Most Worthy Craft of Masonry, With the Charges Thereunto Belonging. By a Deceas'd Brother for the Benefit of his Widow. Printed for Mrs. Dodd, at the *Peacock*, without *Temple-Bar*, London, 1739. (Price Six-pence)." I understand that a copy of this rare pamphlet was sold by Speneer in 1875, when it was described as "one of the three known copies." Whether the one under notice was included in this number I cannot say; probably some of your correspondents may be able to enlighten me on this point, and also state where the others are located."²

To Bro. H. J. Whympier, C.I.E., of Rawal Pindi, we are greatly indebted for his generous presentation of two thick folio volumes of original manuscripts of standard Masonic works, viz., Thory's "Histoire de la Fondation du Grand Orient de France," 1812, and Thory's "Aeta Latomorum," 1815.³

The printed copy of the latter work in the Grand Lodge Library was presented to the Duke of Sussex, and bears an inscription to that effect in the handwriting of the author, together with his signature on the title page.—Yours fraternally, H. SADLER, *Sub-Librarian*.

THE SEALS OF MASONS.—The interesting subjects of seals annexed to contracts, wills, and other documents, has been the source of much enquiry by many persons. The new index to the "Archæologia" of the Society of Antiquaries, has references to its fifty volumes, extending over ten columns, but not one specially mentioning a seal used by a mason. Why should he, of all trades, have had the speciality of using a seal? I have lately come upon one, and this led me to consider if the subject could have a speciality. I annex a few memoranda which may prove interesting and may draw attention to the subject of Masons' Seals v. Masons' Marks.

Richard de Wolveston, ingeniator, *circa* 1170, was employed by Bishop Pudsey of Durham, 1153-94, in works at Norham Castle. He is noticed as "vir artificiosus fuisse opere et prudens arehiteetus in omni structurâ artis forissecâ," in Surtees, *History of Durham*, fol. 1820, iii., p. 149, who, on page 148, states that his seal shows "a wolf passant." I see in Burke's *Armoury* that this shield may possibly be worn by our General Wolseley.

A seal attached to a deed of 5th Edward I. (1276-7) wherein "Walter Dixi Cementarius de Bernewelle" conveyed land to his son Lawrence, with the legend "S. Walter le Masun" around a hammer between a half moon and a five pointed star, is shown as drawn by Geo. Godwin in *Archæologia*, 1844, xxx., 119.

A similar monogram (?) is also to be seen at the right foot of the lady's figure on the tomb to Sir John de Creke and Lady Alyne his wife, at Westley Waterlys, in Cambridgeshire, of the date *circa* 1325. It consists of the letter "N" having a hammer above it and the half moon and a six pointed star on either side. It is shewn by Messrs. Waller in "*A Series of Monumental Brasses*," fols. 1842-64, and also noticed by G. Godwin.

In 1483, "xxv day of Auguste yn the 3er of King Herry the vj aftir the conquest the xiiij," an indenture was made at St. Edmundsbury; to the one, "the sayd abbot prio' & couentys whereof set hys seal" and "the seyd John Wode, masoun of Colchestr hath sett hys seel" to the other. This contract is given in the *Archæologia*, 1831, p. 331, but the seal is not described. No doubt many other similar references to contracts could be found, but we would wish to have a description of the seal belonging to the working man.

"Here lyeth the body of William Smith eitizen and freemason of London who lived to the age of 66 years and departed this life the 25th day of January, 1646." A coat "on a

² The Spencer Sale copy was purchased by Bro. E. T. Carson, of Cincinnati, Ohio, who owns it yet (we believe), and published the text as No. 3 of his "Archæological Curiosities of the Rituals of Freemasonry;" cf. 172, 173, 174, Q.C. Catalogue. Bro. R. F. Bower, of Keokuk, Iowa, owned the second. We do not know which the third one was, of which Spencer had information; but think it quite possible that the copy now in the Grand Lodge Library may be the one; if not, there is still one of these rare pamphlets to account for, and we should be glad to hear of its whereabouts. (Ed.)

³ Five or six years ago, we observed this MS. for sale in a French catalogue. At the time there were enquiries made about it from American buyers, and anxious to preserve the interesting work for some English library, but being unable to persuade any English librarian to purchase it, we induced Bro. S. R. Baskett, of Evershott, Dorset, to advance the large sum asked for it, promising him to find a purchaser later on, and by means of the telegraph were just in time to secure it; otherwise it would have journeyed across the Atlantic. In October, 1890, our Bro. H. J. Whympier being in England, we called his attention to this MS., and he immediately relieved Bro. Baskett of his duty as custodian, presenting the work to the Grand Lodge of England. To the ready generosity of these two brethren the English Craft owes the preservation at the headquarters of English Masonry of a very interesting MS. Bound up with the actual copy of the two books which have rendered Thory's name so well known to students, are the original contracts between him and the printer, the *imprimatur* of the French censor of the press, and other interesting documents.—Ed.

chevron between three towers a pair of compasses y^e Masons armes"; in St. Olave Hart Street. Naturally the arms of the Masons' Company will be found on the tombs of the well-to-do members of the trade, if not of the Company of London.

It is scarcely necessary to say that masons and architects of modern times have used seals; a large number of those in France are engraved in Lance. *Dictionnaire Biographie des Architectes Français*, 8vo., Paris, 1872, two volumes.—WYATT PAPWORTH.

SETHOS.—I have examined my French edition of this work (Paris, 1813), with the first book of the English translation of 1732, and cannot see any grounds for supposing that it is other than what it pretends to be, translated from the Paris edition of 1731. The poetry is English only, because it is a very free translation of the French. Boucher de la Richarderie, in his life of the Abbé Terrasson, in my copy, says that it was this work of 1731, and his translation of Diodorus in 1735 that opened to the Abbé the doors of the *Académie Française*.—JOHN YARKER.

LORD HARNOUESTER.—Was not this written D'Harnouster, and if so a miserable corruption of Derwentwater, by bad writing or pronunciation.—JOHN YARKER.

OBITUARY.

IT is with great regret that we record the death of Brother W. A. BARRETT. Born at Hackney, in 1836, he entered upon his musical career as a chorister boy at St. Paul's Cathedral, where he was a pupil of Sir John Goss, G. Cooper, and W. Bailey. In 1867 he became a Vicar Choral of the Cathedral, and in 1871 took the degree of Mus. Bac. Oxon., that of Mus. Doc. being conferred upon him later by Trinity College, Toronto, Canada. Since 1883 Dr. Barrett had been an Assistant Examiner in music in elementary schools under the Education Department, and at the time of his death had for twenty years been the musical critic of the *Morning Post*. At one time he edited the *Monthly Musical Record*, and later on the *Musical Times*. As a writer on musical matters he was well-known; in conjunction with Sir John Stainer, he wrote the *Dictionary of Musical Terms*, a standard work of reference, and was the author of a *Biography of Balfe*, the *English Church Composers*, and the *English Glee and Madrigal Writers*. He was widely appreciated as a lecturer, especially on old English Songs and Ballads; his knowledge of these was extensive, and many of them have been edited and arranged by him. He was initiated in the Alfred Lodge, No. 340, Oxford, and in 1866 was appointed Prov. G. Organist of Oxfordshire. In 1877 he was a founder and first master of the Orpheus Lodge, No. 1706, and in 1880 he filled the same capacity in the Eurydice Lodge, No. 1920, both of which are composed largely of musicians. He was appointed Grand Organist in 1888. In January, 1890, he joined our Circle, and the charming lecture he delivered in our Lodge last May on "Masonic Musicians" will be fresh in the memory of all who heard it. On Saturday, 17th October, he was smitten by apoplexy, and expired almost immediately. A paper which he had promised us on "Masonic Melody" is, we fear, irretrievably lost, as we do not suppose that any portion of it had yet been committed to writing.

JOHN HAWKSLEY GODDARD. On page 61 of our present volume will be found a communication from this brother, written on what he knew was his death-bed, proving how even to the last, the favourite pursuit of a lifetime had lost none of its attractions. Admitted a solicitor in 1845, for upwards of twenty-four years he had been the devoted Secretary to the Incorporated Law Society of Ireland, which owes, says the *Irish Law Times*, much of its efficiency and success to the assiduity with which he filled that office, from which he retired through failing health about three years ago. He joined our Circle in February, 1887, being the tenth candidate on our first list, and since that time his communications with your Secretary have been of the most genial and kindly nature. It is with great regret that we record his death after a long and painful illness on the 22nd September last, and we tender to his son, Brother J. W. Goddard, also one of our members, our deep sympathy.

It is also our painful duty to record the decease on the 28th October, of Brother ALBERT ESCOTT, who joined our Circle in June, 1890, and had since then been very regular in his attendance at our Lodge meetings. He had been connected for some years with the Royal Naval School, Greenwich, where he will be much missed, as also in the Lodge of the same name, of which he was a member.

THE Craft has recently lost a Brother of very varied experience by the death, on the 9th November, at the age of 70, of Brother G. H. HAYDON, P.A.G.D.C., F.R.G.S. Apprenticed to an architect he relinquished that profession, and emigrating, was among the earliest

settlers at Melbourne; a sketch by him in 1840 of the mere cluster of huts which has since grown into the present metropolis, was published in 1875. He was a leader in the first party of explorers overland to the south-east of Melbourne, reaching the sea-coast opposite French Island in four months, a journey which is now accomplished in as many hours. In 1845 he returned to England and wrote his "Five Years in Australia Felix." In 1852 he and two friends initiated the volunteer movement in the provinces, and they were the first enrolled members of the earliest provincial corps, the 1st Devon Rifles. He was called to the bar in 1865. As an author, artist, antiquary, geographer, lover of the drama and of art, he was well-known to all the leading representatives of these various pursuits, and in all of them he manfully bore his part.

CHRONICLE.

ENGLAND.

LECTURES.—Since the Lodges resumed work after the long vacation, our members have been fairly busy addressing their brethren. Brother Hughan set the example on the 8th September; at the Pleiades R.A. Chapter, 710, Totnes, the occasion being the exaltation of our Local Secretary in Hungary, Bro. L. de Malezovich who had come to England for the purpose, when Brother Hughan delivered an interesting historical address on the Royal Arch Degree.

On the 24th of the same month Brother Lane entertained St. John Baptist Lodge, 39, Exeter, with "Some Aspects of early English Freemasonry;" on the 5th October, Brother Speth lectured to the Gundulph Lodge, 1050, Rochester, on "Some Lapsed Masonic Symbols;" and on the 29th October, the very Rev. A. P. Purey-Cust, Dean of York, addressed the Wakefield Literary Society on "Freemasonry: Past, Present, and Future."

CANADA.

TORONTO.—Our members will remember that some eight years ago our Brother Ross Robertson, G.M. of G.L. of Canada, founded on the island in Toronto Bay, the Lakeside Home for Little Children, at a cost of some \$3000. It is a summer home for the convalescents from the Children's Hospital of that city, and our brother merely stipulated that in case of the accommodation falling short of the demands upon it, the children of Freemasons should have the preference. Additional buildings were subsequently erected at a cost of \$2000, and last year further alterations and additions were made at an expenditure of \$20,000, in all about £5000, which our distinguished brother has spent on his noble work of well applied charity. The Home will accommodate about two hundred sick children and the necessary staff, and the whole was made over to the city authorities by Brother Robertson on the 5th September last.

ITALY.

ROME.—The Ancient Fraternity of Sculptors and Marble-Cutters whose head-quarters are at 46, Via Tor de 'Specchi and who celebrated the Mass at the Chapel of St. Silvester, at the church of the Quattro Incoronati, constituted in 1406, desire to say that they are distinct from the Universal Co-operative Society of Stone-Cutters, founded on the 1st of August.—*The Roman News and Directory.*

QUEENSLAND.

TOOWOOMBA.—A circular dated 15th September apprises us that the brethren in this distant colony have founded a "Toowoomba Masonic Literary Society," "in order to provide a centre and bond of union among brethren anxious to study Masonic subjects, to encourage and stimulate a love of Masonic research, the reading and discussion of papers on Freemasonry, to provide a reading-room where the principal Masonic journals of the world may be perused by the members, and to form a Masonic Library and Museum." We wish the Toowoomba brethren every success, and without desiring to flatter ourselves unduly, it may be pointed out that these repeated notices from all parts of the world of the formation of such societies, or Lodges for similar purposes, prove that no such stimulus to the prosecution of the search for Light has ever been afforded, as the foundation of our own Lodge and the dissemination of its *Transactions*.

STRAITS SETTLEMENTS.

SINGAPORE.—On the 18th August, General Sir Charles Warren, founder and first W.M. of our Lodge, was installed Right Worshipful District Grand Master of the Eastern Archipelago.



St. John's Card

OF THE

**Lodge Quatuor Coronati, No. 2076,
London.**

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS., 18,851,
CIRCA, 1500 A.D.

27th December, 1891.

Margate:

PRINTED AT "KEBLE'S GAZETTE" OFFICE.
MDCCCXCI.



Members of the Lodge in the Order of their Seniority.

- 1a Warren, Sir Charles, G.C.M.G., *Singapore*. 245, 1417, 1832, 2076, P.M. Founder and first Worshipful Master. Past Grand Deacon, District Grand Master, Eastern Archipelago.
- 1b Rylands, William Harry. 11, *Hart Street, Bloomsbury, W.C., London*. 2, 2076, P.M. Founder and first Senior Warden. Worshipful Master, Past Grand Steward.
- 1c Gould, Robert Freke, late 31st Regt., Barrister-at-Law. *Junior Army and Navy Club, St. James' Street, S.W., London*. 92, 153, 570, 743, 2076, P.M. Founder and first Junior Warden, Past Master and Director of Ceremonies. Past Grand Deacon.
- 1d Speth, George William. 7, *Lancaster Place, Margate, Kent*. 183, 2076, P.M. Founder, Secretary.
- 1e Besant, Walter, M.A. 12, *Gayton Crescent, Hampstead, N.W., London*. 1159, 2076, P.M. Founder. Treasurer.
- 1f Rylands, John Paul, Barrister-at-Law. *Heather Lea, Charlesville, Claughton, Birkenhead*. 148, 1354, 2076. Founder.
- 1g Pratt, Sisson Cooper, Lieut. Colonel, Royal Artillery. *Junior Army and Navy Club, St. James' Street, S.W., London*. 92, 2076. Founder, Past Master.
- 1h Hughan, William James. *Dunscore, Torquay, Devon*. 131, 2076, P.M., Founder. *P.Pr.G.Sec., P.Pr.G.W., Cornwall*. Past Grand Warden, Iowa. Past Grand Deacon. Local Secretary for Devon.
- 9 Simpson, William, R.I., M.R.A.S., &c. 19, *Church Road, Willesden, N.W., London*. 1159, 2076. Past Master. Joined 7th April, 1886.
- 10 Bywater, Witham Matthew. 5, *Hanover Square, W., London*. 19, 2076, P.M. Immediate Past Master. Past Grand Sword Bearer. Joined 7th April, 1886.
- 11 Irwin, Major Francis George. 52, *Bath Road, Bristol*. 153, 2076, P.M., *P.Pr.G.W., Andalusia*. Joined 7th April, 1886.
- 12 Whytehead, Thomas Bowman. *Acomb House, York*. 1611, 2076, P.M., *P.Pr.G.W., North and East Yorks*. Past Grand Sword Bearer. Joined 7th April, 1886.
- 13 Riley, John Ramsden. 49, *Grey Road, Walton, Liverpool*. 387, 2076, P.M., *P.Pr.G.D.C., West Yorks*. Joined 7th April, 1886.
- 14 Lewis, Thomas Hayter, F.S.A., Past Vice President, R.I.B.A., Emeritus Professor of Architecture. 12, *Kensington Gardens Square, W., London*. 197, 2076. Joined 3rd June, 1886.
- 15 Westcott, William Wynn, M.B., Lond. 396, *Camden Road, N.W., London*. 814, 2076, P.M., *P.Pr.G.D.C., Somersetshire*. Senior Warden. Joined 2nd December, 1886.
- 16 Lane, John, F.C.A. 2, *Bannercross Abbey Road, Torquay, Devon*. 1402, 2076, P.M., *P.Pr.G.R., Devonshire*. Past Grand Warden, Iowa. Joined 2nd June, 1887.
- 17 Crawley, William John Chetwode, LL.D., Member of the Senate, Dublin University. *The Chalet, Temple Road, Dublin*. 357 (I.C.), 2076, P.M., *Elected Member of the G.L. of Instruction and Registrar of the Grand Chapter of Instruction, Ireland*. Grand Steward, Past Grand Sword Bearer, and Past Grand Inner Guard, Ireland. Joined 2nd June, 1887.
- 18 Ball, Rev. Charles James, M.A., Oxon, Clerk in Holy Orders, Chaplain to the Honourable Society of Lincoln's Inn. 15, *Chalcot Gardens, N.W., London*. 1820, 2076. Junior Warden. Joined 8th September, 1887.
- 19 Burford-Hancock, the Hon. Sir Henry James Burford, late 49th Regiment, Barrister-at-Law, Chief Justice, Gibraltar. *The Palace, Gibraltar*. 2, 153, 278, 1373, 1506, 2076, 2140, P.M., District Grand Master, District Grand Superintendent (R.A.), Gibraltar. Joined 8th September, 1887.
- 20 Kelly, William, F.S.A., F.R.H.S., *Ivy Lodge, Knighton, Leicester*. 279, 532, 1330, 2076, P.M., Provincial Grand Superintendent (R.A.), and Past Provincial Grand Master, Leicestershire and Rutland. Joined 8th November, 1887.
- 21 Whympers, Henry Josiah, C.I.E., *Gora Gully, Punjab, E.I.* 1413, 1448, 1960, 2076, P.M., *P.Dep.Dis.G.M., and P.Dis.G.H. (R.A.), Punjab*. Local Secretary for the Punjab. Joined 6th January, 1888.

- 22 Castle, Edward James, late Royal Engineers, Barrister-at-Law, Q.C. 8, *King's Bench Walk, Temple, London.* 143, 2076, P.M. Joined 4th May, 1888.
- 23 Macbean, Edward. 97, *Hill Street, Garnet Hill, Glasgow.* 1 (S.C.), 2076 50 (S.C.), 600, M.E.Z., *P.Pr.G.Treas., Pr.Sc.N. (R.A.), for the Lower Ward of Lanarkshire.* Past Grand Standard Bearer, Grand Sojourner, R.A., Scotland, and Member of the Supreme Committee. Senior Deacon. Local Secretary for Glasgow and vicinity. Joined 4th May, 1888.
- 24 Goldney, Frederick Hastings. *Camberley, Surrey.* 259, 335, 626, 2076, P.M., *Pr.G.Treas., P.Pr.G.W., Wiltshire.* Past Grand Deacon. Joined 4th May, 1888.
- 25 Williams, William Mattieu, F.R.A.S., F.C.S., *The Grange, Neasden, N.W., London.* 329, 2029, 2076. Junior Deacon. Joined 8th November, 1888.
- 26 Kupferschmidt, Gustav Adolf Cæsar. 23, *Woodberry Grove, Finsbury Park, N., London.* 238, 2076, P.M., Inner Guard. Joined 4th January, 1889.
- 27 Clarke, Caspar Purdon, C.I.E. 57, *The Grove, Hammersmith, W., London.* 1196, 2076. Steward. Joined 4th January, 1889.
- 28 Klein, Sydney Turner, F.L.S., F.R.A.S. *The Observatory, Stanmore.* 404, 2076. Joined 8th November, 1889.
- 29 Richardson, Benjamin Ward, M.A., M.D., F.R.S., F.S.A., F.R.C.P., etc. 25, *Manchester Square, W., London.* 231, 2029, 2076, P.M. Joined 8th November, 1889.
- 30 Markham, Albert Hastings, Rear Admiral, A.D.C. to the Queen, F.R.G.S. 50, *St. Ermin's Mansions, Westminster, S.W., London.* 257, 1593, 2076, P.M. Joined 24th June, 1891.
- 31 Ninnis, Belgrave, M.D., Deputy Inspector General R.N., F.R.G.S. 46, *Kensington Park Road, W., London.* 259, 1174, 1691, 2076, P.M. *P.Dis.G.D., Malta.* Joined 9th November, 1891.

HONORARY MEMBER.

Clerke, Col. Shadwell H. *Freemasons' Hall, London.* Grand Secretary of the United Grand Lodge of England.

Members of the Correspondence Circle.

GOVERNING BODIES.

		Joined.
1	Grand Lodge of England, Library	London
2	Provincial Grand Lodge of Staffordshire	September, 1887
3	Provincial Grand Chapter of Staffordshire	May, 1889
4	Provincial Grand Lodge of West Yorkshire, Library	May, 1890
5	District Grand Lodge of Gibraltar	October, 1889
6	District Grand Lodge of Malta	March, 1889
7	District Grand Lodge of Natal	January, 1890
8	District Grand Lodge of the Punjab	June, 1889
9	District Grand Lodge of Burma	June, 1888
10	District Grand Lodge of the Argentine Republic	Rangoon
11	District Grand Lodge of the Eastern Archipelago	Buenos Ayres
12	District Grand Lodge of Queensland, Scottish Constitution	Singapore
13	Grand Lodge of Iowa, Masonic Library	Brisbane
14	Grand Lodge of Kentucky, Library	Cedar Rapids
15	Grand Lodge of Maine, Portland Masonic Library	Louisville
16	Grand Lodge of Massachusetts	Portland
17	Grand Lodge of New York, Masonic Library	Boston
18	Grand National Lodge of Germany, Bro. C. Schulze, Librarian	New York
19	Grand Lodge of South Australia	Berlin
20	Grand Lodge of Victoria	Adelaide
		Melbourne
		January, 1890
		November, 1890

21	Grand Orient of Italy	Rome	Joined. November, 1891
22	Supreme Council, Ancient and Accepted Scotch Rite, England	London	May, 1888
23	Supreme Council, Ancient and Accepted Scottish Rite, Italy	Rome	November, 1891
24	Supreme Council, Ancient and Accepted Scotch Rite, Belgium	Brussels	May, 1887
25	The Grand Council of the Order of the Secret Monitor in England	London	June, 1888

LODGES AND CHAPTERS (ON THE ROLL OF THE GRAND LODGE OF ENGLAND).

26	No. 19	Royal Athelstan Lodge	London	January, 1890
27	" 39	St. John the Baptist Lodge	Exeter	October, 1890
28	" 57	Humber Lodge	Hull	May, 1889
29	" 61	Lodge of Probity	Halifax, Yorkshire	November, 1890
30	" 68	Royal Clarence Royal Arch Chapter	Bristol	October, 1891
31	" 98	St. Martin's Lodge	Burslem, Staffordshire	May, 1888
32	" 107	Philanthropic Lodge	King's Lynn, Norfolk	October, 1890
33	" 117	Salopian Lodge of Charity	Shrewsbury	January, 1889
34	" 133	Lodge of Harmony	Faversham, Kent	November, 1890
35	" 162	Cadogan Lodge	London	May, 1889
36	" 168	Mariners Lodge	Guernsey	May, 1891
37	" 195	Lodge Hengist	Bournemouth	March, 1891
38	" 236	York Lodge	York	October, 1888
39	" 253	Tyrian Lodge	Derby	January, 1888
40	" 257	Phoenix Lodge	Portsmouth	March, 1888
41	" 262	Salopian Lodge	Shrewsbury	January, 1889
42	" 272	Lodge of Harmony	Boston, Lincolnshire	March, 1890
43	" 278	Lodge of Friendship	Gibraltar	October, 1888
44	" 297	Witham Lodge	Lincoln	March, 1891
45	" 309	Lodge of Harmony	Fareham, Hampshire	March, 1888
46	" 331	Phoenix Lodge of Honour and Prudence	Truro, Cornwall	November, 1887
47	" 342	Royal Sussex Lodge	Landport, Hampshire	November, 1888
48	" 362	Doric Lodge	Grantham, Lincolnshire	March, 1890
49	" 374	St. Paul's Lodge	Montreal, Canada	June, 1888
50	" 387	Airedale Lodge	Shipley, Yorkshire	January, 1891
51	" 418	Menturia Lodge	Hanley, Staffordshire	May, 1889
52	" 422	Yarborough Lodge	Gainsboro', Lincolnshire	March, 1890
53	" 450	Cornubian Lodge, "Coombe" Library	Hayle, Cornwall	November, 1887
54	" 508	Lodge Zetland in the East	Singapore	October, 1890
55	" 510	St. Martin's Lodge	Liskeard, Cornwall	March, 1890
56	" 517	New Zealand Pacific Lodge of Instruction	Wellington, New Zealand	May, 1888
57	" 525	Lodge Zetland	Hongkong	October, 1888
58	" 539	St. Matthew's Lodge	Wallsall, Staffordshire	January, 1889
59	" 542	Lodge Philanthropy	Maulmain, Burma	October, 1890
60	" 611	Lodge of the Marches	Ludlow, Shropshire	January, 1889
61	" 614	Lodge Star of Burma	Rangoon	June, 1890
62	" 617	Excelsior Lodge	Buenos Ayres	May, 1890
63	" 622	St. Cuthberga Lodge	Wimborne, Dorsetshire	January, 1888
64	" 624	Abbey Lodge	Burton-on-Trent	March, 1889
65	" 637	Portland Lodge	Stoke-upon-Trent	October, 1888
66	" 660	Camalodunum Lodge	Malton, Yorks	March, 1891
67	" 696	St. Bartholomew Lodge	Wednesbury, Stafford	January, 1889
68	" 711	Goodwill Lodge	Port Elizabeth, Sth Africa	June, 1887
69	" 712	Lindsey Lodge	Louth, Lincolnshire	May, 1889
70	" 726	Staffordshire Knot Lodge	Stafford	March, 1888
71	" 751	Eastnor Lodge	Ledbury, Herefordshire	January, 1889

			Joined.
72	„	752 Combermere Lodge	June, 1890
73	„	773 Gold Coast Fever	October, 1890
74	„	792 Pelham Pillar Lodge	May, 1890
75	„	804 Carnarvon Lodge	November, 1887
76	„	814 Parrett and Axe Lodge	May, 1890
77	„	832 Lodge Victoria in Burma	June, 1890
78	„	838 Franklin Lodge	March, 1890
79	„	844 Lodge of Otago	May, 1888
80	„	859 Isaac Newton University Lodge	May, 1891
81	„	876 Acacia Lodge	June, 1890
82	„	897 Lodge of Loyalty	November, 1888
83	„	904 Phoenix Lodge	January, 1891
84	„	1010 Kingston Lodge	November, 1889
85	„	1025 Lodge Star of the South	June, 1890
86	„	1039 St. John's Lodge	January, 1890
87	„	1060 Marmion Lodge	May, 1889
88	„	1102 Mirfield Lodge	June, 1888
89	„	1110 Tyrian Lodge	March, 1891
90	„	1152 Lodge St. George	October, 1890
91	„	1165 Lodge Perseverance	October, 1888
92	„	1248 Denison Lodge	November, 1889
93	„	1268 Lodge Rangoon	June, 1890
94	„	1294 St. Alban's Lodge	May, 1890
95	„	1331 Aldershot Camp Lodge	May, 1888
96	„	1376 Lodge Astraea	November, 1890
97	„	1402 Jordan Lodge	January, 1888
98	„	1415 Campbell Lodge	November, 1891
99	„	1428 United Service Lodge	January, 1889
100	„	1448 Light in the Himalayas Lodge	October, 1888
101	„	1462 Wharnccliffe Lodge	March, 1888
102	„	1469 Meridian Lodge	June, 1889
103	„	1482 Isle of Axholme Lodge	May, 1890
104	„	1513 Friendly Lodge	January, 1888
105	„	1521 Wellington Lodge	November, 1887
106	„	1523 St. Mary Magdalen Lodge	March, 1890
107	„	1529 Duke of Cornwall Lodge	March, 1888
108	„	1544 Mount Edgecumbe Lodge	March, 1891
109	„	1611 Eboracum Lodge Library	May, 1887
110	„	1621 Castle Lodge	March, 1889
111	„	1644 Alma Mater Lodge	November, 1891
112	„	1665 Natalia Lodge	March, 1889
113	„	1778 Southern Cross Lodge	January, 1889
114	„	1792 Tudor Lodge	March, 1889
115	„	1806 Corinthian Lodge	March, 1889
116	„	1834 Duke of Connaught Lodge	October, 1888
117	„	1838 Tudor Lodge of Rife Volunteers	January, 1889
118	„	1884 Chine Lodge	March, 1888
119	„	1896 Audley Lodge	January, 1888
120	„	1915 Graystone Lodge	March, 1889
121	„	1927 Lodge Victory	January, 1889
122	„	1960 Stewart Lodge	May, 1889
123	„	1990 Hampshire Lodge of Emulation	January, 1888
124	„	1991 Agricola Lodge	November, 1887
125	„	2036 Lodge Waitohi	May, 1891
126	„	2069 Prudence Lodge	November, 1887
127	„	2074 St. Clair Lodge	January, 1889
128	„	2089 Frere Lodge	May, 1891
		Prahran, Victoria	June, 1890
		Cape Coast, W. Africa	October, 1890
		Grimsby, Lincolnshire	May, 1890
		Havant, Hampshire	November, 1887
		Crewkerne, Somersetshire	May, 1890
		Rangoon	June, 1890
		Boston, Lincolnshire	March, 1890
		Dunedin, New Zealand	May, 1888
		Cambridge	May, 1891
		Monte Video	June, 1890
		St. Helen's, Lancashire	November, 1888
		Rotherham, Yorkshire	January, 1891
		Hull	November, 1889
		Buenos Ayres	June, 1890
		Lichfield, Staffordshire	January, 1890
		Tamworth, Staffordshire	May, 1889
		Mirfield, Yorkshire	June, 1888
		Eastbourne	March, 1891
		Singapore	October, 1890
		Hongkong	October, 1888
		Scarborough	November, 1889
		Rangoon	June, 1890
		Grimsby, Lincolnshire	May, 1890
		Aldershot	May, 1888
		Thayetmyo, Burma	November, 1890
		Torquay, Devonshire	January, 1888
		Hampton Court, Middlesex	November, 1891
		Landport, Hampshire	January, 1889
		Murree, Punjab	October, 1888
		Penistone, Yorkshire	March, 1888
		Cradock, Cape Colony	June, 1889
		Crowle, Lincolnshire	May, 1890
		Barnsley, Yorkshire	January, 1888
		Wellington, New Zealand	November, 1887
		London	March, 1890
		St. Columb, Cornwall	March, 1888
		Cambourne, Cornwall	March, 1891
		York	May, 1887
		Bridgenorth, Shropshire	March, 1889
		Birmingham	November, 1891
		Pietermaritzburg, Natal	March, 1889
		Harrismith, Orange Free State	January, 1889
		Harborne, Staffordshire	March, 1889
		Amoy, China	March, 1889
		Landport, Hampshire	October, 1888
		Wolverhampton, Staffordshire	January, 1889
		Shanklin, Isle of Wight	March, 1888
		Newport, Shropshire	January, 1888
		Whitstable, Kent	March, 1889
		Nelson, New Zealand	January, 1889
		Rawul Pindee, Punjab	May, 1889
		Portsmouth	January, 1888
		York	November, 1887
		Pieton, Marlboro', N.Z.	May, 1891
		Leeds	November, 1887
		Landport, Hampshire	January, 1889
		Aliwal North, Cape Colony	May, 1891

129	„	2109	Prince Edward Lodge	Heaton Moor, Lancashire	Joined. May, 1891
130	„	2113	Lodge Umzimkulu	Umzimkulu, E. Griqualand	May, 1890
131	„	2153	Lodge of Hope	Gosport, Hampshire	November, 1887
132	„	2155	Makerfield Lodge	Newton-le-Willows, Lancashire	May, 1889
133	„	2208	Horsa Lodge	Bournemouth, Hampshire	January, 1888
134	„	2219	Mandalay Lodge	Mandalay, Burma	June, 1888
135	„	2225	Lodge Perak Jubilee	Taiping, Malay Peninsula	October, 1890
136	„	2252	Rocky Park Lodge	Barkly East, Cape Colony	October, 1891
137	„	2264	Chough Lodge	London	May, 1890
138	„	2280	Lodge of St. John	Saugor, Central Provinces, India	November, 1889
139	„	2300	Aorangi Lodge	Wellington, New Zealand	November, 1891
140	„	2370	Lodge Albert Victor	Lahore, Punjab	January, 1891

LODGES, &c., NOT UNDER THE GRAND LODGE OF ENGLAND.

141	Ark Lodge, No. X. (I.C.)	Belfast	October, 1888
142	Prince Frederick William of Prussia Lodge, No. 431 (I.C.)	Ballymena	January, 1889
143	Lurgan Lodge, No. 134 (I.C.)	Lurgan, Armagh	May, 1889
144	Naval and Military R.A. Chapter No. 40 (S.C.)	Edinburgh	March, 1889
145	Southern Cross Lodge No. 398 (S.C.)	Cape Town	October, 1889
146	Douglas Lodge No. 677 (S.C.)	Rockhampton, Queensland	June, 1891
147	St. John's in the South Lodge No. 747 (S.C.)	Barberton, Transvaal	October, 1889
148	Mount Morgan Lodge, No. 763 (S.C.)	Mount Morgan, Queensland	June, 1891
149	Mount Morgan Royal Arch Chapter (S.C.)	Mount Morgan, Queensland	June, 1891
150	Darling Downs Lodge, No. 775 (S.C.)	Toowoomba, Queensland	January, 1891
151	Lodge St. Andrew, No. 435 (S.C.)	Brisbane, Queensland	November, 1891
152	Lodge de Goede Hope (D.C.)	Cape Town	September, 1887
153	Jubilee Lodge (D.C.)	Barberton, Transvaal	October, 1889
154	Lodge Unie (D.C.)	Rietkuil, S. African Republic	January, 1891
155	Lodge Hiram Abiff	The Hague, Holland	October, 1891
156	Lodge Minerva zu den drei Palmen	Leipsic, Saxony	January, 1889
157	Lodge Balduin zur Linde	Leipsic	June, 1890
158	Lodge Archimedes zu den drei Reissbretern	Altenburg, Saxe-Altenburg	November, 1890
159	Lodge Montana	Breslau	June, 1890
160	Lodge Indissolubilis	Berlin	June, 1889
161	Lodge Zur Hansa	Bremen	May, 1891
162	Orient Lodge, No. 395 (N.C.C.)	Wilmington, N. Carolina, U.S.	October, 1890
163	Lodge St. Alban, No. 38 (S.A.C.)	Adelaide, South Australia	October, 1890
164	Geelong Lodge of Unity and Prudence (V.C.)	Geelong, Victoria	May, 1888
165	Maryborough Masonic Lodge, No. 22 (V.C.)	Maryborough, Victoria	October, 1888
166	St. John's Lodge, No. 36 (V.C.)	Ballarat, Victoria	October, 1891
167	Lodge St. Andrew (N.Z.C.)	Auckland, New Zealand	October, 1891
168	Ara Lodge of Instruction (N.Z.C.)	Auckland, New Zealand	October, 1891
169	Combermere Lodge, No. 61 (N.S.W.C.)	Albury, New South Wales	January, 1888
170	William de Irwin R.X. Chapter No. 28	Weston-super-Mare	October, 1888
171	Felix Gottlieb Conclave No. 3 (O.S.M.)	Penang	January, 1889

OTHER ASSOCIATIONS.

172	Masonic Hall Library	Leicester	November, 1887
173	London Library	St. James' Sq., London	May, 1888
174	Bureau of Ethnology, Smithsonian Institution	Washington, U.S.A.	November, 1889
175	York College of Rosicrucians	York	March, 1890
176	Newcastle College of Rosicrucians	Newcastle-on-Tyne	October, 1890

BROTHERS.

- 177 Abrahams, Woodward. *Herald Building, Baltimore, U.S.A.* Oriental Lodge and Jerusalem Chapter. **Past Deputy Grand Master of Baltimore.** March, 1889.
- 178 Aburrow, Charles. P.O.B. 534. *Johannesburg, South Africa.* 1574, 1832, P.M., 1574, 153 (S.C.), P.Z. October, 1888.
- 179 Aburrow, Edward. *Kimberley, South Africa.* 1417. January, 1889.
- 180 Adams, Arthur Robert. *Penang.* 1555, 1555, Dis. A.G.D.C., *Eastern Archipelago.* June, 1889.
- 181 Adcock, Charles Christopher. *Johannesburg, Transvaal.* Star of the Rand Lodge (D.C.) October, 1889.
- 182 Allan, John Scott. 566, *Calle San Martin, Buenos Ayres.* 617. October, 1890.
- 183 Allen, George. *Castlecary House, Bedford Hill Road, Balham, S.W., London.* 144, 720, P.M., 186, 742, P.Z. September, 1887.
- 184 Alexander, Adolphus B., L.D.S., R.C.S. 62, *Wellbeck Street, W., London.* 2029. November, 1889.
- 185 Amphlett, George Thomas. *Standard Bank, Cape Town.* Goede Hoop Lodge. October, 1891.
- 186 Amselem, Alfred. 526, *Casilla del Correo, Buenos Ayres.* 617. May, 1890.
- 187 Anderton, Edward Dixon. *Oakroyd, Falmouth, Cornwall.* 331, P.M., 331, P.Z., P.Pr.G.W., P.Pr.G.H. *Cornwall, March, 1889.*
- 188 Andrews, John. *Homewood, Rondesbosch, Cape Town.* 398 (S.C.), P.M., 86 (S.C.), P.Z. October, 1889.
- 189 Ansdell, James Richard. 2, *Ryde Street, Beverley Road, Hull.* 57, 1605, P.M., 1605, P.Z., P.Pr.G.S.B., *North and East Yorks.* May, 1889.
- 190 Ansell, Frederick Henry. Box 530, *Johannesburg.* 2313. March, 1891.
- 191 Archer, Thomas. 68, *Kenninghall Road, Clapton, N.E., London.* 2140. March, 1891.
- 192 Armatage, Charles N. *Albany, New York.* 14, 5. October, 1891.
- 193 Armitage, Edward. 3, *Lincoln's Inn Fields, W.C., London.* 859, 1074, 1492, P.M., 859, 1014, 1 (S.C.), P.Z., P.Pr.G.W., *Cumberland and Westmoreland, P.Pr.G.J., Cambridge.* October, 1888.
- 194 Armstrong, Thomas John. 14, *Hawthorne Terrace, Newcastle-on-Tyne.* 1626, P.M., 406, P.Z.; P.Pr.G.St., Pr.G.R. (R.A.), *Northumberland.* **Past Grand Steward, England.** Feb., 1890.
- 195 Arnold, James. *Quarry House, Undercliffe, Bradford.* 1034, P.M. October, 1888.
- 196 Arter, Thomas R. *Park Hill, Moseley, Worcestershire.* 925, 2034, P.M., 43, 587, P.Z., P.Pr.G.S.B., *Worcestershire.* March, 1889.
- 197 Arthur, William Monarch Burnside. *Hongkong.* 525, P.M., 525, P.Z., P.Dis.G.R., P.Dis.G.O., Dis. G.S.W., *South China and Hongkong.* October, 1888.
- 198 Atherton, Jeremiah Leech. 21, *Fairfield Road, Bradford.* 439, P.M., 439, P.Z., P.Pr.G.D.C., Pr.G.H., *West Yorks.* Local Secretary for Province of West Yorks. November, 1887.
- 199 Atkins, Henry John. *The Firs Glen, Bournemouth.* 195, 1764, P.M., 195, 360, P.Z., P.Pr.G.W., P.Pr.G.Sc.N., *Northamptonshire and Huntingdonshire, P.Pr.G.J., Hants and Isle of Wight.* March, 1887.
- 200 Atkinson, Benjamin F. *Fort Smith, Arkansas.* 20, 8. October, 1891.
- 201 Austen, Rev. Edward Gillmore. *Penselwood Rectory, Bath.* 976, 1367, P.M., Pr.G.Ch., *Dorsetshire.* June, 1890.
- 202 Austen, Arthur Elvey. *Cradock, Cape Colony.* 1469, P.M., P.Dis.G.W., *Eastern Division of South Africa.* May, 1887.
- 203 Avery, William Randall. *United Bank Building, Cincinnati, Ohio.* 483, P.M., 483. October, 1891.
- 204 Bailey, F. J. Ferris. 6, *Custom House Street, Cardiff.* 1992. March, 1891.
- 205 Bain, George Washington. *Thornhill Gardens, Sunderland.* 949, P.M., 80, 949, J. P.G.R., *Durham.* Local Secretary for Province of Durham. March, 1889.
- 206 Baker, Edwin. 70, *Weybosset Street, Providence, R.I., U.S.A.* **Grand Secretary, Grand Musical Director (R.A.) of Rhode Island.** May, 1890.
- 207 Baker, George. *Daily Telegraph Office, Fleet Street, E.C., London.* 108, W.M., 860. March, 1891.
- 208 Baker, George Edward. 8, *Stapleton Hall Road, Couch Hill, N., London.* 192. January, 1888.
- 209 Baker, William King. *Tredorwin, Towednack, Penzance.* 1272, P.M. 124, 450, P.Z. P.Pr.G.D. P.Pr.So., *Cornwall.* January, 1890.
- 210 Ball, Dayton. *Albany, New York.* 14, 5. October, 1891.
- 211 Ball, Thomas J. *Port Elizabeth, South Africa.* 711, P.M., P.Dis.G.W., *Griqualand West.* May, 1890.
- 212 Balme, John William. *Westcroft House, Halifax, Yorks.* 61, P.M., 61, P.Z. March, 1888.
- 213 Bamatyne, Brice McAlister. *Beechwood, Rock Ferry, Birkenhead.* 216, P.M., 216. May, 1891.
- 214 Barber, Joseph Wright. 19, *Park Lane, Bradford, Yorks.* 1648, P.M., 600, P.Z. October, 1888.
- 215 Barker, John. *Denby Leigh, Mirfield, Yorks.* 1102, P.M., 258, P.Z., P.Pr.G.Sup.W., P.Pr.G.D.C. (R.A.), *West Yorks.* May, 1888.
- 216 Barnard, George William Girling. 4, *Surrey Street, Norwich.* 943, P.M., 213, P.Z., P.Pr.G.R., P.Pr.G.J., Pr.G.Scc., *Norfolk.* June, 1890.
- 217 Barnes, Charles Barritt. 27, *Clements Lane, Lombard Street, E.C., London.* 19, P.M. June, 1888.

- 218 Barnes, John George Waldegrave. *Brisbane, Queensland.* 455 (S.C.), P.M., 127 (S.C.), P.Z. Acting District Grand Master (S.C.), Queensland. May, 1891.
- 219 Barnett-Clarke, the Very Rev. Charles William, Dean of Cape Town. *The Deanery, Cape Town.* 1735. District Grand Master, West. Division of South Africa. October, 1891.
- 220 Barnett, John (Jun.) 21, *Mincing Lane, E.C., London.* 2192, 2205, P.M., 177. October, 1880.
- 221 Barrett, George R. *Drakesleigh, Plymouth.* March, 1890.
- 222 Barron, Edward Jackson, F.S.A. 55, *Lincoln's Inn Fields, W.C., London.* 2, P.M., 214, P.Z. Past Grand Deacon, Past Grand Standard Bearer (R.A.) May, 1890.
- 223 Barrow, William Woodward. *Box 53, Richmond, Virginia.* 10, 9. Local Secretary for Virginia, West Virginia, District of Columbia, and North Carolina. January, 1891.
- 224 Baskett, Samuel Russell. *Evershot, Dorchester.* 1367, P.M., P.Pr.G.R., *Dorchester.* March, 1887.
- 225 Batchelor, James Cunningham. *P.O.B. 81, New Orleans, U.S.A.* P.M., Past Grand Secretary of Grand Lodge and Grand Chapter of Louisiana. September, 1887.
- 226 Bate, Osborn Hambrook. *Standard Bank, Barkly East, Cape Colony.* 1824, 2252, P.M. *Dis.G.W., South Africa, E. Division.* June, 1889.
- 227 Bateman, Arthur Henry. *The Woodlands, Belvedere, Kent.* 1973, P.M. March, 1887.
- 228 Bates, Anderson. *Great Grimsby, Lincolnshire.* 792, 1294, P.M. 792. *P.Pr.G.D.C., Lincoln.* March, 1890.
- 229 Bates, Stockton. 1900, *Tioga Street, Tioga, Philadelphia, U.S.A.* 158, P.M., 183, P.H.P., *Mem. of Com. on By-Laws, G.L. of Pennsylvania.* March, 1888.
- 230 Batty, Fred. 59, *Piccadilly, Manchester.* 1231, 2231, 1730. March, 1889.
- 231 Battye, George. *New Cross Street, Manchester Road, Bradford, Yorks.* 176 (S.C.) October, 1888.
- 232 Baxter, Charles. 7, *Rothsay Place, Edinburgh.* 44, 48, 75, 40, P.Z. Grand Scribe N., Scotland. March, 1889.
- 233 Beak, Henry, *Pennard, Rockhampton, Queensland.* 677 (S.C.), 205 (S.C.) June, 1891.
- 234 Beaton, C. F. *Kimberley, South Africa.* 1409, P.M. October, 1890
- 235 Beaumont, Charles G., M.D. *Shirley, Southampton.* 26, 1112, P.M. *P.P.G.R., Hants and Isle of Wight.* March, 1888.
- 236 Beck, Rudolph Carl. *Wettiner Strasse, 14, Dresden.* Lodge Zum Goldenen Apfel, Dresden. March, 1887.
- 237 Begemann, Dr. Georg Emil Wilhelm. *Rostock, Mecklenburg.* Vereinte-Loge, Rostock, P.M. Provincial Grand Master of Mecklenburg. February, 1887.
- 238 Bell, Seymour. *Eldon Square, Newcastle-on-Tyne.* 1626, P.M. June, 1891.
- 239 Bellew, William Septimus. Captain Cape Police. *Kimberley, South Africa.* 83, 1417, P.M. June, 1888.
- 240 Bennett, George Frederick. *Mort Estate, Toowoomba, Queensland.* 755 (S.C.), 194 (S.C.) June, 1891.
- 241 Bentley, William Rae Buchanan. *Craig's Royal Hotel, Ballarat, Victoria.* 36, W.M., 713 (E.C.). October, 1891.
- 242 Best, Albert Sydney. *Dordrecht, Cape Colony.* 1467. October, 1891.
- 243 Beveridge, George. *Kimberley, South Africa.* 591 (S.C.) June, 1889.
- 244 Biccard, François Louis. *Johannesburg, Transvaal.* Star of the Rand Lodge (D.C.) October, 1889.
- 245 Bilson, Frederick Eastall. 1, *Lansdowne Crescent, Bournemouth.* 195. March, 1889.
- 246 Bilson, John. 23, *Parliament Street, Hull.* 1010, P.M., 1070, J. March, 1889.
- 247 Binney, Joseph. 15, *Southbourne Road, Sheffield.* 139, P.M., P.Pr.G.R., *West Yorks.* Local Secretary for Sheffield and Vicinity. October, 1890.
- 248 Black, William. *Falkirk, N.B.* 16, P.M., 210, P.Z., *Sub. Pr.G.M., Stirlingshire, Grand Steward, Scotland.* October, 1888.
- 249 Blackbeard, C. A. *Beaconsfield, Griqualand West.* 1832, P.M. 1832, P.Z. June, 1890.
- 250 Blainey, John Michell. *Cornish Bank, Penryn, Cornwall.* 967. May, 1890.
- 251 Blake, Captain G. *Barrack Master, Rawul Pindee, Punjab.* P.Dep.Dis.G.M., *Punjab.* October, 1888.
- 252 Blake, William James. *P.O.B. 329, Johannesburg.* 918, 744 (S.C.), P.M. June, 1890.
- 253 Blenkinsop, Thomas. 3, *High Swinburn Place, Newcastle-on-Tyne.* 541, P.M., 24, P.Z., P.Pr.G.W., *P.Pr.G.H., Northumberland.* March, 1890.
- 254 Bodenham, John. *Edmond, Newport, Salop.* 726, 751, 1575, 1896, P.M., 601, 726, P.Z., P.Pr.G.R., *Hereford*; P.Pr.G.Treas., *Pr.G.W., Staffordshire*; P.Pr.G.W., *North Wales and Shropshire*; P.Pr.G.J., *Staffordshire*; Past Grand Assistant Director of Ceremonies (Craft), and Past Grand Sword Bearer (R.A.), England. Local Secretary for Provinces of Shropshire and Staffordshire. November, 1887.
- 255 Bodman, Alfred James. *Harrogate, Yorks.* 1001, P.M., 239, P.Z., 1001, Z. March, 1888.
- 256 Booker, Robert Wylder. *Richmond, Virginia.* 9. May, 1891.
- 257 Boor, Leonard George. *Nelson, New Zealand.* 1927, P.M. P.Dis.G.W., *Wellington, N.Z.* Grand Deacon, New Zealand. January, 1889.
- 258 Booth, Major John. *Lymwood Turton, Bolton, Lancashire.* 37, P.M., 37 P.Z., *Pr.G.A.So., East Lancashire.* November, 1889.

- 259 Borchers, G. *Kimberley, South Africa*. 591, (S.C.), P.M. November, 1891.
- 260 Border, Samuel. *Concy Street, York*. 236, P.M. March, 1889.
- 261 Borleffs, Carel Jan Christiaan. *Rotterdam*. Lodge Acacia. November, 1891.
- 262 Boulton, James. 97, *The Grove, Stratford, E., London*. 1056, P.M. October, 1891.
- 263 Bourne, Robert William. 18, *Hereford Square, South Kensington, S.W., London*. 32, P.M., 32. June, 1890.
- 264 Bowles, Major Frederick Augustus, R.A. *Rawal Pindi, Punjab*. 1395, 1789, 1960, P.M., 1395, 1789, 1960, P.Z., *Dis.G.D.C., Dis.G.Reg. (R.A.), Punjab*. October, 1891.
- 265 Bowley, Edward A. *Kimberley, South Africa*. 591 (S.C.) May, 1888.
- 266 Bowring, John Charles. 175, *William Street, Melbourne, Victoria*. Davies Lodge. June, 1891.
- 267 Boyce, John Alexander. *Fernside, Toowoomba, Qucensland*. 775 (S.C.) June, 1891.
- 268 Boyle, Cavendish, C.M.G. *Gibraltar*. 278. Local Secretary for Gibraltar. March, 1889.
- 269 Bracewell, William. *Blenheim Terrace, Padiham Road, Burnley, E. Lancashire*. 126, 1064. *Pr.G.Stew., E. Lancashire*. January, 1891.
- 270 Bradford, William Keysall. *Kimberley, South Africa*. 1574. January, 1889.
- 271 Bramble, Colonel James Roger, F.S.A., Local Mem. Council B.A.A., V.P. Clifton Antiquarian Club, etc. *Cleve House, Yatton, Somerset*. 103, 1199, 1404, P.M., 103 P.Z., *P.Pr.G.W., P.Pr.H., Dep.Pr.G.M., Bristol*, Past Grand Assistant Director of Ceremonies (Craft) and Past Grand Sword Bearer (R.A.) England. February, 1887.
- 272 Bramley, Edward Herbert. 65, *Mildmay Grove, Mildmay Park, N., London*. 957, P.M. June, 1891.
- 273 Brayshaw, John Lund. *Settle, Yorkshire*. 2091, 265. January, 1889.
- 274 Bremner, Bruce George Laing. *Colombo, Ceylon*. 2179 (E.C.), 115 (I.C.), P.M., 107 (I.C), *Pr.G.D. (I.C.), Ceylon*. May, 1887.
- 275 Brice, Albert Gallatin. 18. *Camp Street, New Orleans, Louisiana*. 158, P.M., 1. March, 1891.
- 276 Brice, Singleton Mercer. *Woodcroft, Sadsburyville, Pennsylvania, U.S.A.* 51. May, 1887.
- 277 Briggs, William Aiton. *P.O.B.* 440, *Johannesburg*. 1409. May, 1888.
- 278 Brine, Philip Arthur Sherard. *Richmond, Virginia*. 10, 9. October, 1891.
- 279 Broadbent, F. W. *Bolton, Lancashire*. 37. November, 1889.
- 280 Brogden, Thomas Skillbeck. *Heworth Hall, York*. 236. June, 1890.
- 281 Bromehead, William. *Cape Town, South Africa*. 2220, W.M., *P.Dis.G.D., Dis.G.W., Western Division*. June, 1890.
- 282 Brooke, Colonel William Saurin. Dep. Com. *Saugor, Central Provinces, E.I.* 2280, P.M. *Dis.G.D. Bombay*. November, 1889.
- 283 Brooks, William Edwin. *Griqua Town, Griqualand West, South Africa*. October, 1888.
- 284 Brown, Henry. 18, *Gold Street, Northampton*. 260, 1764, P.M., 360, P.Z., *P.Pr.G.W., Northants and Hunts*. March, 1839.
- 285 Brown, J. *Gore Gully, Punjab*. 1960. June, 1888.
- 286 Brown, Robert Smith. 13, *South Charlotte Street, Edinburgh*. 124, 1, P.M., P.Z. Grand Scribe *Ezra, Supreme Chapter of Scotland*. May, 1889.
- 287 Browne, Major Henry Buxton. *Norcot, Poulton Road, Seacombe, Cheshire*. 1350, 2132, P.M., P.Z., *P.Pr.G.D., Cheshire*. November, 1889.
- 288 Browne, Henry P. *Barkly West, Cape Colony*. 1417. June, 1890.
- 289 Browne, James Pelham. *Springfield Place, Manningham Lane, Bradford*. 1648, 600. November, 1888.
- 290 Browning, A. G., F.S.A. *Spencer Lodge, Wandsworth Common, S.W., London*. 33, 2140, P.M., 33, P.Z. January, 1891.
- 291 Bruton, James. *Wotton Hill Cottage, Gloucester*. 839, P.M., 839, P.Z., *P.Pr.G.D., Gloucester*. June, 1890.
- 292 Bryant, B. R. 29, *Brunswick Square, Camberwell, S.E., London*. 1329, P.M., 720, 1329, P.Z., *Pr.G.Std.B., P.Pr.G.A.So., Suffolk*. October, 1889.
- 293 Buck, Charles Francis. *Masonic Hall, New Orleans*. 46, P.M., Grand Master of Louisiana. May, 1890.
- 294 Buck, Charles William. *Settle, Yorkshire*. 2091. October, 1889.
- 295 Budd, John C. *Penang*. 1555, P.M. November, 1889.
- 296 Budd, Samuel Woolston. *Petersburg, Virginia*. 124, P.M., 7, P.H.P. May, 1891.
- 297 Budden, Frederick. 5, *Adelaide Buildings, Bournemouth*. 195, 622, 2208, P.M., *P.Pr.G.D.C., Dorsetshire*. January, 1888.
- 298 Bull, Edward. *Kimberley, South Africa*. 1574. January, 1889.
- 299 Bunting, William F. *St. John, New Brunswick, Canada*. Past Grand Master, Grand Lodge of New Brunswick. January, 1888.
- 300 Burgess, Dr. Christopher Venning. 223, *Great Dover Street, S.E., London*. 206, 2024. January, 1890.
- 301 Burnand, Alphonse C. *Box 444, Leadville, Colorado*. 51, P.M., 10, P.H.P. March, 1891.
- 302 Burne, Thomas. *Royal Hospital, Chelsea, S.W., London*. 162, 1726, P.M., 907, P.Z. January, 1889.

- 303 Burnet, William. 71, *King William Street, Adelaide, South Australia*. 31, P.M., 4. Past Grand Steward, Grand Standard Bearer, South Australia. May, 1890.
- 304 Burnett, Edwin L. 283, *Westminster Street, Providence, R.I., U.S.A.* 4. May, 1890
- 305 Burrall, Sterling Hadley. *Waterloo, New York*. 113, 173. October, 1891.
- 306 Calhoun, Rev. S. F., D.D. *Orwell, Vermont, U.S.A.* 10, Grand Chaplain of Grand Royal Arch Chapter, Vermont. September, 1887.
- 307 Cama, Dorabjee Pestonjee. 3, *Great Winchester Street, E.C., London*. Past Grand Treasurer, England. September, 1887.
- 308 Camp, Robert. 684, *Franklin Street, Milwaukee, Wisconsin, U.S.A.* 120, P.M. May, 1887.
- 309 Campbell, James A. *Merion, Montgomery Co., Pennsylvania, U.S.A.* 528, W.M. October, 1888.
- 310 Campbell, John MacNaught, C.E., F.Z.S., F.R.S.G.S. *Kelvingrove Museum, Glasgow*. 0, 408, 553, P.M., 69, P.Z. P.Pr.G.I.G., P.Pr.G.J.D., Pr.G.S.D., P.Pr.G.So., and Pr.G.Chan., Glasgow. Grand Inner Guard and Grand 3rd Sojourner, Scotland. March, 1889.
- 311 Campion, George. 37a, *Tressilian Road, St. John's, S.E., London*. 19, P.M. January, 1890.
- 312 Campion, Samuel S. *Mercury Office, Parade, Northampton*. 1764. November, 1891.
- 313 Cannington, A. K. 21, *Exchange Chambers, Liverpool*. 2289. November, 1889.
- 314 Carbert, George. *Wakefield, Yorks*. 495, 495. October, 1888.
- 315 Carmon, William Francis. 3, *Queen Street, Newcastle-on-Tyne*. 481, P.M., 481, H. November, 1889.
- 316 Carr, Lieut. George Shadwell Quartano, R.N. *H.M.S. Scout, Mediterranean Fleet*. 349, 1903, P.M., 407, P.Z., P.D.G.S.B., Malta. March, 1890.
- 317 Carson, Enoch T. *Cincinnati, Ohio*. January, 1890.
- 318 Carson, Joseph Loughheed. *Alexandra Terrace, Enniskillen, Ireland*. 891 P.M., 205, P.K. March, 1890.
- 319 Carter, Arthur Roger. *Ashbridge, Hervey Road, Shooter's Hill, S.E., London*. 1728, P.M. June, 1888.
- 320 Carter, C. A. *Clarendon Crescent, Port Elizabeth, South Africa*. 863, P.M. Dis.A.G.So., Eastern Division. October, 1888.
- 321 Carter, Richard. *Royal Hotel, Falmouth, Cornwall*. 75, P.M., 331, P.Z. November, 1889.
- 322 Cartwright, Ernest H., B.A. 1, *Courtfield Gardens, S.W., London*. 357. January, 1891.
- 323 Carus, J. Victor. *Gellert Strasse, 7, Leipsic*. W.M. Minerva zu den drei Palmen. President of the Union of the Five Independent Lodges of Germany. May, 1890.
- 324 Carus-Willson, Edward Willyams. *Penmount, Truro, Cornwall*. 331. March, 1889.
- 325 Casper, Ezekiel. *Toowoomba, Queensland*. 775 (S.C.) May, 1891.
- 326 Cass, Rev. Charles Frederick Guise. *Hadley Rectory, Barnet, Herts*. 622. May, 1888.
- 327 Cass, John, J.P. *Ashgrove, Bradford*. 1034, P.M., 302, P.Z. November, 1888.
- 328 Cassal, Charles Edward. *Brenne House, Routh Road, Wandsworth Common, S.W., London*. 1415, W.M. March, 1891.
- 329 Cassil, Austin Alfonso. *Weldon, Decatur Co., Iowa*. 437, W.M., 26, P.H.P. May, 1891.
- 330 Castello, James. 38, *Throgmorton Street, E.C., London*. 227, P.M., 81, 1929. January, 1891.
- 331 Caswell, George. *Children's Home, Dayton, Ohio, U.S.A.* 13, 16, H.P. September, 1887.
- 332 Cator, George Charles. *Kimberley, South Africa*. 1574, W.M. October, 1888.
- 333 Chadwick, John. 2, *Cooper Street, Manchester*. 44, Pr.G.Sec., East Lancashire. Past Grand Sword Bearer, England. October, 1888.
- 334 Chaffey, Thomas H. *Ridgway, Elk Co., Pennsylvania*. June, 1890.
- 335 Chapman, John. *The Lawn, Torquay, Devon*. 189, 551, 1402, P.M. P.Pr.G.D., Devonshire. May, 1887.
- 336 Charles, John. *Wolverton House, Mapesbury Road, Brondesbury, N.W., London*. 13, P.M. May, 1890.
- 337 Charleton, John Robert. 1215, *E. Main Street, Richmond, Virginia*. 9, 9, 48, H.P. June, 1891.
- 338 Cheetham, Joseph Herbert. *Cape Coast, West Africa*. 773, P.M. 249. October, 1890.
- 339 Chesterton, Lewis Birch. *Barberton, South African Republic*. 72, Jubilee Lodge (D.C.) Oct., 1891.
- 340 Child, Henry Slade. *St. John's, Wakefield, Yorks*. 154, 154. March, 1890.
- 341 Chintamon, Hurrychund. 82, *Coldharbour Lane, S.E., London*. 225, 225. March, 1890.
- 342 Chirgwin, Percy Teague. *Market Place, Penzance, Cornwall*. 121, 121. May, 1890.
- 343 Christiansen, Kund Ludwig. *Penang, 1555, P.M., 1555, Dis.G.W., Eastern Archipelago*. June, 1889.
- 344 Clark, Adolphus. 15, *King Henry Road, Primrose Hill, N.W., London*. 1227, 2191, P.M., 1524, 2191. October, 1890.
- 345 Clark, David R., M.A., F.S.A., Scot. *Clairmont, Pollockshields, Glasgow*. 0, 617, 772. June, 1890.
- 346 Clark, George W. *Little Rock, Arkansas*. 2, 2, P.H.P. October, 1891.
- 347 Clark, Robert Douglas, M.A. *Pietermaritzburgh, Natal*. 1665, P.M., 1665. March, 1889.
- 348 Clarke, John Richard. *Bridge Hotel, Sutton Bridge, Lincolnshire*. 985, P.M., 809, P.Z., Pr.G.A.P., Lincoln. March, 1891.

- 349 Classen, Frederick L., M.D. *Albany, New York.* 452, 242. October, 1891.
- 350 Clendinning, James Hermon. 95, *Hill Street, Lurgan, Ireland.* 134. May, 1890.
- 351 Clifford, William. 13, *Lilford Road, Camberwell, S.E., London.* 1826, P.M., 2182, P.Z. May, 1891.
- 352 Cobham, George R., F.S.I. 3, *Edwin Street, Gravesend, Kent.* 20, 1343, P.M. January, 1891.
- 353 Cochran, William Allison. 501, *Chestnut Street, Philadelphia, U.S.A.* 368, P.M., 183. Local Secretary for the State of Pennsylvania. May, 1888.
- 354 Cochrane, William Percy. *St. John's Chambers, Newcastle-on-Tyne.* 1448, 602. November, 1890.
- 355 Cock, Williams. 108, *Queen's Road, Peckham, S.E., London.* 1597, 2024, 2272, P.M., 1297, 2005, H., *Pr.G.St., Middlesex.* November, 1889.
- 356 Cockburn, Brigade Surgeon J. Balfour, M.D. *Elm House, Guernsey.* 84, 278, 1043, 1049, P.M., 278, 1043, P.Z., *P.Dis.G.W., Gibraltar.* Local Secretary for the Channel Islands. October, 1890.
- 357 Cockrem, Rev. Dr. Oliver C. *London Orphan Asylum, Watford, Herts.* 404, 1802, P.M., 404. *P.Pr.G.Ch., Nottinghamshire.* March, 1888.
- 358 Cockson, William Vincent Shepstone. *Hartebeestfontein, Transvaal.* May, 1889.
- 359 Coddling, James H. *Towanda, Pennsylvania.* 108, P.M., *Dis.Dep.G.H.P.* May, 1890.
- 360 Cohen, the Chevalier Edward. *Pretoria, Transvaal.* 738, 744, 1747 (S.C.) *Star of the Rand (D.C.),* 738, P.M. October, 1889.
- 361 Cohu, Thomas. 61, *High Street, Plaistow, E.* 192, P.M., 192, P.Z. November, 1890.
- 362 Collins, Frank J. *Bradford, Pennsylvania.* 334, 260, H.P. May, 1890.
- 363 Collins, William James. 121, *Conti Street, New Orleans, Louisiana.* 1, 1. March, 1891.
- 364 Collins, William John. *Banna, Indooroopilly, Brisbane, Queensland.* 286 (I.C.), 127 (S.C.) May, 1891.
- 365 Colvin, James W. *Kimberley, South Africa.* 591 (S.C.), W.M. October, 1890.
- 366 Connor, George Cooper. *Chattanooga, Tennessee.* 430, P.M., 49 P.H.P. **Past Grand Master,** Tennessee.
- 367 Contreras, Eduardo. Editor of "España Masónica." *Relatores 13, Madrid.* 20. May, 1887.
- 368 Cook, Thomas. *Cato Manor, Durban, Natal.* 738, P.M., 738, P.Z., *Dis.G.W., Natal.* March, 1889.
- 369 Cooper, Charles Bennett. *Bedford Row House, Bedford Row, W.C., London.* 449, W.M., 403. June, 1888.
- 370 Cooper, George. *Cedars, Brentwood, Essex.* 198, 214, P.M., 214, 1706. **Past Grand Deacon and Past Grand Assistant Sojourner, England.** October, 1888.
- 371 Cooper, G. C. *Graaf Reinets, Cape Colony.* 882, P.M. May, 1889.
- 372 Cooper, John William. *P.O.B. 586, Johannesburg, Transvaal.* 1574. June, 1890.
- 373 Corfe, Charles Carteret. *Grammar School, Toowoomba, Queensland.* 1315. October, 1891.
- 374 Cornish, James Mitchell. *Stanley House, Alverton, Penzance, Cornwall.* 121, 121. May, 1890.
- 375 Corsham, Reuben. 62, *Skinner Street, E.C., London.* 183, P.M. November, 1891.
- 376 Corwin, R. W., M.D. *Pueblo, Colorado.* 31. October, 1891.
- 377 Couch, Richard Pearce. 21, *Chapel Street, Penzance, Cornwall.* 121, W.M. March, 1890.
- 378 Cousins, Henry Edward. *The Greestones, Lincoln.* 297, P.M., 297, P.Z. *P.Pr.G.W., P.P.G.So., Lincolnshire.* October, 1888.
- 379 Cowper, Frederick Spencer. 8, *Park Place East, Sunderland.* 2039, W.M., 97. November, 1890.
- 380 Cowper, William Henry. *Ravenscroft, Grove Hill, Middlesborough, Yorks.* 602, P.M., 602, P.Z., *P.Pr.G.R., P.P.G.So., North and East Yorks.* March, 1888.
- 381 Cox, Benjamin. 1, *Hope Villas, Weston-super-Mare.* 1222, P.M., 1222, P.Z., *P.Pr.G.Pt., P.Pr.G.D.C. (R.A.), Somersetshire.* Local Secretary for Province of Somersetshire. February, 1887.
- 382 Cox, Charles Henry. 148, *Great Dover Street, Borough, S.E., London.* 163, 141. May, 1890.
- 383 Cox, John Samuel. *Ardhallow, Dunoon, N.B.* 2095, P.M., 2095, P.Z., *P.Dis.G.R., Hong Kong and South China.* February, 1887.
- 384 Crabtree, Charles. *Hillside Villas, Bradford.* 600, P.M., 600, P.Z., *P.Pr.G.D., P.Pr.G.So., West Yorks.* March, 1888.
- 385 Cramer, B. Editor of "Latomia." *Seidemannsdorfer Strasse, 7, Coburg.* Lodge zur Siegenden Wahrheit. February, 1887.
- 386 Cranswick, William F. 76, *Main Street, Kimberley, South Africa.* 1409. March, 1888.
- 387 Craven, Rev. James Brown. *St. Olaf's Epis. Church, Kirkwall, Orkney.* 38 bis. P.M., 209, *Pr.G.Ch., Caithness, Orkney, and Zetland.* February, 1887.
- 388 Crickmay, George Rackstrow. 17, *Parliament Street, S.W., London.* 170, P.M., *P.Pr.G.W., Dorsetshire.* November, 1887.
- 389 Criswick, George Strickland, F.R.A.S. *Rothley, Mycenæ Road, Westcombe Park, Blackheath, S.E., London.* 1593, P.M., 1593, Z. January, 1891.
- 390 Crocker, Edwin Alfred. 10, *Queen Street, Melbourne.* 1912, W.M., *P.Dis.G.Sup.W., Hong Kong and South China.* January, 1889.
- 391 Croghan, Edward Henry, M.D. *Beaconsfield, South Africa.* 1022, 1832, P.M. January, 1889.

- 392 Croghan, James Carlton Hill. *Beaconsfield, South Africa.* 1832. January, 1889.
- 393 Croghan, John George, M.D. *Beaconsfield, South Africa.* 1832. January, 1889.
- 394 Cross, Edward William. 1, *Granville Crescent, Bournemouth.* 195, 2208, P.M., 195. March, 1887.
- 395 Crossley, Herbert. 63, *Cecil Avenue, Horton Park, Bradford, Yorks.* 61, P.M., 61. Local Secretary for Halifax and vicinity. March, 1889.
- 396 Crossman, Thomas J. *Off Union Street, Torquay, Devon.* 1402. May, 1891.
- 397 Crowe, Frederick Joseph William, Lic. Mus., F.S.S. *Marsden, Torquay, South Devon.* 2189, 710. November, 1888.
- 398 Cubitt, Henry Gilbert. 9, *Marriott Road, Tollington Park, N., London.* 2020, 2060. October, 1891.
- 399 Cumberland, J. S. 3, *Cedars Road, Beckenham, Kent.* P.Pr.G.W., North and East Yorks. November, 1887.
- 400 Cumings, Charles E. G. *Johannesburg, Transvaal.* 744 (S.C.) May, 1889.
- 401 Cunliffe, William Joseph. 16, *Byrom Street, Deansgate, Manchester.* 317, P.M., 317, P.Z., P.Pr.G.D., *East Lancashire.* January, 1889.
- 402 Curtis, Frederick Hazelton. 22, *Basinghall Street, E.C., London.* 2313. March, 1891.
- 403 Dally, Dr. Frederick. 51, *Waterloo Road South, Wolverhampton.* 526, P.M. March, 1888.
- 404 Daniels, L. E. *Morris, Grundy Co., Illinois, U.S.A.* 124, 31. May, 1887.
- 405 Danziger, Bernhard. *Johannesburg, Transvaal.* 1603. Star of the Rand Lodge (D.C.), P.M. May, 1889.
- 406 Darley-Hartley, W., M.R.C.S., L.R.C.P. Editor South African Freemason. *East London, Cape Colony.* 1824, 2092, P.M., 1824, P.Z. P.Dis.G.D., P.Dis.G.J., *East Division, South Africa.* October, 1888.
- 407 Da Silva, Joseph. *Kimberley, South Africa.* 205, P.M. May, 1887.
- 408 Davis, Loyal Lensey. *Glens Falls, New York.* 456, 55. Local Secretary for the State of New York. January, 1891.
- 409 Davidson, William, B.A. *Grammar School, Morpeth, Northumberland.* 636, P.M., 481. P.P.G.W., Northumberland. October, 1891.
- 410 Dearden, Verdon George Steade. *Bush House, Attercliffe Common, Sheffield.* 904, 1239, 2263, 139, 904. March, 1890.
- 411 De Castro, William Waring. *Blenheim, Marlborough, New Zealand.* 478 (I.C.), W.M., Past Grand Sword Bearer, New Zealand. October, 1891.
- 412 Dekker, John Henry George. Box 48, *Johannesburg, South African Republic.* 2232, 225. March, 1891.
- 413 Denholme, William Munro. 75, *Wilton Terrace, Glasgow.* 553, W.M., 59 H. March, 1891.
- 414 De Renzy, T. G. *Exchange Court, Dunedin, New Zealand.* 844, P.M., 844, J., P.Dis.G.Treas., *Otago & Southland.* May, 1888.
- 415 De Ridder, Louis E. 54, *White Ladies Road, Clifton, Bristol.* 152, 1222, 68. January, 1890.
- 416 De Roos, Frank Henri. P.O.B. 75, *Johannesburg, Transvaal.* Star of the Rand Lodge. January, 1890.
- 417 Derrick, George Alexander. *Masonic Hall, Singapore.* 1152, W.M., Dis.G.Sec., *Eastern Archipelago.* October, 1890.
- 418 Dewell, James D. *New Haven, Connecticut, U.S.A.* 1. January, 1888.
- 419 De Wet, Clemens Matthiesson. P.O.B. 1191, *Johannesburg, Transvaal.* 608, P.M. June, 1890.
- 420 Dewhurst, J. H. *Main Street, Kimberley, South Africa.* 1409, W.M. October, 1888.
- 421 Dewitt, Franklin J. *Yankton, South Dakota, U.S.A.* 1, P.M. Past Deputy Grand Master, South Dakota. November, 1890.
- 422 Dickey, Samuel J. 54, *North 13th Street, Philadelphia, U.S.A.* 436, P.M., 183, P.H.P. May, 1887.
- 423 Dickson, J. *Raven House, Wiseton Road, Upper Tooting, S.W., London.* 720. November, 1887.
- 424 Dickson, Robert. *Jönköping, Sweden.* Grand Secretary, Grand Lodge of Sweden. September, 1887.
- 425 Dieperink, Hendrik Willem, M.D. *Somerset West, Cape of Good Hope.* Lodge de Geode Hoop (D.C.), P.M., 334 (E.C.), 86 (S.C.), P.Pr.G.W., Pr.G. Almoner, *Netherlands, South Africa.* Local Secretary for West Division, South Africa. May, 1887.
- 426 Dinning, Thomas. *Percy Iron Works, Newcastle-on-Tyne.* 481, P.M., 481, J., P.Pr.A.G.D.C., Northumberland. November, 1890.
- 427 Dixon, Rev. Edward Young. *Mount Ayliff, East Griqualand.* 2113. November, 1889.
- 428 Dodd, Matthew Henry. 96, *Holly Avenue, Newcastle-on-Tyne.* 48, P.M., 240, 1119, P.Z. P.Pr.G.R., *Durham.* March, 1890.
- 429 Doesburgh, L. Van, M.D. *Prinsengracht 592, Amsterdam.* Concordia vincit Animos Lodge. P.M. January, 1889.
- 430 Donovan, Fergus. *Johannesburg, Transvaal.* 744 (S.C.) October, 1889.
- 431 Dorman, Thomas Phipps. *Reincliffe House, Cliftonville, Northampton.* 1764, 360. P.Pr.G.S. of W., *Northants and Hunts.* March, 1889.
- 432 Douglas, William. *Dalkeith House, Clarendon Place, Leamington Spa.* 284, W.M. October, 1890.

- 433 Downes, Rev. John Farrington, M.A. 5, *Trafalgar Square, Chelsea, S.W., London.* 2035, 2054, *Pr.G.Ch., Hertfordshire.* May, 1888.
- 434 Drage, Evelyn William. *Christ Church, Oxford.* 357. October, 1889.
- 435 Dressor, Jasper Marion. *La Fayette, Indiana.* 123, 3. October, 1891.
- 436 Drinkwater, Harry George Walter. 2, *St. Michael's Chambers, Oxford.* 340, P.M., 340, P.Z., *P.Pr.G.W., P.Pr.G.So., Oxon.* June, 1891.
- 437 Driver, Professor Frederick William, M.A. 62, *Lancaster Road, Notting Hill, W., London.* 45, P.M., 472, P.Z. October, 1888.
- 438 Drummond, Josiah Hayden. *Portland, Maine, U.S.A.* 33. **Past Grand Master, Past Grand High Priest, Maine: Past General Grand High Priest, U.S.A.** November, 1891.
- 439 Dumolo, William. 20, *Bridge Street, Aberdeen, N.B.* 3 (I.C.), P.M., 3 (I.C.), P.K. *P.Pr.G.I.G., Munster.* October, 1888.
- 440 Duncan, Alexander, F.R.S.E., F.S.A., Scotland. *King William's Town, Cape Colony.* 631 (S.C.), P.M. June, 1889.
- 441 Duncan, James Dalrymple, F.S.A., Lond. and Scot., F.R.S.E. *Meiklewood, Stirling.* 0, 1, 3½, 4, 9, 18, 28, 102, 384, 607, P.M., 50, 189, P.Z. *Dep.Pr.G.M., Dumbartonshire, Pr.G.H. Lower Ward of Lanarkshire, Past Senior Grand Deacon, Junior Grand Warden, Past Grand Chancellor, Grand Joshua (R.A.), Scotland.* June, 1888.
- 442 Duncan, William J. 309, *Broadway, New York.* 628, P.M., 18 (K.F.C.), P.H.P. November, 1891.
- 443 Dunkley, George Joseph. *Maisonette, 52, Cheriton Square, Balham, S.W., London.* 1851, P.M., 65, 1503, 1777. *P.Pr.G.O., Middlesex and Surrey.* September, 1887.
- 444 Dunn, Charles Henry. *Princess Café, Field Street, Durban, Natal.* 1937. November, 1888.
- 445 Dunsden, Frederick William. *State School, Middle Ridge, Toowoomba, Queensland.* 775 (S.C.) May, 1891.
- 446 Dunstan, Charles Waller. 919, *East Marshall Street, Richmond, Virginia.* 10, 75, 76, 9. October, 1891.
- 447 Du Preez, Helgard Marthinus. *Krugeradorp, South African Republic.* 2232, 225. March, 1891.
- 448 Dutt, Prosonno Coomar. 14, *Seetaram Ghose's Street, Calcutta.* 131, 234, P.M., 234, 486, 203 (S.C.), P.Z. *P.Dis.G.W., P.Dis.G.Treas. (R.A.), Bengal.* March, 1887.
- 449 Dutton, John Rowe. 6, *Stanley Place, Chester.* 425. September, 1887.
- 450 Dyke, Charles P. 33, *Park Road, Haverstock Hill, N.W., London.* 665, P.M., *P.Pr.G.D., Dorset.* June, 1890.
- 451 Dyson, Samuel. *Parkfield House, Elland, Yorkshire.* 1231, P.M., 1283, J. January, 1889.
- 452 Edwards, Charles Lund Fry. *The Court, Axbridge, Somersetshire.* 291, 357, 1199, 1750, 357, 446, *P.Pr.G.Sup.W., Oxfordshire, Pr.G.Treas., and P.Pr.G.J., Somersetshire.* October, 1888.
- 453 Edwards, Edward Ticker. *Camp Field, Overhill Road, Dulwich, S.E., London.* 788, 2264, P.M. October, 1889.
- 454 Egan, Charles James, M.D. *Grey's Hospital, King William's Town, South Africa.* 853, P.M. **District Grand Master, Eastern Division of South Africa.** January, 1889.
- 455 Eley, Alfonso White. *Suffolk, Virginia.* 30, P.M. May, 1891.
- 456 Elliot of Wolflee, James Thomas Spencer. *Hawick, Scotland.* 1, 104, P.M., 1, *Dep.Pr.G.M., Roxburgh and Selkirk, Proxy Pr.G.M., West Indies.* **Senior Grand Warden, Grand Lodge of Scotland.** May, 1889.
- 457 Elliot, John Hugh Armstrong. 27, *The Boltons, S.W., London.* 1523, W.M., 1118, H. *P.Pr.G.A.D.C., Oxon.* October, 1889.
- 458 Elliott, Charles E. *Oronogo, Missouri.* 471, P.M., 91. October, 1891.
- 459 Ellis, Frank Tate. *Mount Zion, Jerusalem.* 1545. October, 1888.
- 460 Embleton, Thomas N. *The Cedars, Methley, Leeds.* 1513, P.M., 1513, P.Z., *P.Pr.G.W., West Yorks.* March, 1891.
- 461 Errington, John J. *Kingsthorpe, Northampton.* 360. March, 1890.
- 462 Eve, Richard. *Aldershot, Hants.* **Past Grand Treasurer, England.** March, 1888.
- 463 Everett, George. *Claremont, Gauden Road, Clapham, S.W., London.* 177, 1391, 1608, 2021, P.M., 177, P.Z. **Grand Treasurer, England.** October, 1890.
- 464 Ezard, Edward Henry, M.B., B.Sc. 168, *Lewisham High Road, Brockley, S.E., London.* 171. January, 1891.
- 465 Fairbairn, John. *P.O.B. 167, Johannesburg, Transvaal.* 762 (S.C.) June, 1890.
- 466 Fairclough, Rev. John. *Moulmein, Burma.* 832. **District Grand Master, Grand Superintendent, Burma.** June, 1890.
- 467 Falconer, William. 67, *Hope Street, Glasgow.* 69, 556, 223. June, 1890.

- 468 Fendelow, Charles. *Newbridge, Wolverhampton*. 1 (S.C.), 410, 468, 526, 1838, P.M., 419, P.Z. *P.Pr.G.W., P.Pr.G.J., Staffordshire*. Past Grand Standard Bearer and Past Grand Deputy Director of Ceremonies (R.A.), England. November, 1887.
- 469 Fenwick, John. *Brisbane, Queensland*. 908, P.M., 908, P.Z., *Dis.G.Sec., Queensland*. October, 1891.
- 470 Ferry, C. E. *Pelham Lodge, College Road, Spring Grove, Isleworth*. 65, P.M., 65, P.Z. February, 1887.
- 471 Field, Henry C. *Providence, Rhode Island*. March, 1891.
- 472 Fillingham, Rev. Robert Charles. *Hexton Vicarage, Ampthill, Bedfordshire*. 393, 393. June, 1890.
- 473 Fincken, Christopher William. *Hoyland Hall, Barnsley*. 1513, P.M., 1513, H. March, 1890.
- 474 Finestone, David. *P.O.B. 248, Johannesburg, Transvaal*. 744 (S.C.), L. De Goede Treuw. June, 1890.
- 475 Finlay, David Alexander Manning, J.P. *Aliwal North, Cape Colony*. 2089, W.M., 2252 May, 1891.
- 476 Finnemore, Robert Isaac, F.R.H.S., F.S.Sc., F.R.G.S., F.Z.S., F.S.S., F.R.C.I., &c., &c. *Durban, Natal*. District Grand Master, Natal. Local Secretary for Natal. January, 1889.
- 477 Firth, Arthur James. *Graysbrook House, Sandown, Isle of Wight*. 1869, P.M., 175, *P.Pr.G.O., Hants and Isle of Wight*. October, 1888.
- 478 Firth, Oliver. *Rushcroft, Baildon, Shipley, Yorks*. 1545. May, 1891.
- 479 Fitz-Patric, Alexander Findley. *Bakewell, Derbyshire*. 495, 495. March, 1888.
- 480 Flegeltaub, Lewis. 139, *Queen Street, Brisbane, Queensland*. 2286, W.M. October, 1891.
- 481 Fletcher, Archibald Henry John, M.A. *Kilsby Imperial Chambers, Huddersfield*. 275, 2227, 275. November, 1888.
- 482 Fletcher, Charles, B.A. 125, *Victoria Street, S.W., London*. 10. January, 1891.
- 483 Fletcher, James. *Point Durban, Natal*. 1937, W.M. *Dis.G.A.Sec., Natal*. October, 1888.
- 484 Flockton, William. *Oulton, near Leeds, Yorks*. 1042, P.M., 304, J. November, 1888.
- 485 Flohr, Professor August. *Berlin, N.W., Mittelstrasse, 49, III*. Lodge Friedrich Wilhelm z.g. G., Berlin. President of the Innermost Orient and Deputy Grand Master of the Grand Lodge "Royal York" Berlin. November, 1887.
- 486 Fooks, William, LL.B. 2, *Brick Court, Temple, E.C., London*. 2033. October, 1891.
- 487 Foot, George Conway. *Orley House, Ashburton, Devon*. 2189, 710. June, 1890.
- 488 Forbes, Samuel Russell. 93, *Via Babuino, Rome*. Lodge Universo. November, 1887.
- 489 Forrest, William. *Moorville, Turton, Bolton, Lancashire*. 37, 221. November, 1889.
- 490 Forshaw, James Hampton. *Imperial Hotel, Aberdeen, N.B.* 93, W.M., 155. October, 1888.
- 491 Forsyth, Frank L., M.D. 139, *Broadway, Providence, Rhode Island*. 37, 1. June, 1889.
- 492 Foster, Samuel George. *Kimberley, South Africa*. 591 (S.C.), W.M. June, 1888.
- 493 Foulds, John, L.D.S. 172, *Bath Street, Glasgow*. 133, 179, 571, P.M., 67 Z., *Pr.G.Sup.W. (R.A.), Glasgow*. October, 1890.
- 494 Fowle, George Henry. *Kokstad, East Griqualand, South Africa*. 1886, P.M., *P.Dis.G.A.Pt., Dis.G.D.C., Natal*. January, 1889.
- 495 Fowler, Thomas Benjamin Davis. 34, *Calle Florida, Buenos Ayres*. 1025, W.M., 617. October, 1890.
- 496 Fowles, John Kentwell. *Chester Street, Teneriffe, Brisbane, Queensland*. 796, 127 (S.C.) October, 1891.
- 497 Fox, Walter Caughey. 3, *Sheerwood Road, Glossop Road, Sheffield*. 1260, 2263, 139. May, 1891.
- 498 France, Joseph. *Church Street, Rotherham, Yorkshire*. 904. November, 1890.
- 499 Francis, Charles King. 302, *Walnut Street, Philadelphia, U.S.A.* 265, P.M. February, 1887.
- 500 Francis, Thomas. *Havant, Hants*. 804, P.M., *P.Pr.G.D., Sussex*. May, 1887.
- 501 Francis, Wesley. *Pietermaritzburg, Natal*. 1665, P.M., 1665, P.Z. *Dep.Dis.G.M., Natal*. March, 1889.
- 502 Fraser, James. *Lenzie, Glasgow*. 28. May, 1890.
- 503 Frias, Guillaume Raphael. *Sagua-la-Grande, Cuba*. Hijos de la Fé Masónica. October, 1889.
- 504 Frost, Fred. Cornish, F.S.I. 5, *Regent Street, Teignmouth, Devon*. 303, P.M., 303, P.Z. *Pr.G.Treas. (R.A.), Devon*. June, 1891.
- 505 Fruen, Charles. 40, *Stockwell Park Road, S.W., London*. 1632, 2381, P.M., 720. January, 1891.
- 506 Fulford, Frederick Henry. 13, *Dalrymple Road, Ashley Road, Bristol*. 68, 610, 68. January, 1891.
- 507 Gardiner, Henry Trevor. *Times Office, Goole, Yorkshire*. 458, P.M., 458, P.Z. *P.Pr.G.A.D.C., West Yorks*. November, 1889.
- 508 Gardiner, Thomas Asko. *Longlands, Vaal River, South Africa*. 1417. January, 1889.
- 509 Gardner, George. *Goldhawk House, Chiswick, W., London*. *P.G.S.B., Bucks*. March, 1891.
- 510 Gates, William Stanford. *Glenthorne, Worthing, Sussex*. 13, 31. June, 1890.
- 511 Gaukroger, William. *Fernside, Halifax, Yorks*. 61, P.M., 61, P.Z., *P.Pr.G.D., P.Pr.G.H., West Yorks*. March, 1888.
- 512 Geddes, Charles William Barraclough. *Kimberley, South Africa*. 1409. June, 1888.

- 513 Geesteranus, Anne Marie Maas, LL.D. *Laan van Meerdervort, 82, The Hague, Holland.* W.M. Lodge L'Union Royale. Deputy Grand Master, Grand Orient of the Netherlands. June, 1888.
- 514 Gibbons, Willard S. 54, *Tweddle Building, Albany, New York.* 334, 242. October, 1891.
- 515 Gibson-Sugars, John Sugars. *H.M.S. Polyphemus, Mediterranean Squadron.* 349, 1973, 407, 1973. March, 1889.
- 516 Gieve, John William. *High Street, Portsmouth.* 309, 1990, P.M., *Pr.G.Treas., Pr.G.Sc.N., Hants and Isle of Wight.* January, 1889.
- 517 Gilbert, William George Prout. 2, *Essex Villas, Phillimore Gardens, Kensington, W., London.* 257, P.M., 257, Z. June, 1890.
- 518 Giles, Henry Richard. *Fernside, Ellesmere, Shropshire.* 2131, P.M. *Pr.G.Reg., Shropshire.* October, 1888.
- 519 Gill, Alfred. *Batley, near Leeds.* 264, P.M., 264, J. November, 1888.
- 520 Gilles, David. *Hong Kong.* 525, P.M., *Dis.G.D., Hong Kong and South China.* October, 1888.
- 521 Giraud, Francis Frederick. 50, *Preston Street, Faversham, Kent.* 133, P.M., 31, 133, 784, P.Z., *P.Pr.G.D., P.Pr.G.Sc.N., Kent.* May, 1891.
- 522 Glass, John. 4, *Lordship Park, Green Lanes, N., London.* 453, P.M., *P.Pr.G.S. of W., Essex.* May, 1890.
- 523 Glenn, Joseph Barber. 67, *Packhurst Road, Holloway N., London.* 2. March, 1889.
- 524 Glynes, Webster. 22, *Mark Lane, E.C., London.* 29, P.M., 29, P.Z. Past Grand Steward, England. March, 1888.
- 525 Goblet D'Alviella, Le Comte, Membre de l'Academie Royale. *Court St. Etienne, Brabant, Belgium.* Past Grand Master, Belgium. February, 1890.
- 526 Goddard, John Williams. 136, *Leinster Road, Rathmines, Co. Dublin.* 728, P.M., 728, P.Z. May, 1883.
- 527 Godding, J. W. S. *Members' Mansions, Victoria Street, S.W., London.* 387. March, 1890.
- 528 Goffage, John. *Gourie Road, Toowoomba, Queensland.* 1315, 775 (S.C.) May, 1891.
- 529 Goold, George Hawkins. *Hillfield Lawn, Gloucester.* 493, 246, 493. November, 1890.
- 530 Goold, John Arthur. 31, *Brunswick Road, Gloucester.* 493, 246. November, 1890.
- 531 Gordon, George. *Geraldton, West Australia.* 844 (E.C.), 3 (S.A.C.), P.M., *P.Dis.G.S.B., Canterbury, N.Z.* Past Grand Registrar, South Australia. Local Secretary for West Australia. May 1888.
- 532 Gordon, John, M.D. 20, *Wickham Road, Brockley, S.E., London.* 1769, 1924, 140. March, 1891.
- 533 Gosset, Dr. George. *Leeston, Canterbury, New Zealand.* 1917, W.M. March, 1890.
- 534 Gottlieb, Felix Henry, J.P., F.R.G.S., F.S.S. *Penang, Straits Settlements.* 508, 1152, 1555, 1910, 2108, 2127, 2191, P.M., 508, P.Z. *P.Dep.Dis.G.M., Eastern Archipelago.* Past Grand Sword Bearer (Craft) Past Grand Standard Bearer (R.A.) England. March, 1888.
- 535 Gottlieb, George Spencer Harris. *Penang.* 1555, 2127, 2236, P.M., *Dis.G.Sup.W., Eastern Archipelago.* Local Secretary for Penang. January, 1889.
- 536 Gough, Colonel Foster, LL.D. *Wolverhampton, Staffordshire.* 526, P.M., 419, P.Z. Provincial Grand Master, Staffordshire. Past Grand Standard Bearer, England. October, 1888.
- 537 Gowan, Robert A. *Clydesdale, East Finchley, N., London.* 2029, 141. May, 1888.
- 538 Graham, William Martin. *Netherby, Pembury Avenue, Tottenham.* 65. March, 1889.
- 539 Grandsagne, Count Paul Emile Ajasson de. 11, *Passage Saulnier, Paris.* L. Temple des Amis de l'honneur Français. October, 1889.
- 540 Granger, Richard Keat. *Barkly West, South Africa.* 1417, P.M., 1417, *P.Dis.G.D., Griqualand.* October, 1888.
- 541 Granja, Dr. Edward de la. 265, *Shawmut Avenue, Boston, U.S.A.* Gate of the Temple Lodge. October, 1888.
- 542 Grant, Captain Donald. *The Chantry, near Frome, Somersets.* 2328. May, 1890.
- 543 Gravatt, Alfred. 55, *Friday Street, E.C., London.* 619. March, 1889.
- 544 Green, Arthur Digby. 2, *Norwich Road, Forest Gate, E., London.* 19. May, 1890.
- 545 Green, J. E. Box 340, *Johannesburg, Transvaal.* 1469, 2313, P.M., *Dis.G.W., South Africa, Eastern Division.* Local Secretary for the South African Republic. November, 1887.
- 546 Green, Michael. P.O.B. 490, *Johannesburg, Transvaal.* 1467. October, 1891.
- 547 Greenwood, Charles. 26, *Akeds Road, Halifax, Yorks.* 448. November, 1888.
- 548 Greenwood, Frederick. 158, *Main Street, Norfolk, Virginia.* 2, 1, P.H.P. October, 1891.
- 549 Greenwood, Richard. 26, *Montem Road, Forest Hill, S.E., London.* 1641, P.M., 2369. June, 1890.
- 550 Greenwood, Thomas. *Harnham Cliff, Salisbury.* 357. *Pr.G.St., Oxfordshire.* March, 1888.
- 551 Gregory, George. 25, *Barnsbury Park, N., London.* 1538, 2087, P.M., 1538, P.Z. *P.Pr.G.D., Pr.G.Treas. (R.A.), Middlesex.* October, 1889.
- 552 Gregson, George, M.R.C.S. 63, *Harley Street, W., London.* 231. October, 1889.
- 553 Greig, Henry Fenner. *The Eaves, Belvedere, Kent.* 1973. March, 1889.

- 554 Greiner, G. 10, *Milton Street, Cripplegate, E.C., London.* 92, W.M. January, 1888.
- 555 Groom, Henry Littleton. *Chronicle Office, Toowoomba, Queensland.* 1315, 194 (S.C.) May, 1891.
- 556 Grove, Major John Percy. *Candie, Guernsey.* 84, W.M. March, 1891.
- 557 Gundersen A. 72, *Armagh Street East, Christchurch, New Zealand.* 609. November, 1889.
- 558 Gunn, Rev. George. *The Manse, Sticill, Kelso, N.B.* 58, W.M. March, 1888.
- 559 Gurner, John Robert. *North Terrace, Adelaide, South Australia.* 1, P.M., 38. Past Grand Registrar, Vice President, Board of General Purposes, Grand Lodge of South Australia. May, 1889.
- 560 Guthrie, Adam White. *Port Elizabeth, South Africa.* 711, P.M., *Dis.G.Sup.W., Eastern Division, South Africa.* June, 1887.
- 561 Guthrie, Albert A. *Albany, New York.* 14, 242. October, 1891.
- 562 Haarhoof, Daniel Johannes. *Kimberley, South Africa.* 1409, P.M. January, 1889.
- 563 Haasforther, George Carl Albert. *St. Croix, Greenpoint, Cape Colony.* 2232, W.M. January, 1889.
- 564 Haddon, James Stradling. *Wellington, Somerset.* 1966, P.M. January, 1891.
- 565 Haigh, John. *Somerville, Massachusetts, U.S.A.* P.M., P.H.P., Past Deputy Grand High Priest of the Grand Chapter, Massachusetts. November, 1887.
- 566 Halford, Charles H. 43, *Fenchurch Street, E.C., London.* 1607. January, 1890.
- 567 Hall, George W. 1131, *Arch Street, Philadelphia.* 121, P.M., 183. May, 1891.
- 568 Hallett, Frederick Charles. 23, *Brunswick Street, Teignmouth, Devon.* 303, P.M., 303, P.Z., *P.Pr.G.St.B., Pr.G.D., P.Pr.G.S.B. (R.A.), Devon.* March, 1890.
- 569 Halliwell, Frederick William. *De Grey Rooms, York.* 1611. January, 1888.
- 570 Hamm, Johannes M. 6, *Grayling Road, Stoke Newington, N., London.* 238, P.M. March, 1891.
- 571 Hammond, Dr. William. *Stuart House, Liskeard, Cornwall.* 432, P.M., 254, 510, Z. *P.Pr.G.S. of W., Warwickshire.* March, 1888.
- 572 Hampton, John. *Town Office, Kimberley, South Africa.* 591 (S.C.) Local Secretary for Griqualand West. May, 1888.
- 573 Hancock, Edward. *Johannesburg, Transvaal.* 744 (S.C.) Star of the Rand Lodge (D.C.) June 1889.
- 574 Hancock, Frank Rider. 566, *Calle San Martin, Buenos Ayres.* 617, P.M., *Dis.G.Treas., Argentine Republic.* May, 1890.
- 575 Hantke, Theodore John Charles. 82, *Rundle Street, Adelaide.* 32, 4. Assistant Grand Pursuivant, Assistant Grand Sojourner, South Australia. November, 1889.
- 576 Harper, James E. 735, *Broad Street, Augusta, Richmond Co., Georgia.* 1, P.M. March, 1888.
- 577 Harper, N. T. C. *Durban, Natal.* 1937, W.M. May, 1890.
- 578 Harphy, William Rosser, M.R.C.S. *Barkly West, South Africa.* 1417. January, 1888.
- 579 Harris, Richard. *Aliwal North, Cape Colony.* 2089, P.M., *P.Dis.G.Stew., South Africa, Eastern Division.* May, 1891.
- 580 Harris, W. H. *Pietermaritzburg, Natal.* 956, P.M. June, 1891.
- 581 Harrison, Frank Drake. 17, *Westfield Terrace, Baildon, Leeds.* 600. October, 1888.
- 582 Hart, Arthur. *Crewkerne.* 814, P.M., *P.Pr.G.St., Pr.G.Sup.W., Somersetshire.* May, 1889.
- 583 Hart, Asher. 65, *Grosvenor Road, Canonbury, N., London.* 744 (S.C.), P.M. October, 1889.
- 584 Hart, Ellis. *Kimberley, South Africa.* 1409, 153, (S.C.) June, 1889.
- 585 Harte, Edward Charles. *Penang.* 446, 1555, 446. June, 1889.
- 586 Harvey, John. *Caer Gwent, Bournemouth.* 195, 694, P.M., 195, P.Z., *P.Pr.G.St., P.Pr.G.D., P.Pr.A.So., Hants and Isle of Wight.* October, 1889.
- 587 Harwood, John. *Belgravia, Salisbury.* 586, P.M. May, 1891.
- 588 Hascall, Lee Claffin. 36, *Bromfield Street, Boston, Massachusetts.* Mt. Hermon Lodge. January, 1891.
- 589 Haslip, Lewis Christopher. 4, *Eastfield Rise, Hoe Street, Walthamstow.* 813, P.M., 813, P.Z., January, 1891.
- 590 Hatherly, William Firmer. *Hong Kong.* 1341. October, 1888.
- 591 Haward, Edwin, F.R.C.S. 86, *Wimpole Street, W., London.* 231. October, 1889.
- 592 Hawkins, G. T. *Elmwood, Kingsley Road, Northampton.* 360. June, 1891.
- 593 Hawkins, Joseph. *Sunnyside, Roby, Liverpool.* 216, P.M., 216, P.Z. October, 1889.
- 594 Hay, Captain Angus Burnett. *Johannesburg, Transvaal.* 389, 747 (S.C.) June, 1890.
- 595 Hay, Thomas A. H., M.A. *Hay's Court, Easton, Pennsylvania, U.S.A.* 152, P.M., 173. Grand Steward, Pennsylvania. January, 1888.
- 596 Hayes, J. W., senior. *Hayes Cottage, Bangalore, E.I.* 1043, P.M. *P.Dis.G.W., Madras.* January, 1889.
- 597 Hayes, Michael. 38, *Horton Lane, Bradford.* 600. October, 1888.
- 598 Head, Henry Frederick. *Rand Club, Johannesburg, Transvaal.* 1824, 1824. June, 1890.

- 599 Heard, Henry Charles. *Hailey Hall, Hertford*. 449, P.M. *P.Pr.G.D., Herts.* May, 1890.
- 600 Heath, Rev. William Mortimer. *Lytehett Matravers, Poole, Dorset*. 622, P.M. 622, 586, 1037, 1146 P.Z., *Pr.G.Ch., Dorset*. **Past Grand Chaplain**. November, 1887.
- 601 Hehner, Otto. 11, *Billiter Square, E.C., London*. 238, W.M. February, 1887.
- 602 Henderson, William. *Nickerks Rush, Barkly West, South Africa*. 1417, P.M. November, 1887.
- 603 Hendry, Major John Burke. *Equitable Building, New York*. 396, 173. June, 1889.
- 604 Hey, John. 18, *Edmond Street, Horton Lane, Bradford*. 387, P.M., 387, P.Z. October, 1888.
- 605 Hibditch, Alfred Edward. *Hong Kong*. 618 (S.C.) October, 1889.
- 606 Hicks, Thomas. *Tregamere, St. Columb, Cornwall*. 1529, P.M., 331, P.Z., *P.Pr.G.W., Cornwall*. June, 1889.
- 607 Higerty, Alexander Charles Ancel. 14, *Garriek Street, W.C., London*. 1044, 1714, P.M., 946, Z., *P.Pr.G.D., Surrey*. October, 1889.
- 608 Higman, John Wheeler. *St Austell, Cornwall*. 496, P.M., *P.Pr.G.D., Cornwall*. May, 1888.
- 609 Hill, John. *Ennis, Ireland*. 60, 60, *Pr.Dep.G.M., North Munster*. October, 1888.
- 610 Hillis, John. 28, *School Street, Boston, U.S.A.* Charles A. Welch Lodge, P.M. January, 1889.
- 611 Hobbs, Hugh Marcus. *Lloyds, E.C., London*. 1790, 2096, P.M., 463, 2096, P.Z., *P.Pr.G.W., P.Pr.G.J., Surrey*. January, 1890.
- 612 Hodges, Richard. 217, *Old Christchurch Road, Bournemouth*. 195, W.M. March, 1889.
- 613 Hodgkins, Lancelot Clancarthy. *Pietermaritzburg, Natal*. 956. June, 1891.
- 614 Hodgson, Richard. *Clifton House, Halifax, Yorks*. 448. March, 1888.
- 615 Hogard, Charles Frederick. 82, *Balfour Road, Highbury New Park, N., London*. 205, P.M., *P.Pr.Sup.W., Essex*. **Past Grand Standard Bearer, England**. May, 1887.
- 616 Hogg, Jabez. 1, *Bedford Square, W.C., London*. 172, 1260, P.M., 1260, P.Z. **Past Grand Deacon, Past Grand Sword Bearer, (R.A.), England**. March, 1889.
- 617 Holden, James A. 27, *Elm Street, Glens Falls, New York*. 456, 55. October, 1891.
- 618 Holdsworth, Hugh Sugden. 9, *Clare Road, Halifax*. 408, 448, P.M., 408, P.Z., *P.Pr.G.D.C., West Yorks*. March, 1888.
- 619 Holland, J. L. *The Brewery, Rawul Pindee, E.I.* 1960. June, 1888.
- 620 Holme, Richard Hopper. 6, *Chester Street, Newcastle-on-Tyne*. 1676, 48. October, 1890.
- 621 Holmes, Alfred W. S. *Park View, Atherstone*. 1341. January, 1889.
- 622 Holmes, John Richard. *Cape Coast, West Africa*. Local Secretary for the Gold Coast. June, 1888.
- 623 Horner, Joseph Potts. 'P.O.B. 366, *New Orleans, U.S.A.* 1, P.M., 1, P.Z. **Past Grand Master and Past Grand High Priest of Louisiana, and General Grand High Priest of General Grand Chapter, United States of America**. October, 1889.
- 624 Hope, Andrew. 3, *Rockfield, Howell Road, Exeter*. 39. 0 (S.C.) November, 1889.
- 625 Hope, Walter Muirhead. *Hill Rise, Witney, Oxfordshire*. 357, 1726, P.M., 357. March, 1890.
- 626 Hopekirk, Walter. *Crystal Palace, Sydenham, S.E., London*. 179, 1858, 1986, P.M., 179, 746, P.Z. **Past Grand Pursuivant, England**. March, 1888.
- 627 Horsley, Rev. John William. *Holy Trinity Vicarage, Woolwich*. 913. June, 1891.
- 628 Houndle, Rev. Edward Laffan Garvock. *Dagnall Parsonage, Hemel Hempstead*. 1670, 1826. *Pr.G.Ch., Surrey*. March, 1890.
- 629 Houndle, Henry Charles Hermon Hawker. *Radnor House, Upper Tooting, S.W., London*. 1826, P.M., 706. January, 1890.
- 630 Howard, Charles Caleb. *Pieton, Marlboro', New Zealand*. 2036. Local Secretary for Marlborough and Nelson, New Zealand. October, 1890.
- 631 Howard, J. W. *Westpark Brewery, Glasgow*. 1731, 1960. June, 1888.
- 632 Howell, Alexander Nathaniel Yatman. *Talfourd House, Elmgrove, Southsea*. 257, 1834, 257, 2074. Local Secretary for Hampshire and Isle of Wight. March, 1888.
- 633 Howell, Major Charles Miller. *Lancaster, Pennsylvania*. 43, P.M., 43, P.H.P. *P.Dis.Dep.G.M., P.Dis.Dep.G.H.P., Pennsylvania*. May, 1889.
- 634 Hubbard, Edmund Isle. *Moorgate Street, Rotherham, Yorks*. 904. November, 1890.
- 635 Hudson, Robert. 24, *Hotspur Street, Tynemouth*. 2039, 80, *Pr.G.Sec. and Pr.G.Se.E., Durham*. **Past Grand Sword Bearer, and Past Grand Standard Bearer (R.A.), England**. March, 1889.
- 636 Hughes, Henry, A.I.C.E. *Glenallen, Harlesden, N.W., London*. 869, P.M. January, 1891.
- 637 Hughes, John Henry. *Stock Exchange, E.C., London*. 404. January, 1891.
- 638 Hughes, Robert. *St Oswald's, Alexandra Park, Hastings*. 1184, P.M., *P.Pr.G.St.B., Sussex*. February, 1887.
- 639 Hull, Charles. *Lyttelton Times Office, Christchurch, New Zealand*. 609, W.M., *Dis.G.D. Canterbury*. **Grand Steward of Grand Lodge of New Zealand**. Local Secretary for Canterbury, New Zealand. June, 1889.
- 640 Hunt, George. *Denver, Colorado, U.S.A.* 1009, 1170, 2109, P.M., 287, 1496, P.Z., *P.Pr.G.Treas., East Lancashire*. March, 1888.

- 641 Hunt, Joshua. *Arondale, Chester Co., Pennsylvania.* 475. October, 1890.
- 642 Hunter, William Sutherland. *Kildonan, Maxwell Drive, Pollockshields, Glasgow.* O. March, 1890.
- 643 Hutchons, Arthur Newman Maskell. *Dordrecht, Cape Colony.* 1467, *Dis.G.Stev., South Africa, Eastern Division.* October, 1891.
- 644 Huttenbach, August. *Penang.* 1555, P.M. November, 1889.
- 645 Illingworth, John. *The Grove, Ikley, Yorks.* 1522. March, 1891.
- 646 Ingersoll, Harry H. *Knoxville, Tennessee.* 82. **Past Grand Master, Tennessee.** October, 1891.
- 647 Innes, David Charles. *Wellington, New Zealand.* October, 1888.
- 648 Irving, E. W. *Eskdale, Sussex Road, Southport.* 1170, P.M., *P.Pr.G.St., East Lancashire.* September, 1887.
- 649 Isebree-Moens, Joost. *Villa Bloois, Kralingen, Holland.* L. Frederic Royal, W.M. October, 1890.
- 650 Ives, Frederick. *Saltire Road, Shipley, Yorks.* 387, P.M. January, 1888.
- 651 Jackman, Joseph. 4, *Kenwood Park Road, Sharrow, Sheffield.* 139, 139. June, 1891.
- 652 Jackson, J. Flower, J.P. *Bourne Place, Bexley, Kent.* May, 1890.
- 653 Jacob, William Henry. *Magdala Villas, Winchester.* 76, 1813, P.M., 52, P.Z., *Pr.G.Sup.W., and P.Pr. 2nd A.So., Hants and Isle of Wight.* March, 1888.
- 654 James, John. *High Street, Haverford West, South Wales.* 464, P.M., 366, 2001, P.Z., *Pr.G.Sec., South Wales, West Division.* March, 1891.
- 655 James, Silvanus Henry. *Lemon Street, Truro, Cornwall.* 738. October, 1891.
- 656 Jefferis, Arthur Henry. 24, *Mosley Street, Manchester.* 645, 1161, P.M., *P.Pr.G.A.D.C., East Lancashire.* September, 1887.
- 657 Jervis, Edward. *All Saints' Vicarage, Rotherhithc, S.E., London.* 357. May, 1890.
- 658 Jessurun, Elias. *St. George's House, Eastcheap, E.C., London.* 2191. October, 1890.
- 659 Johns, Frederick. *Scuth Australian Register Office, Adelaide.* 1, 39, 4. November, 1891.
- 660 Jones, Robert Maenan. 101, *Albion Road, Stoke Newington, N., London.* 1415, P.M., 142, Z., *P.Pr.G.D., Middlesex.* May, 1891.
- 661 Jones, Samuel George. *Freemasons' Hall, Flinders Street, Adelaide, South Australia.* 32. **Local Secretary for South Australia.** November, 1889.
- 662 Jones, Thomas. 110, *Amhurst Road, Lower Clapton, N.E., London.* 1607, P.M. January, 1890.
- 663 Jones, Thomas. *Wednesbury, Staffordshire.* *P.Pr.G.P., Staffordshire.* May, 1891.
- 664 Joseph, David Davis. 24, *Hanover Street, Swansea, Glamorganshire.* 237, 237. October, 1890.
- 665 Kauffman, Andrew John. *Columbia, Pennsylvania, U.S.A.* 286, P.M., 224, P.H.P. *Dis.Dep.G.M., No. 1, Pennsylvania.* June, 1888.
- 666 Kelly, George. 180, *Sutherland Avenue, Maida Vale, W., London.* 63, 146, P.M., 63, 146, P.Z. **Past Grand Sword Bearer, and Past Grand Deputy Director of Ceremonies (R.A.), England.** May, 1889.
- 667 Kemp, Alexander. *Glenelg, South Australia.* 30, P.M. **Grand Deacon, Grand Lodge of South Australia.** May, 1889.
- 668 Kemp, Charles. *Southbrook, Toowoomba, Queensland.* 2338. June, 1891.
- 669 Kempster, William Henry, M.D. *Oak House, Battersea, S.W., London.* 60, 890, 1420, 1853, P.M., 766, 890, P.Z. March, 1888.
- 670 Kemsley, Jesse. *San José de Flores, Buenos Ayres.* 2329. October, 1891.
- 671 Kendall, Lieut. Col. J. *St. Martin's Square, Scarborough.* 200, 200. March, 1890.
- 672 Kenning, George. Proprietor of "Freemason." *Upper Sydenham, S.E., London.* 192, 249, 1657, 2191, P.M., 192, 1657, P.Z., *P.Pr.G.D. and P.Pr.G.D.C. (R.A.), Middlesex.* November, 1887.
- 673 Kenyon, George Henry. 123, *North Main Street, Providence, Rhode Island, U.S.A.* 30, P.M., **Grand Master, Rhode Island.** October, 1890.
- 674 Khory, Edalji Jamsedji. 8, *Raffle's Place, Singapore.* 832, 1415, P.M., 508, P.Z., *Dis.G.S.W., Eastern Archipelago.* October, 1890.
- 675 Kilgour, George, A.M.I.C.E. *Barkly West, South Africa.* 1574, P.M. October, 1890.
- 676 Kilham, John. *Toowoomba, Queensland.* 1315, P.M., 194 (S.C.), P.Z. May, 1891.
- 677 King, Frank. *Clora Road, Forest Gate, E., London.* 1607. January, 1890.
- 678 King, R. G. *Edgcumbe House, Brockhurst, Gosport.* 2153. January, 1888.
- 679 Kirchhoffer, S. G. M.A., F.G.S., F.R.G.S. *Camberley, Surrey.* 859, 1492, 1714, 1899, P.M., 948, 1395, P.Z., *P.Pr.G.W., Surrey, P.Pr.G.S.B., Cambridge, P.Pr.Sc.N., Berks. and Bucks., P.G.W., Berks.* November, 1887.
- 680 Kirk, Alfred. *Gainsboro', Lincolnshire.* 422, P.M., 422, P.Z., *P.Pr.G.W., P.Pr.G.H., Lincolnshire.* March, 1889.
- 681 Klein, William. 24, *Belsize Park, N.W., London.* 238, P.M. October, 1890.

- 682 Knock, Thomas Franklin. *Petersburg, Virginia*. 124, 7. June, 1891.
- 683 Koch, John Godfrey. *Penang*. 1555, W.M., 1555. *Dis.G.A.D.C., Eastern Archipelago*. May, 1889.
- 684 Krichauff, Frederick Charles. *New Government Offices, Adelaide, South Australia*. 28. March, 1891.
- 685 Lake, William. *Kenwyn, Queen's Road, Beckenham, Kent*. 131, P.M., *P.Pr.G.R., Cornwall*. May, 1887.
- 686 Lambert, James J. 83, *Mosley Street, Manchester*. 1387, P.M., *P.Pr.G.R., West Lancashire*. March, 1891.
- 687 Lambert, Major George, F.S.A. 10, *Coventry Street, Piccadilly, W., London*. 198, 504, 2021, P.M., 7, 21, P.Z. **Past Grand Sword Bearer**. May, 1891.
- 688 Lambert, Richard. *P.O.B. 81, New Orleans, U.S.A.* 59, P.M. **Grand Secretary of Grand Lodge, and Grand High Priest of Grand Chapter of Louisiana**. Local Secretary for Louisiana. June, 1887.
- 689 Lamb-Smith, Thomas. *Holly Lodge, Britannia Square, Worcester*. 280, 1247, P.M. *P.Pr.G.D., Worcestershire*. September, 1889.
- 690 Lamette, Alphonse Fortuné. *Dudley Mansion, Brighton*. 271, 1303, 1947, 2187, 271. June, 1891.
- 691 Lamonby, William Farquharson. 222, *Flinders Street, Melbourne, Victoria*. 752, 1002, 1073, P.M., 119, 371, 752, P.Z., *P.Pr.G.R., P.Pr.G.A.So., Cumberland and Westmoreland*. **Past Grand Warden, Grand Lodge of Victoria**. November, 1889.
- 692 Lancaster, George Felton. *Admiralty Cottage, Forton, Gosport*. 903, 1990, 2153, P.M., 342, 903, 1428, P.Z., *P.Pr.G.R., P.Pr.G.J., Pr.A.G.Sec., Hants and Isle of Wight*. May, 1887.
- 693 Lane, Charles Sheriff. *Newstead House, West Hartlepool, Durham*. 764, 1862, P.M., 764, P.Z., *P.Pr.G.D., Pr.G.W., P.Pr.G.Sw.B., Pr.G.H. (R.A.), Durham*. March, 1888.
- 694 Langley, W. C. *Cleveland House, Stockton-on-Tees*. 1674. May, 1890.
- 695 Lapin, Bernard. *Johannesburg, Transvaal*. 744 (S.C.) June, 1889.
- 696 Lardner, Henry Joseph. 27, *Clement's Lane, E.C., London*. 60, 1623, 1745, 1929, P.M., 3, 907, 1381, 1623, 1745, 1929, P.Z., *P.Pr.G.A.D.C., Surrey*. May, 1890.
- 697 Large, James Rickard. *Trentham House, Bush Hill Park, Enfield*. 1607, P.M., 174. March, 1890.
- 698 Last, John Thomas. 9, *Belle Vue, Bradford*. 387. March, 1887.
- 699 Latimer, Edward Savage. *Wilmington, North Carolina, U.S.A.* 395, 1. January, 1890.
- 700 Lawrence, James. *Kimberley, South Africa*. 591 (S.C.), 153 (S.C.), P.M. June, 1889.
- 701 Lawrence, General Samuel Crocker. 28, *Lancaster Street, Boston, Massachusetts, U.S.A.* **Past Grand Master of Grand Lodge of Massachusetts**. March, 1888.
- 702 Lawson, Thomas Mann. *Hill Top, Armley, Leeds*. 600, 600. January, 1889.
- 703 Laxton, Frederick. *Newlands, Brighouse, Yorkshire*. 1301, P.M., 275, P.Z., *P.Pr.J., W. Yorks*. March, 1888.
- 704 Lee, Edwin, C.E. 67, *Reginald Terrace, Leeds*. 265, P.M., 408, P.Z., *P.Pr.G.S.B., P.Pr.G.So., W. Yorks*. June, 1891.
- 705 Lee, William Henry. 50, *Shakespeare Road, Herne Hill, S.E., London*. 975, 1524, 1897, P.M., 975, 1423, 1524, P.Z., *P.Pr.G.D., Pr.A.G.S., Pr.G.Sc.E., Middlesex*. March, 1890.
- 706 Le Feuvre, John Emilius, J.P. 1, *Waterloo Place, Southampton*. 130, P.M., *Dep.Pr.G.M., Pr.G.H., Hants and Isle of Wight*. **Past Grand Deacon and Past Grand Sword Bearer (R.A.)**, England. September, 1887.
- 707 Leicher, Julius. *Tanugs, British Bechuanaland*. 2232. June, 1890.
- 708 Lemon, Rev. Thomas William, D.D., S.C.L. *Mutley, Plymouth*. 70, 189, 223, 1071, 1205, 2025, P.M., 70, 189, 223, 494, 2025, P.Z., *P.Pr.G.Ch., P.Pr.G.W., P.Pr.G.Prin.Soj., Pr.G.H., Devonshire*. September, 1887.
- 709 Le Strange, Hamon. *Hunstanton Hall, Norfolk*. 10, P.M., 10, P.Z., *P.Pr.G.Treas., Dep.Pr.G.M., P.Pr.G.H., Norfolk*. **Junior Grand Deacon, England**. June, 1890.
- 710 Leslie, Captain John Henry, R.A. *Peshawur Road, Rawal Pindi, Punjab*. 1960. October, 1891.
- 711 Letts, Herbert. 43, *St. George's Street, Canterbury*. 31, 31. October, 1889.
- 712 Levander, Frederick William, F.R.A.S. 30, *North Villas, Camden Square, N.W., London*. 1415, P.M., 142, 2048, P.Z., *P.Pr.G.D., Pr.G.Treas. (R.A.), Middlesex*. Local Secretary for Middlesex and North London. January, 1890.
- 713 Levy, Albert. *Box 423, Johannesburg, Transvaal*. 1409, 153. May, 1889.
- 714 Levy, Hyam. *Johannesburg, Transvaal*. 747, 1665. May, 1889.
- 715 Levyno, Abe. *P.O.B. 100, Johannesburg, Transvaal*. 1574. June, 1890.
- 716 Lewenberg, Jacob Frank, M.D. 2321, *Oxford Street, Philadelphia, Pennsylvania*. 11 (D.C.), 3 (D.C.) May, 1891.
- 717 Lewis, Harold. *Mercury Office, Bristol*. 686. February, 1887.
- 718 Lewis, W. C. *Amoy, China*. 1806, W.M. March, 1889.
- 719 Lezard, Flavien Ernest. *Kimberley, South Africa*. 1409, 153 (S.C.) June, 1889.
- 720 Lidgey, William. *Devoran, Truro, Cornwall*. 589, P.M., 1006, P.Z. January, 1889.

- 721 Lightfoot, Bruce. 4, *The Mall, Faversham*. 1915. March, 1889.
- 722 Liley, Joseph Henry. *Kimberley, South Africa*. 1832. June, 1891.
- 723 Lindsey-Renton, George Henry. 72, *Gracechurch Street, E.C., London*. 183. January, 1890.
- 724 Lipinski, Louis. Box 119, *Johannesburg, Transvaal*. 738. May, 1889.
- 725 Lissack, Simeon. Box 511, *Johannesburg, Transvaal*. 744 (S.C.) January, 1891.
- 726 Locking, George Henry. *Pontefract, Yorkshire*. 910, P.M., 495, P.Z. March, 1888.
- 727 Lockley, Richard T. 16, *First Street, Albany, New York*. 14, P.M., 5, H.P. October, 1889.
- 728 Lockwood, Thomas Meakin, F.R.I.B.A. 80, *Foregate Street, Chester*. 425, P.M., *P.Pr.G.Sup.W., Cheshire*. March, 1888.
- 729 Lofthouse, Henry Wilson. *Ashover House, Ashover, near Chesterfield*. May, 1891.
- 730 Logan, William. *Langley Park, Durham*. 124, 2135, P.M., *P.Pr.G.R., Durham*. February, 1887.
- 731 Lovegrove, Henry, F.S.I., A.R.I.B.A. 26, *Budge Row, Cannon Street, E.C., London*. 1507, 1777, 1949, 2048, P.M., 72, 1549, P.Z., *P.Pr.G.S.W. and Pr.G.Treas. (R.A.), Middlesex*. November, 1887.
- 732 Luck, Henry Courtenay. *Toowong, Brisbane, Queensland*. 908, 2306, 908. October, 1891.
- 733 Lupton, William Charles. *Cheapside, Bradford*. 974, P.M., 302, P.Z., *P.Pr.G.D., West Yorks.* March, 1888.
- 734 Lyte, Joshua L. *Lancaster, Pennsylvania, U.S.A.* 43, P.M. September, 1888.
- 735 Mabin, Frank. 10, *Union Street, Plymouth*. 105. January, 1891.
- 736 Macadam, William Ivison. *Surgeon's Hall, Edinburgh*. 154, W.M., 83. March, 1890.
- 737 MacCalla, Clifford P. Editor of "Keystone." 237, *Dock Street, Philadelphia, U.S.A.* 67, P.M. *Past Grand Master, Grand Lodge of Pennsylvania*. February, 1887.
- 738 MacClenachan, C.T. 31, *Chambers Street, New York, U.S.A.* 271, P.M. *Representative of Grand Lodge of Pennsylvania at Grand Lodge of New York*. May 1887.
- 739 MacConnachy, John. *Hong Kong*. 80, 190 (S.C.), 80, 363 (I.C.) January, 1889.
- 740 MacCurrenough, William. *High Street, Auckland, New Zealand*. 418 (S.C.), P.M., 197 (S.C.), P.Z., *Dep.Pr.G.M., Dep.G.Sup. (R.A.), North Island*. March, 1891.
- 741 Macdonald, Robert. 37, *Marquis Street, Glasgow*. 128, P.M., 67, P.Z. *Grand Steward, Scotland*. June, 1891.
- 742 Macdougall, Hamilton C. 24, *Summers Street, Providence, Rhode Island, U.S.A.* 21. *Grand Organist, Rhode Island*. March, 1888.
- 743 Macdougall, J. Innes. *Mansion House, Greenock*. 3½, 50. November, 1890.
- 744 MacGregor, George Robert. *Bingley, Yorkshire*. 439. May, 1889.
- 745 MacGregor, James. 8, *Stratford Grove, Heaton, Newcastle-on-Tyne*. 541. March, 1890.
- 746 MacIntyre-North. Charles Niven. 19, *Borough High Street, S.E., London*. 1559, W.M., 1275. October, 1890.
- 747 MacKay, George J. *Olrig Bank, Kendal*. 129, *P.Pr.G.W., Pr.G.Sec., Cumberland and Westmoreland. Grand Standard Bearer, England*. October, 1890.
- 748 Mackenzie, Allan. 17, *St. Andrew's Square, Edinburgh*. 2, P.M., 56, P.Z. *Grand Steward, Scotland*. November, 1888.
- 749 MacKenzie, Captain Donald. *Sungei Ujong, Straits Settlements*. 1043. June, 1890.
- 750 MacKenzie, John Eddie. *Kimberley, South Africa*. 1409. May, 1890.
- 751 Mackey, John Brunt. 2, *Bouverie Street, Fleet Street, E.C., London*. 257, 319. October, 1888.
- 752 MacKnaught, Thomas. *Kimberley, South Africa*. 1409. January, 1889.
- 753 MacLean, Rev. Thomas W. 909, *Central Avenue, Bay City, Michigan*. October, 1891.
- 754 MacLeod, James Morrison. 6, *Freemasons' Hall, W.C., London*. 113, 884, 1661, P.M., 1661, P.Z., *P.Pr.G.St.B., Derby, P.Pr.G.S.B., Notts. Secretary, R.M.B.I.* November, 1890.
- 755 MacMillan, Frederick Douglas. Box 27, *Johannesburg, Transvaal*. 744 (S.C.) November, 1890.
- 756 MacNair, Thomas S. *Hazleton, Pennsylvania, U.S.A.* 242, P.M., 181, P.H.P. *Past Deputy District Grand Master, Pennsylvania*. May, 1887.
- 757 Maitland, William. 110, *Cannon Street, E.C., London*. 454, 2170, 115 (I.C.), P.M. March, 1888.
- 758 Malcozovich, Ladilas de. *Belügyministerium, Budapest*. *Lodge Szent Istvan. Member of Literary Committee of the Grand Lodge. Member of Council of the Order, Grand Lodge of Hungary. Local Secretary for Hungary*. January, 1890.
- 759 Malden, Rev. Charles Herbert, M.A. Editor of the "Madras Masonic Review." *Mysore, South India*. 1285, 1841, 1906, 150. *Dis.G.Ch., Madras. Local Secretary for South-India*. November, 1890.
- 760 Manfield, Harry. *Cliftonville, Northampton*. 1764, 360. May, 1889.
- 761 Manley, James Woolley. *Elm Villa, Carshalton, Surrey*. 1892. October, 1889.
- 762 Manning, John J. 132, *Nassau Street, New York City*. 271, 241. October, 1891.
- 763 Mapleton, Cuthbert Walter. 3, *Montserrat Road, Putney, S.W., London*. 256, 2243. June, 1890.

- 764 Marshall, William. *Aliwal North, Cape Colony*. 2089, P.M. May, 1891.
- 765 Martin, George. 59, *Manchester Road, Southport, Lancashire*. 600, 702, 600, 839. January, 1890.
- 766 Martin, Sidney. *Denham Lodge, Watford, Hertfordshire*. 404, P.M., *Pr.G.D., Hertfordshire*. May, 1888.
- 767 Mason, Charles Letch. 1, *Moorland Terrace, Leeds*. 304, 2069, P.M., *P.Pr.G.Treas., P.Pr.G.H., West Yorks.* June, 1887.
- 768 Mason, Rev. Henry J. *Wigston Magna Vicarage, Leicester*. 1146, P.M., 1146, P.Z., *P.Pr.G.Chap., Dorset*. January, 1891.
- 769 Mason, J. J. *Grand Lodge of Canada, Grand Sec.'s Office, Hamilton, Ontario*. **Grand Secretary of the Grand Lodge of Canada**. March, 1888.
- 770 Mason, John William. *Church Street, Pietermaritzburg, Natal*. 956, P.M., *P.Dis.G.Std.B., Dis.G.Sup.W., Natal*. November, 1888.
- 771 Mason, William, M.R.C.S. *St. Austell, Cornwall*. 496, P.M., P.Z., *P.Pr.G.D., Cornwall*. November, 1889.
- 772 Massey-Hicks, John Moses. *P.O.B. 42, Johannesburg, Transvaal*. 853, 2313, P.M. October, 1890.
- 773 Massie, E. J. *Church Street, Barnsley, Yorkshire*. 1513, P.M. January, 1888.
- 774 Masson, David Parkes. *Murree, Punjab, E.I.* 1960. *P.Dis.G.Treas., Punjab*. June, 1888.
- 775 Masters, William. *Rosslyn, St. Alban's*. 60, 428, 1479, 2128, P.M., 428, P.Z. October, 1889.
- 776 Mather, David. *Kimberley, South Africa*. 591, P.M. June, 1888.
- 777 Mather, John Lawrence. 13, *Grange Road, Canonbury, N., London*. *Pr.G.A.D.C., Pr.G.St.B. (R.A.), Middlesex*. May, 1890.
- 778 Mathers, S. L. MacGregor. 53, *Great Percy Street, Percy Circus, W.C., London*. 195. October, 1890.
- 779 Mathew, Dr. Thomas Philip Ogden. *Johannesburg, Traansvaal*. 989, P.M. 131 (S.C.), P.Z. June, 1890.
- 780 Matier, Charles Fitzgerald. *Mark Masons' Hall, Great Queen Street, W.C., London*. **Past Grand Standard Bearer, England**. June, 1888.
- 781 Maxwell, John M. *Room 1, Chicago Block, East 5th Street, Leadville, Colorado, U.S.A.* 51, P.M. **Grand Master, Colorado**. May, 1890.
- 782 Maye, William Bennett. *Abham, Buckfustleigh, Devon*. 710, P.M., 710, P.Z., *P.Pr.G.D.C., P.Pr.G.Std.B. (R.A.), Devon*. January, 1889.
- 783 Mead, Colonel J. *Red Hill, Surrey*. 1971. September, 1887.
- 784 Mears, Arthur. *Herberton, North Queensland, Australia*. 1978, P.M., *P.Dis.G.St., P.Dis.G.S.B., Queensland*. March, 1888.
- 785 Mehta, Roostumjee Dhunjeebhoy. 55, *Canning Street, Calcutta*. 232, 360 (S.C.), P.M., 203 (S.C.), P.Z., *Dis.G.D., Bengal*. June, 1891.
- 786 Meiter, Charles William. 87, *Gracechurch Street, E.C., London*. 1671. March, 1889.
- 787 Mendelssohn, Max. 94, *Southampton Row, Holborn, W.C., London*. 212, 1839. January, 1889.
- 788 Mendelssohn, Sidney. *Kimberley, South Africa*. 1409. January, 1889.
- 789 Merrick, Rev. George Purnell. *Du Cane Road, Wormwood Scrubbs, W., London*. 1826, P.M., 706, *P.Pr.G.Chap., Surrey*. June, 1891.
- 790 Meyer, Charles E. 1717, *Chestnut Street, Philadelphia, U.S.A.* **Chairman of Library Committee of the Grand Lodge and Past Grand High Priest of the Grand Chapter of Pennsylvania**. February, 1887.
- 791 Mickley, George, M.A., M.B. *St. Luke's Hospital, E.C., London*. 63, P.M., *P.Pr.G.W., Herts*. May, 1889.
- 792 Middleborough, Harry. *P.O.B. 144, Johannesburg, Transvaal*. **Star of the Rand Lodge (D.C.)** October, 1889.
- 793 Miles, Charles George. *Port Elizabeth, Cape of Good Hope*. 711. March, 1888.
- 794 Milledge, Zillwood, J.P. *The Fernery, Weymouth, Dorset*. 170, P.M., 170, P.Z., *P.Pr.G.D.C., P.Pr.G.Pr.So., Pr.G.D.C. (R.A.), Dorsetshire*. May, 1890.
- 795 Millen, John. *Toowoomba, Queensland*. 775 (S.C.), P.M., 164 (I.C.), P.K. May, 1891.
- 796 Miller, Alistair Mitchell. *Swaziland, S.E. Africa*. 747 (S.C.) October, 1891.
- 797 Miller, Francis Hugh. *Royal Victoria Yard, Deptford, S.E.* 1593, P.M., 1593. March, 1890.
- 798 Miller, Robert Talbott. 626, *Greenup Street, Covington, Kenton Co., Kentucky*. 157. May, 1890.
- 799 Mills, B. Langley, M.D., F.R.C.S. *Meerut, North West Provinces, E.I.* 2208, W.M. *Dis.G.D., Bombay*. October, 1889.
- 800 Milne, Thomas, M.D., M.B., C.M., F.S.A., Scot. 17, *Mar Street, Alloa, Scotland*. 69, P.M., 92, Z., *P.Pr.G.W.* October, 1891.
- 801 Mitchell, Rev. James Young, D.D. *Lancaster, Pennsylvania*. 51. May, 1889.
- 802 Mitchell, John Layton. *Wintheuvel, Malmani, G. F. Marisco, Transvaal*. 1417. October, 1889.
- 803 Molyneux, Arthur John Charles. *Klerksdorp, South African Republic*. 2315. January, 1891.

- 804 Monckman, Joseph Woodhead. 19, *Charles Street, Bradford*. 1018, P.M., 600, P.Z., P.Pr.D.C (*Craft*), P.Pr.Soj. (R.A.), *West Yorks*. March, 1888.
- 805 Monks, James. *Aden Cottage, Durham*. 124, P.M., 124, P.Z. P.Pr.G.W., Pr.G.J., *Durham*. January, 1890.
- 806 Moore, Robert M. *Elizabeth, New Jersey, U.S.A.* Past Grand Master, *New Jersey*. October, 1890.
- 807 Morasso, Alfred Cyril. *Church Street, Gibraltar*. 115, 278, 576, 670 (S.C.), 325 (I.C.), 115, (S.C.), 168 (S.C.), Dis.G.St., Pr.G.St.B. (R.A.), *Gibraltar*. June, 1889.
- 808 Morecroft, Arthur Hubert. 32, *Linnet Lane, Sefton Park, Liverpool*. 2316, 2335. March, 1890.
- 809 Morgan, Henry. *Casilla del Correo, 358, Buenos Ayres*. 617. May, 1890.
- 810 Morgan, W. Wray. Editor and Proprietor of "Freemasons' Chronicle." *Belvidere Works, Hermes Hill, Pentonville, N., London*. 211, P.M. November, 1887.
- 811 Morrison, Robert. 99, *Napiershall Street, Glasgow, N.B.* 413, Dep.M., 50, P.Z. October, 1888.
- 812 Mortimer, G. F. W. *Chirk Lodge, Romsey, Hampshire*. 1112, P.M. P.Pr.G.W., *Hampshire and Isle of Wight*. January, 1888.
- 813 Morton, Charles Robert. *State School, North Toowoomba, Queensland*. 775 (S.C.) May, 1891.
- 814 Mouat, Charles. *Port Elizabeth, South Africa*. 711, P.M., P.Dis.G.W., *Eastern Division, South Africa*. May, 1887.
- 815 Mudge, W. H. *Johannesburg, Transvaal*. 744 (S.C.) May, 1889.
- 816 Mugglestone, John Thomas. *Darley Street, Bradford*. 600. May, 1888.
- 817 Muller, Cornelis Johannes. *Cape Town*. Goede Hoop Lodge (D.C.), P.M., P.Pr.G.Ins., *Netherlands*. March, 1889.
- 818 Munro, Sutherland Granville. *Northumberland House, Festing Road, Southsea*. 2074. January, 1889.
- 819 Munro, Professor Alpha Omega. *Southport Street, Gibraltar*. 408 (S.C.) Temple des Amis de l'honneur Français. October, 1889.
- 820 Murray, William Wilkinson, M.D. Box 333, *Suffolk, Virginia*. 30. G. Lecturer, Dis. No. 1, *Virginia*. May, 1891.
- 821 Murrow, Baron. *Highbury House, St. Leonards*. 2189. March, 1889.
- 822 Myers, Reverend E. M. 167, *East 74th Street, New York*. Petersburg Lodge and Chapter. P.Pr.G.Ch. (S.C.), *Melbourne*. March, 1888.
- 823 Mylchreest, Joseph. *Kirk Michael, Isle of Man*. Peace and Harmony Lodge (D.C.), *Cape*. January, 1889.
- 824 Nall, Henry. *Moss Bank, Stretford, Manchester*. 1375, 1387, 2263, P.M., 1387. March, 1891.
- 825 Napier, Thomas William Adam, M.B. *Darlington House, Egremont, Cheshire*. 2132, W.M. October, 1890.
- 826 Nash, Henry Frederick. 19, *Larkfield Road, Richmond, Surrey*. 1769, 2032, P.M., 140, J. March, 1891.
- 827 Nelson, George. 228, *Piedad, Buenos Ayres*. 1025, 2329, P.M., 617, P.Dis.G.P., Dis.G.A.D.C., *Argentine Republic*. March, 1891.
- 828 Nelson, Richard. 81, *West Gate, Burnley, Lancashire*. 126, 308, P.M., 126, 308, P.Z. January, 1890.
- 829 Nettle, William, M.R.C.S. *Liskeard, Cornwall*. 510, P.M., P.Z. November, 1889.
- 830 Newman, Henry Field. 16, *High Street, Shrewsbury, Salop*. 117. October, 1888.
- 831 Newnham, Ernest Edmund. *Barkly East, Cape Colony*. 2252, 853, P.M. October, 1889.
- 832 Newsome, Mark, J.P. 22, *Albert Road, Aldams, Southport*. 208, P.M., 208, P.Z. June, 1891.
- 833 Newton, James. 23, *Silverwell Street, Bolton, Lancashire*. 37, P.M., P.Pr.G.D., Pr.G.A.Sec., *East Lancashire*. February, 1887.
- 834 Newton, John, F.R.A.S. 19, *Lausanne Road, Queen's Road, Peckham, S.E., London*. 174, 1607, P.M., 174, P.Z. October, 1889.
- 835 Nichol, Bryce Gray. 49, *Leaze's Terrace, Newcastle-on-Tyne*. 1427, 481. October, 1890.
- 836 Nicholls, Walter James. 274, *Kingsland Road, N.E., London*. 463, P.M., 463, P.Z., P.Pr.G.D.C., *Middlesex*. May, 1890.
- 837 Nickols, Frederick Emanuel. 121, *Norfolk Street, Sheffield*. 1513. June, 1891.
- 838 Nippel, Professor Pierre. *Neuchatel, Switzerland*. Loge Bonne Harmonie. February, 1887.
- 839 Niven, John. *Osborne House, Clayton, Bradford*. 750. June, 1889.
- 840 Nock, George Arthur. 50, *Richmond Terrace, Clapham Road, S.W., London*. 1896. January, 1889.
- 841 Norman, George. *Alpha House, Bays Hill, Cheltenham, Gloucestershire*. 246, P.M., 82, P.Z., P.Pr.G.R., Pr.G.So., *Gloucestershire*. May, 1888.
- 842 Norton, Jacob. 419, *Washington Street, Boston, U.S.A.* 188. November, 1887.
- 843 Nunn, Richard Joseph, M.D. 119½, *York Street, Savannah, Georgia, U.S.A.* 15, P.M., 3, P.K. November, 1889.

- 844 Oortman-Geriings, J. D. *Old Canal, 72, Utreeht, Holland.* P.M., Ultrajectina Lodge. May, 1891.
- 845 Oosthuizen, Philippus Rudolph. *Box 1052, Johannesburg, Transvaal.* Star of the Rand Lodge. March, 1891.
- 846 Oppenheimer, B. *Kimberley, South Africa.* 1574. November, 1891.
- 847 Oram, John Earl. 67, *Palmerston Road, Dublin.* 357, 33. January, 1890.
- 848 Orde-Powlett, Lieut.-Col. the Hon. W. T. *Wensley Hall, Wensley, Yorkshire.* 123, P.M., *Dep.Pr.G.M., North and East Yorks.* Past Grand Warden, England. September, 1887.
- 849 Owen, Captain Henry. *Lansdowne House, Queen's Park, Southampton.* 398 (S.C.) November, 1888.
- 850 Owen, Herbert Charles. *Compton, Wolverhampton.* 526, P.M. March, 1888.
- 851 Oxland, Rev. John Oxley, J.P., F.R.G.S., etc. *Ineumbent of Clydesdale, East Griqualand, South Africa.* 1383, 2113, P.M., *P.Dis.G.W., Dis.G.Ch., Natal.* May, 1888.
- 852 Pakes, John James. - 10, *Malpas Road, Broekley, S.E., London.* 871, P.M., 140, P.Z. January, 1890.
- 853 Palk-Griffin, Richard. *Paadstow, Cornwall.* 1785. October, 1888.
- 854 Palmer, Rev. James Nelson. *Bembridge, Brading, Isle of Wight.* 10, 357, 498, 1990, P.M., 175, P.Z., *P.Pr.G.W., P.Pr.J., Hants and Isle of Wight.* Past Grand Chaplain and Past Principal Sojourner, England. November, 1888.
- 855 Papenfus, Herbert B. *Box 195, Johannesburg, Transvaal.* Star of the Rand Lodge. October, 1891.
- 856 Parakh, Nasarwanji Nowroji. 53, *Barr Street, Rangoon, Burma.* 614, W.M. June, 1890.
- 857 Parke, John W. *South Bend, Indiana.* 294, 29. October, 1891.
- 858 Parker, John Burruss. 36, *Perdido Street, New Orleans, U.S.A.* 102, 1. November, 1890.
- 859 Parker, Owen, junior. *Higham Ferrers, Northamptonshire.* 737. June, 1891.
- 860 Parsons, Selby. *High Road, Lower Tottenham.* 1237, P.M., 1237, *P.Pr.G.S.B., Middlesex.* May, 1890.
- 861 Parsonson, Joseph Marsden. *Harlestone Villa, Mortimer Road, Kilburn, N.W., London.* 23. October, 1890.
- 862 Partridge, Samuel Steads. *The Creseent, Leicester.* 523, 1560, P.M., 279, 1560, P.Z., *Dep.Pr.G.M., Pr.G.H., Leicester and Rutland.* Past Grand Assistant Director of Ceremonies, Past Grand Sword Bearer (R.A.), England. January, 1889.
- 863 Paterson, William Sleigh. 100, *Reade Street, New York, U.S.A.* May, 1888.
- 864 Paton, John Roper. 98, *West George Street, Glasgow, N.B.* 3½, Dep.M., 50, P.Z. June, 1888.
- 865 Pattinson, Thomas Henry. 20, *Westfield Terrace, Baildon, Shipley, Yorks.* 1545, 600. March, 1888.
- 866 Patton, Thomas R. *Masonic Temple, Philadelphia, U.S.A.* 121, P.M. Grand Treasurer of Grand Lodge and Grand Chapter of Pennsylvania. May, 1887.
- 867 Pearce, Gilbert P. *Mellaneer House, Hayle, Cornwall.* 450, P.M., *Pr.G.W., Cornwall.* Librarian of Coombe Masonic Library, Hayle. March, 1887.
- 868 Pearson, Roland George. *Morton House, Gainsborough, Lincolnshire.* 10, 422, 357, 357. March, 1890.
- 869 Peck, Andrew. 1345, *Bedford Avenue, Brooklyn, New York.* 719, 209. October, 1891.
- 870 Pedersen, Lars. *Box 98, Johannesburg, Transvaal.* 175 (S.C.) November, 1890.
- 871 Peek, Rev. R. *Dinard, Ille-et-Vilaine, France.* 555, 877, 936, 859, P.M., 555, P.Z., *Pr.G.Ch., P.Pr.G.Sc.N., Suffolk.* May, 1888.
- 872 Perceval, Charles John. 8, *Thurloe Place, Brompton, S.W., London.* 1607, P.M., 174, P.Z. January, 1890.
- 873 Perkins, Lewis Banbury. *Baneo Ingles del Rio de la Plata, Buenos Ayres.* 617, 1415. May, 1890.
- 874 Perkins, William Henry Sandow. *Box 159, Nanaimo, Vancouver's Island.* 3, 120. June, 1891.
- 875 Perks, Arthur Ryder. *Johannesburg, Transvaal.* March, 1889.
- 876 Perks, Thomas. *Kimberley, South Africa.* 1417. May, 1888.
- 877 Perry, Captain S., R.A. *The Grange, Ballymena, Ireland.* 431, W.M. March, 1888.
- 878 Perry, William H. 288, *Dyer Street, Providence, Rhode Island.* 4, 1. October, 1891.
- 879 Peters, Frederick William. *Kimberley, South Africa.* January, 1889.
- 880 Peters, Herbert William. *Kimberley, South Africa.* 1409, P.M. June, 1888.
- 881 Petrie, Col. Martin. *Hanover Lodge, Kensington Park, W., London.* 844, P.M., 8. June, 1890.
- 882 Phillips, F. B. 17, *Hatton Gardens, E.C., London.* 2265. March, 1891.
- 883 Phillips, Walter, M.I.N.A. 108, *Fenechurch Street, E.C., London.* 174, 359, 1997, 174. January, 1890.
- 884 Philon, Nicholas. *Piraeus, Greece.* 13. Assistant Grand Secretary, Greece. Local Secretary for Greece. March, 1890.
- 885 Pierson, Joseph Waldie. *Box 561, Johannesburg, Transvaal.* 1665, 1665. March, 1889.
- 886 Pickard, William. *Registry House, Wakefield.* 1019, P.M. March, 1890.
- 887 Pike, Herbert Stanley. *Gasworks, Colehester, Essex.* 1231. May, 1889.
- 888 Pilcher, Albert Henry. 2, *Victoria Terrace, Wincheap, Canterbury.* 972, 31. October, 1889.

- 889 Pinckard, George Josiah. *P.O.B.* 1759, *New Orleans, U.S.A.* 72, P.M. **Representative of Grand Lodge of England at Grand Lodge of Louisiana.** May, 1887.
- 890 Piper, George H. *Ledbury, Herefordshire. Dep.Pr.G.M., Herefordshire.* January, 1889.
- 891 Piper, Thomas. 102, *High Street, Peckham, S.E., London.* 1597, 2272. May, 1890.
- 892 Pollard, Joseph. 49, *Queen Anne St., Cavendish Square, W., London.* 1706, 1826, 2000. October, 1889.
- 893 Poore, Thomas. 45, *Crampton Road, Penge, S.E., London.* 720, P.M., 720, P.Z. May, 1887.
- 894 Poore, William. 10, *Highbury New Park, N., London.* 1306, P.M., 186, P.Z. May, 1891.
- 895 Porteous, William. *Penang.* 1555. June, 1889.
- 896 Powell, Champney. *The Elms, Dixton, near Monmouth.* 457, P.M., *P.Pr.G.St., Monmouth.* May, 1888.
- 897 Powell, F. A., A.R.I.B.A. 344, *Kennington Road, S.E., London.* 457, P.M., *P.Pr.G.W., Monmouthshire.* November, 1887.
- 898 Powell, George. 7, *Stanford Avenue, Brighton, Sussex.* 142, P.M., 975, P.Z. May, 1890.
- 899 Powley, George Henry. 34, *Shortland Street, Auckland, New Zealand.* Ara Lodge, 348 (I.C.), P.K. **Grand Warden, New Zealand.** October, 1891.
- 900 Pratt, Edward J. *Fleet Street, Torquay.* 1402. October, 1889.
- 901 Preston, Charles. *Recorder's Court, Rangoon, Burma.* 614, P.M., 614, P.Z. *P.Dis.G.R., Dis.G.Sec., Burma.* June, 1890.
- 902 Preston, Donald William. *Penryn, Knole Road, Boscombe, Bournemouth.* 195, 2158, P.M., 195. March, 1889.
- 903 Preston, Robert Arthur Berthon. 1, *Elm Court, Temple, E.C., London.* 357, 1118, 1523, 1178. January, 1890.
- 904 Pringle, Colonel Sir Norman William Drummond, Bart. *United Service Club, Pall Mall, S.W., London.* 92, 278, P.M. May, 1887.
- 905 Pritchard, Henry. 35, *Bucklersbury, E.C., London.* 263, 1415, P.M., 28, P.Z., *Pr.G.Treas., Middlesex.* March, 1890.
- 906 Prower, Nelson, M.A. 5, *Doughty Street, W.C., London.* 1754, W.M. November, 1891.
- 907 Pryce, Thomas Lawrence. *P.O.B.* 186, *Johannesburg, Transvaal.* 828, 118 (S.C.) May, 1890.
- 908 Puckle, Walter Bridge. 17, *River bank, Staines.* 162. May, 1890.
- 909 Pudsey, Lieut.-Col. Henry Fawcett. 6, *Crown Terrace, Aulaby Road, Hull.* 1010, P.M., 1010, H. June, 1889.
- 910 Purchas, Thomas Alfred Rufus. *P.O.B.* 472, *Johannesburg, Transvaal.* 1886, P.M. October, 1889.
- 911 Purey-Cust, the Very Rev. Arthur Perceval, Dean of York. *The Deanery, York.* 236, 591, P.M. **Past Grand Chaplain, England.** January, 1888.
- 912 Purkiss, William Henry. 38, *Featherstone Street, E.C., London.* 860, 860. March, 1891.
- 913 Purvis, Thomas. 5, *Grainger Ville, Newcastle-on-Tyne.* 481, 481. November, 1890.
- 914 Quayle, Mark. *P.O.B.* 919, *New Orleans, U.S.A.* 1, P.M. October, 1889.
- 915 Quick, Albert Charles. *Church Square, Guernsey,* 168, P.M., 243, P.Z. January, 1890.
- 916 Rainey, James Jarvis. *Spilsby, Lincolnshire.* 426, 721. March, 1890.
- 917 Ralling, Thomas John. *Winnock Lodge, Colchester, Essex.* 51, P.M., 51, P.Z., *Pr.G.Sec., Pr.G.Sc.E., Essex.* **Past Assistant Grand Director of Ceremonies, Past Grand Sword Bearer (R.A.), England.** January, 1890.
- 918 Ramsay, Colonel Marmaduke. *Malta.* 349, P.M., P.Z., **District Grand Master and District Grand Superintendent, Malta.** June, 1889.
- 919 Ranking, D. Fearon, LL.D. *Rockville, Merchiston, Edinburgh.* September, 1887.
- 920 Rapaport, Isidore. *Box 177, Johannesburg, South African Republic.* 744 (S.C.) January 1891.
- 921 Ratzker, Joseph. *Box 248, Johannesburg, Transvaal.* 744 (S.C.) June, 1890.
- 922 Raymond, Henry Francis. *Avallon Villa, The Park, Yeovil, Somersetshire.* 329. March, 1888.
- 923 Read, John. 49, *Somerleyton Road, Brixton, S.W., London.* 729, 2105, P.M., 449, 720, P.Z., *P.Pr.G.O., Middlesex.* September, 1887.
- 924 Reed, Captain George Henry Baynes, R.N. *Tehidy Terrace, Falmouth, Cornwall.* 75, P.M., *P.Pr.G.Sw.B., Cornwall.* March, 1888.
- 925 Reep, John Robertson. 4, *Great St. Thomas Apostle, Queen Street, E.C., London.* 1260, 2241, 1260. June, 1890.
- 926 Reid, Arthur Henry, F.R.I.B. *Box 746, Johannesburg, Transvaal.* 711, *P.Dis.G.Sup. of W., Eastern Division, South Africa.* October, 1889.
- 927 Remfry, Frederick Ernest. 2, *The Esplanade, Tenby, South Wales.* 859, 1177, 1529, P.M., 1177, *P.Pr.G.Pt., South Wales, Western Division.* January, 1890.
- 928 Renner, Peter Awooner. *Villa Esperance, Cape Coast, Gold Coast Colony.* 773, 1260. March, 1891.
- 929 Renwick, James. *Toowoomba, Queensland.* 775 (S.C.), 1315, 194. May, 1891.

- 930 Reynolds, Captain Cecil Edwards, R.A. *Hong Kong*. 488, 1165, 1341, P.M., 488, 1165. October, 1888.
- 931 Reynolds, Herbert Charles. 25, *Castle Street, Liverpool*. 2289. November, 1889.
- 932 Richards, George. *P.O.B.* 89, *Johannesburg, Transvaal*. 1574, P.M., 1574, Z. October, 1889.
- 933 Richards, Thomas. 49, *Jamaica Street, Glasgow*. 133, 50. May, 1891.
- 934 Richardson, Frederick John. 185, *Rue St. Jacques, Paris*. 26 (Nova Scotia C.) October, 1889.
- 935 Richardson, George. 6, *Blackheath Street, Newcastle-on-Tyne*. 1676, 24. May, 1891.
- 936 Richardson, Stephen. 135, *Wirtemburg Street, Clapham, S.W., London*. 183, P.M. February, 1887.
- 937 Riddiford, Henry. *Huntingdon, West Virginia, U.S.A.* 231, 27, K. May, 1887.
- 938 Riley, Thomas. 14, *Grosvenor Terrace, Harrogate, Yorkshire*. 600, P.M., 600, 1001, P.Z. March, 1888.
- 939 Ritchie, Thomas. *Opawa, Christchurch, New Zealand*. 609, W.M. March, 1890.
- 940 Robbins, Leopold George Gordon. 4, *Stone Buildings, Lincoln's Inn, W.C., London*. 10, 708, 1118, P.M., 10, 1118, P.Z., *P.Pr.G.D.C., Oron*. March, 1890.
- 941 Roberts, Austin. 20, *Park View, Halifax, Yorkshire*. 307, 448, P.M., 61, 448, P.Z. March, 1888.
- 942 Roberts, John. *The Colonnade, Green-market Square, Cape Town*. 2379. June, 1890.
- 943 Roberts, Richard Miles. *Kimberley, South Africa*. 1574, P.M., *P.Dis.G.W., Griqualand*. October, 1888.
- 944 Robertshaw, Jeremiah, J.P. *Palmerston Road, Northumberland Road, Sheffield*. 1239, P.M. January, 1891.
- 945 Robertson, Rev. Arthur George Lennox. *San José de Flores, Buenos Ayres*. 617, 2339, W.M., 617, H., *Dis.G.Ch., Argentine Republic*. Local Secretary for the Argentine Republic. September, 1887.
- 946 Robertson, J. Ross. 55, *King Street W., Toronto, Canada*. 28, 369, P.M., *P.Dep.Dis.G.M., P.G.S.W., P.Dis.G.Sup., P.G.Sc.N.* Grand Master of the Grand Lodge of Canada. March 1888.
- 947 Robertson, Major J. R. *Johannesburg, Transvaal*. 1413. June, 1889.
- 948 Robins, Rev. James W., D.D. 1821, *Merion Station, Montgomery Co., Pennsylvania, U.S.A.* 121, P.M. Grand Chaplain, Pennsylvania. May, 1887.
- 949 Robinson, Frederick Cuthbertson. *Yorkshire Penny Bank, Manchester Road, Bradford*. 1648, P.M., 302. May, 1889.
- 950 Robinson, John Chesworth. *The Elms, Mollington, Chester*. 425, P.M., 425, P.Z., *P.Pr.G.D., P.Pr.G.J., Cheshire*. February, 1887.
- 951 Roffey, James Richard. *Point Durban, Natal*. 1937. March, 1889.
- 952 Ronaldson, Rev. W. *Christchurch, New Zealand*. 844, P.M., 844, Z. Grand Secretary, N.Z. May, 1888.
- 953 Ross, Major John James. *Trevean, Penzance, Cornwall*. 121, W.M., 121, J., *P.Pr.G.S.B., Cornwall*. January, 1890.
- 954 Rowley, Walter. M.I.C.E. *Alderhill, Meanwood, Leeds, Yorks*. 289. March, 1888.
- 955 Rowsell, Alfred William. *Pietermaritzburg, Natal*. 863, 1565, P.M., 711, H. October, 1889.
- 956 Roy, Robert. 83, *Kensington Gardens Square, W., London*. 1118, 1492, P.M., 1118, *P.Pr.G.Pt., Cambridgehire*. November, 1888.
- 957 Ruhland, John William. 15, *Hollis Street, Halifax, Nova Scotia*. 14, I. Past District Grand Master, Past Grand High Priest, Nova Scotia. October, 1889.
- 958 Rush, D. B. Box 274, *Johannesburg, Transvaal, South Africa*. June, 1888.
- 959 Russ, Herman H. *Albany, New York*. 452, 5, P.H.P. Grand Treasurer (R.A.), New York. October, 1891.
- 960 Russell-Wright, Rev. Thomas. *Dorset County School, Charminster, Dorchester*. 417, P.M., *P.Pr.G.Ch., Dorsetshire*. January, 1889.
- 961 Rustomjee, Heerjeebhoy Manackjee, J.P. 18, *Chowringhee Road, Calcutta*. 67, 229, 2037, P.M., 234, 486, P.Z., *P.Dis.G.W., Dis.G.Sec., Dis.G.Sc.E., Bengal*. January, 1890.
- 962 Ruud, E. *Fosston, Polk Co., Minnesota*. June, 1891.
- 963 Ryan, William. 834, *West Grace Street, Richmond, Virginia*. 9, 9, *Dis.Dep.G.M., Virginia*. October, 1891.
- 964 Rymer, J. Sykes. *Monk Bridge, Yorks*. 236, P.M., 236, P.Z., *P.Pr.G.R., P.G.H., North and East Yorkshire*. November, 1888.
- 965 Salmon, Robert George. 21, *Wentworth Place, Newcastle-on-Tyne*. 406, P.M., 406, P.Z., *P.Pr.G.A.D.C., Northumberland*. January, 1890.
- 966 Salwey, Theophilus John. *Guildhall, Ludlow, Salop*. 611, 262. November, 1891.
- 967 Sanders, Rev. Samuel John Woodhouse, LL.D., M.A., F.G.S. *School House, Northampton*. 360, 1764, 1911, P.M., 360, P.Z., *P.Pr.G.Ch. and P.Pr.G.J., Northants and Hunts*. Past Grand Chaplain and Past Grand Sojourner, England. January, 1890.
- 968 Sansom, Philip. 42, *Currie Street, Adelaide, South Australia*. 1, P.M., 4, P.Z. Past Grand Warden, Past Grand Haggai, South Australia. October, 1890.
- 969 Sargent, Hosea Q. 170, *Bank Street, Cleveland, Ohio*. 79. October, 1891.
- 970 Sartain, John. 728, *Sansom Street, Philadelphia, U.S.A.* P.M. May, 1887.

- 971 Saunders, John. *Sea Cliff House, near Cape Town, South Africa*. 398, 420 (S.C.), P.M. *P.Pr.G.Sup., Cape of Good Hope (S.C.)* October, 1888.
- 972 Saunders, Sibert. *The Bank, Whitstable, Kent*. 1915, P.M., 31, J., 2099, H., *P.Pr.G.St., Kent*. November, 1887.
- 973 Saunders, William John H. *P.O.B. 537, Grand Haven, Michigan, U.S.A.* 139, P.M. May, 1887.
- 974 Savage, John W. 126, *South 4th Street, Philadelphia, U.S.A.* 528. October, 1888.
- 975 Sawin, James M. 11, *Beacon Avenue, Providence, Rhode Island, U.S.A.* 21. October, 1890.
- 976 Sayers, C. R. 4, *Lorne Villas, Marlborough Road, George Lane, London, Essex*. 1076. November, 1890.
- 977 Schiller, Ferdinand P. M. 34, *Kensington Mansions, Earl's Court, S.W., London*. 357. June, 1891.
- 978 Schnitger, Ferdinand Fritz. 20, *Leazes Terrace, Newcastle-on-Tyne*. 541, 594, 2260, 24. October, 1889.
- 979 Schott, Charles Jacob. 36, *Richmond Road, Bradford, Yorks*. 302, 302. November, 1888.
- 980 Schultz, Edward T. 11, *South Howard Street, Baltimore, Maryland, U.S.A.* 13, P.M. **Past Grand Warden and Past Grand Deputy High Priest, Maryland**. June, 1888.
- 981 Schuster, Claud. *New College, Oxford*. 357. June, 1890.
- 982 Scott, James Alfred Speiers. 64, *Fern Avenue, Newcastle-on-Tyne*. 1427, 481. November, 1889.
- 983 Scott, Rev. John Hubert, M.A. *Rectory, Spitalfields, E., London*. 170, P.M., 170, H., *P.Pr.G.Chap., Dorset*. January, 1891.
- 984 Scott, William George. *Winnipeg, Manitoba, Canada*. 1, P.M. **Past Deputy Grand Master, Grand Librarian, and Grand Secretary, Grand Lodge of Manitoba**. May, 1887.
- 985 Scott, William H. 283, *Westminster Street, Providence, Rhode Island, U.S.A.* 36, J.W., 1. June, 1889.
- 986 Scratchley, Rev. Charles Edward, M.A. *Rectory, Barkly West, South Africa*. 1417. October, 1888.
- 987 Scurrah, William Alfred. 12, *Rutland Street, Regent's Park, N.W., London*. 167, 1744, 2048, 2206, 2271, P.M., 749, 2048, P.Z., *P.Pr.G.S. of W., P.Pr.G.So., Middlesex*. March, 1890.
- 988 Seamon, William Henry. *Rolla, Missouri, U.S.A.* 60 (Va.C.), 213, 50 (Va.C.), 32, H.P. May, 1890.
- 989 Selzer, Andreas. *Delport's Hope, Griqualand, South Africa*. 1417, P.M., 1417, Z. October, 1888.
- 990 Setna, S. D. *Hong Kong*. 1165, 618 (S.C.) May, 1889.
- 991 Serrurier, Charles George. *Johannesburg, Transvaal*. **Star of the Rand Lodge (D.C.) Goede Treuw (D.C.)** June, 1889.
- 992 Sewell, Robert. *Bellary, India*. 465, W.M. October, 1890.
- 993 Seymour, John. *Dunkeld, Newlands Park, Sydenham, S.E., London*. 19. May, 1890.
- 994 Shackles, George Lawrence. 7, *Land of Green Ginger, Hull*. 1511, P.M., 1511, P.Z., *P.Pr.G.D., P.Pr.G.R., North and East Yorkshire*. Local Secretary for the North and East Ridings of Yorkshire. May, 1887.
- 995 Shephard, Walter. *Fernbank, Louth, Lincolnshire*. 712, 712. Local Secretary for Lincolnshire. May, 1889.
- 996 Sheppard, William Fleetwood, M.A., LL.M. 2, *Temple Gardens, Temple, E.C., London*. 859, 859, *Pr.G.St., Cambridgeshire*. November, 1889.
- 997 Shirk, George H. *Hanover, Pennsylvania*. 348, 199, *Dis.Dep.G.M., Pennsylvania*. October, 1891.
- 998 Shirley, Horatio Henry. *Claridge's Hotel, Brook Street, W., London*. 1941, P.M., 2, P.Z. June, 1891.
- 999 Shryock, Thomas J. *Masonic Temple, Baltimore, Maryland, U.S.A.* **Grand Master of Maryland**. May, 1890.
- 1000 Silberbauer, Charles Frederick. *Master's Office, Supreme Court, Cape Town*. **Goede Hoop Lodge**. October, 1891.
- 1001 Silberbauer, Conrad Christian. *P.O.B. 263, Cape Town, South Africa*. **Goede Hoop Lodge (D.C.)**, 334. March, 1889.
- 1002 Sillitoe, Right Rev. Acton Windeyer, D.D., Bishop of New Westminster. *British Columbia*. 526, 771 (E.C.), *P.Pr.G.R. (R.A.), Bucks. and Berks.*, 9 (B.C.C.), W.M., 98 (Canada C.) **Grand Chaplain of British Columbia**. May, 1891.
- 1003 Sillitoe, James Hill. *Hawkestone, 22, Lancaster Road, Birkdale, Southport, Lancashire*. 317, 645, P.M., 42, 116, 126, 317, 645, 1387, P.Z., *P.Pr.G.D.C., P.Pr.G.W., P.Pr.G.J., Pr.G.H., East Lancashire*. **Past Grand Standard Bearer and Past Grand Deputy Director of Ceremonies (R.A.), England**. May, 1888.
- 1004 Simonsen, Sophus Heimann. *St. Kiobnagergade 14, Copenhagen*. **Lodge zur Bruderkette, Hamburg**. Local Secretary for Denmark. June, 1887.
- 1005 Simpers, Robert N. 131, *South 5th Street, Philadelphia, U.S.A.* 493. September, 1887.
- 1006 Simpson, John. *Waitangi, Scottsdale, Tasmania*. 4. June, 1891.
- 1007 Singleton, Richard Harrison. *South Parade, Halifax, Yorks*. 61. June, 1889.
- 1008 Singleton, William R. *Masonic Temple, 909, F. Street, N.W., Washington, U.S.A.* **Grand Secretary of the Grand Lodge of the District of Columbia**. September, 1887.
- 1009 Slack, Arthur William. *Becchwood, Burton, Derbyshire*. 1688, P.M., 62. January, 1891.

- 1010 Slaughter, Mihill. 4, *Furnivall's Inn, E.C., London.* 176, 404, 2218, P.M., 176, 404, *Pr.G.W., P.Pr.G.O. (R.A.), Herts.* October, 1889.
- 1011 Smit, Nicolaus Jacobus. *Krugersdorp, South African Republic.* Star of the Rand Lodge. May, 1891.
- 1012 Smith, Albert C. 24 and 26, *Tremont Street, Boston, Massachusetts, U.S.A.* Joseph Warren Lodge. Past Grand High Priest, Grand Royal Arch Chapter of Massachusetts. January, 1889.
- 1013 Smith, Benjamin Arthur, M.A., LL.M. 4, *Middle Temple Lane, Temple, E.C., London.* 523, P.M., 1560, P.Z., *P.Pr.G.W., P.Pr.G.Std.B., Pr.G.Reg., (R.A.), Leicester and Rutland.* May, 1888.
- 1014 Smith, Charles Winlove. 50, *High Street, King's Lynn, Norfolk.* 107, 107. October, 1891.
- 1015 Smith, John. *High Street, Coldstream, N.B.* 25, 280, P.M., 10. November, 1888.
- 1016 Smith, James. *Commercial Bank House, Dumfries, N.B.* 63, *P.G.S.B., Dumfriesshire.* October, 1891.
- 1017 Smith, General John Corson. 65, *Sibley Street, Chicago.* 273, P.M., 51, P.H.P. Grand Master, Grand Lodge of Illinois. May, 1889.
- 1018 Smith, Thomas Joseph. Box 835, *Johannesburg, Transvaal.* Star of the Rand Lodge. March, 1891.
- 1019 Smith, William. *Market Place, East Durham, Norfolk.* 996, P.M., 996, *P.Pr.G.A.P., Pr.G.Stand.B. (R.A.), Norfolk.* October, 1891.
- 1020 Smith, William Charles. *Grove Hill, Mohill, Co. Leitrim, Ireland.* 495, 854. March, 1891.
- 1021 Smith, Willam Henry. *Glencoe, Toowoomba, Queensland.* 775 (S.C.) May, 1891.
- 1022 Smithies, William Edward. *The Cross, Elland, Yorkshire.* 1231, P.M., 1283, P.Z. October, 1888.
- 1023 Smyth, William Henry. *Elkington Hall, Louth, Lincolnshire.* Provincial Grand Master, Lincolnshire. May, 1890.
- 1024 Snodgrass, John. *Bank of New Zealand, Blenheim, Marlboro', New Zealand.* 1236. October, 1891.
- 1025 Soderberg, Henry. *South Mount College, Monckton, Jarrow-on-Tyne.* 1119, P.M., 1119, H. June, 1891.
- 1026 Solomon, Solomon Temple. *Public Library, Kimberley, South Africa.* 1409, P.M. May, 1888.
- 1027 Somerville, Robert, junior. *Avondale Place, Kirkintilloch, Glasgow.* 384, P.M., 50. March, 1889.
- 1028 Southwell, William Lascelles. *Knowle Sands, Bridgnorth, Salop.* 262, 1621, *P.Pr.G.W., Salop.* May, 1889.
- 1029 Sparks, Thomas W. 121, *Walnut Street, Philadelphia, Pennsylvania.* 121, 251. January, 1891.
- 1030 Spiers, James. *Masonic Hall, Toowoomba, Queensland.* 775 (S.C.), P.M., P.Z., *P.Sub.Dis.G.M.* Local Secretary for Queensland. January, 1891.
- 1031 Sprinz, Robert. Box 991, *Johannesburg, Transvaal.* 744 (S.C.) October, 1890.
- 1032 Staffurth, Henry Layton. *Leonard House, Bognor, Sussex.* 1726, W.M. March, 1890.
- 1033 Stainton-Moses, Rev. William. 2, *Duke Street, Adelphi, W.C., London.* 1415, P.M., *P.Pr.G.Ch., Middlesex.* May, 1890.
- 1034 Stanley, Frederick. 6, *Clifton Gardens, Margate.* 127. May, 1888.
- 1035 Stapylton-Adkins, George. *Barkly East, Cape Colony.* 2252, W.M. October, 1889.
- 1036 Starkey, John W. *Gas Office, La Valetta, Malta.* 349, P.M., *P.Dis.G.Sec., Malta.* January, 1888.
- 1037 Staton, James W. *Brooksville, Kentucky.* P.M. March, 1889.
- 1038 Statter, William Aled. *Thornhill House, Wakefield, Yorks.* 15, P.M., 154, P.Z. March, 1890.
- 1039 Steeds, Herbert William Pilditch. *Barberton, Transvaal.* Jubilee Lodge (D.C.), W.M., 220 (S.C.) October, 1891.
- 1040 Steele, Lawrence. *Lime Wood, Hill Lane, Southampton.* 359, W.M. November, 1891.
- 1041 Steer, H. A. 73, *High Street, Rhyl.* 1674, P.M., 721, P.Z., *P.Pr.G.D.C., North Wales.* *Pr.G.A.So., Cheshire.* January, 1888.
- 1042 Stettinus, John L. *Cincinnati, Ohio, U.S.A.* 356, P.M. November, 1891.
- 1043 Stevens, Daniel Collenette, F.R.G.S. *Johannesburg, Transvaal.* 1409. May, 1889.
- 1044 Stevens, Henry. *Hazeldene, Ashburton, South Devon.* 2189, 710. January, 1889.
- 1045 Stevens, James. *Evelyn, Catford, S.E., London.* 720, 1216, 1426, P.M., 720, 771, P.Z. January, 1889.
- 1046 Stevens, John William, A.R.I.B.A. 21, *New Bridge Street, E.C., London.* 2234. June, 1891.
- 1047 Stewart, William Edward, F.R.C.S. 16, *Harley Street, Cavendish Square, W., London.* 143, P.M., *Pr.G.W., Buckinghamshire and Berkshire.* Past Grand Assistant Director of Ceremonies, and Past Grand Sword Bearer (R.A.), England. January, 1888.
- 1048 St. Leger, E. *New College, Oxford.* 387. March, 1890.
- 1049 Stock, Rev. Charles M. *Hanover, York Co., Pennsylvania, U.S.A.* Grand Chaplain of Pennsylvania. May, 1890.
- 1050 Stocker, Anthony Eugene, A.M., M.D. 2212, *Fitzwater Street, Philadelphia, U.S.A.* 134, P.M., 169, P.H.P. May, 1888.
- 1051 Stokes, Horace A. *Granville, Ohio, U.S.A.* 405. May, 1888.
- 1052 Stone, John Charles. *Heather Dell, Dryden Road, Bush Hill Park, Enfield.* 65, 65. March, 1889.
- 1053 Stopher, Thomas. *Fair Lea, Winchester, Hampshire.* 76, P.M., 52, P.Z., *P.Pr.G.W., Hampshire and Isle of Wight.* January, 1888.

- 1054 Storr, Edwin. *Robey Villa, Myddleton Road, Hornsey, N., London.* 167, P.M., 704, 749, P.Z. March, 1888.
- 1055 Stott, Alfred. *Owler Ings Mill, Brighouse, Yorks.* 1201, P.M., 61, 275. March, 1888.
- 1056 Strasser, Solomon. 9 and 11, *Green Street, Albany, New York, U.S.A.* 3, W.M., 5. November, 1888.
- 1057 Stringer, H. L. *Hong Kong, China.* 1341, W.M., 1341, Dis.G.O., *Hong Kong and South China.* June, 1888.
- 1058 Sutcliffe, Jack. *Field House, Dudley Street, Grimsby, Lincolnshire.* 1294, P.M., P.Pr.G.W., *Lincolnshire.* January, 1890.
- 1059 Sutro, Leon. *Kimberley, South Africa.* 1874. March, 1889.
- 1060 Swift, Henry. *Kimberley, South Africa.* 1409. June, 1888.
- 1061 Swinburne, George. *Planet Chambers, 8, Collins Street, E., Melbourne, Victoria.* 847. October, 1891.
- 1062 Tallcott, Daniel W. *Albany, New York.* 75, 285, P.Dep.Dis.G.M., *New York.* January, 1889.
- 1063 Taylor, Charles Clement Jennings. 37, *Castle Street, Cape Town.* 1409, 153 (S.C.) March, 1889.
- 1064 Taylor, Edgar. *Devoran, Truro, Cornwall.* 331, 331. January, 1889.
- 1065 Taylor, George. *Bracebridge House, Kidderminster, Worcestershire.* 377, 560, 1874, P.M., 377, P.Z., P.Pr.G.W., *Worcestershire.* November, 1888.
- 1066 Taylor, George William, A.I.N.A. 19, *Breakspear's Road, St. John's, S.E., London.* 171, 140. October, 1889.
- 1067 Taylor, John. *The Belgrave Pharmacy, Torquay.* 328, 1402. January, 1888.
- 1068 Taylor, T. A. *Harrington Road, Chetput, Madras.* 1198, P.M. June, 1891.
- 1069 Taylor, William. *Yacht Hotel, Torquay.* 328, P.M., P.Pr.G.D.C., *Devon.* November, 1891.
- 1070 Tebbutt, Marshall W. 483, *State Street, Albany, New York.* 14, P.M., 5. October, 1891.
- 1071 Tempels, Pierre. *Avenue Louise, 2, Brussels.* Member of the Grand Orient and Supreme Council of Belgium. May, 1887.
- 1072 Terry, James. Secretary of the Royal Masonic Benevolent Institution. *Freemasons' Hall, Great Queen Street, W.C., London.* Past Grand Standard Bearer, England. June, 1888.
- 1073 Tesseyman, William. *Land of Green Ginger, Hull.* 57, P.M., P.Pr.G.Sup.W., *North and East Yorkshire.* May, 1887.
- 1074 Thayer, Henry G. *Plymouth, Indiana.* 149, 49. October, 1891.
- 1075 Thomas, Frederick William. *Alverton, Camborne, Cornwall.* 450, 1544. November, 1887.
- 1076 Thomas, Rev. Hugh. 6, *Upper Westbourne Terrace, W., London.* 1849, 384, P.Pr.G.Chap., *North Wales.* October, 1891.
- 1077 Thomas, Jabez Edwin. *Cavendish Chambers, Grenfell Street, Adelaide.* 38, P.M. Past Assistant Grand Secretary, Past Grand Lecturer, South Australia May, 1889.
- 1078 Thomas, John Burritt. *Longlands, West Barkly, Vaal River, South Africa.* 1417. October, 1888.
- 1079 Thomas, R. Palmer. *Junior Constitutional Club, Regent Street, S.W., London.* 1929, P.M., 1929, P.Z. June, 1891.
- 1080 Thomas, William Kingdom. 30, *Berkeley Place, Clifton, Bristol.* 65, 1755, P.M., 69, 291, P.Z. June, 1891.
- 1081 Thompson, J. W. Howard. *Devereux Chambers, Temple, E.C., London.* 165. March, 1888.
- 1082 Thompson, Ralph. 4, *Love Lane, Berwick-on-Tweed, Northumberland.* 393, P.M., P.Pr.G.W., *Northumberland.* March, 1890.
- 1083 Thomson, John Rae Menzies. 1, *Alexander Road, Essenden, Victoria.* 2118, 99 (V.C.), P.M., Dis.G.D., *West Australia.* November, 1887.
- 1084 Tidman, William. *Middle Ridge, Toowoomba, Queensland.* 775 (S.C.) October, 1891.
- 1085 Tipper, Harry. 35, *The Grove, Hammersmith, W., London.* 185, 2090, 2029, P.M., 141, P.Z. June, 1889.
- 1086 Todd, Joseph. *Registry House, Duncombe Place, York.* 236, P.M., P.Pr.G.R., P.Pr.G.W., *North and East Yorkshire.* February, 1887.
- 1087 Toll, Eli Emile van. 4, *Rue Beau Séjour, Lausanne, Switzerland.* Lodge Vicit vim Virtus, Holland, 303 (E.C.) January, 1891.
- 1088 Toll, Josephus Levinus van. *Riant Site, Montbenon, Lausanne, Switzerland.* Lodge Vicit vim Virtus, Haarlem, Holland. January, 1890.
- 1089 Torgius, Lui Eduard Severin. *Durban, Natal.* 956, 1665. March, 1889.
- 1090 Tracy, Nathaniel. 27, *Westgate Street, Ipswich, Suffolk.* 376, P.M., P.Pr.G.W., Pr.G.Sec., *Suffolk.* September, 1887.
- 1091 Travers-Drapes, G. F. *Rangoon, Burma.* 646, 832, 1268, P.M., 646, 832, 1268, P.Z., Dep.Dis.G.M., Dis.G.H., *Burma.* Local Secretary for Burma. March, 1888.
- 1092 Tresise, Thomas Bickford. 9, *Molesworth Road, Stoke, Devonport.* 1136. May, 1888.
- 1093 Treves, George. *Oldridge Road, Balham, S.W., London.* 720, P.M., 720. September, 1887.
- 1094 Tristram, Rev. Henry Baker, D.D., F.R.S. *The College, Durham.* Dep.P.G.M., *Durham.* Past Grand Chaplain, England. February, 1887.

- 1095 **Turner, Henry L.** 151, *York Street, Norfolk, Virginia.* 2, P.M., 1, P.K. October, 1891.
- 1096 **Turner, John William.** 29, *Mona Drive, Castle Mona, Douglas, Isle of Man.* 521, 1458, 1783, P.M., 290, 521, P.Z., *Pr.G.D., P.Pr.G.Sw.B. (R.A.), West Yorks.* November, 1888.
- 1097 **Usher, John.** 71, *Grainger Street West, Newcastle-on-Tyne.* 481, P.M., 481, P.Z., *P.Pr.G.P., P.Pr.G.Pr.So., Northumberland.* May, 1891.
- 1098 **Vaillant, John P., LL.D.** *The Hague, Holland.* Lodge L'Union Royale. P.M., **Grand Secretary of the Grand Orient of the Netherlands.** June, 1888.
- 1099 **Vallentine, Jacob.** *Barkly East, Cape Colony.* 2252. October, 1889.
- 1100 **Vallentine, Samuel.** 103, *Brixton Road, S.W., London.* 9, 1670, P.M., 9, 1716, P.Z. **Grand Pursuivant, England.** October, 1890.
- 1101 **Vassar-Smith, Richard Vassar.** *Charlton Park, Cheltenham.* 82, 246, 839, P.M., 82, 839, P.Z., *Dep.Pr.G.M. and Pr.G.H., Gloucestershire.* November, 1888.
- 1102 **Vaughan, Major T. T., R.A.** *Fort St. George, Madras.* May, 1889.
- 1103 **Venables, Rowland George.** *The Lodge, Ludlow, Shropshire.* 611, 1124, 2311, P.M., 262, P.Z., *P.Pr.G.W., North Wales and Shropshire, Dep.Pr.G.M., Shropshire.* **Past Grand Assistant Director of Ceremonies, Past Grand Standard Bearer (R.A.), England.** January, 1889.
- 1104 **Vernon, W. Frederick.** *Bowmont House, Kelso, N.B.* 58, P.M., *P.Dep.Pr.G.M.* January, 1888.
- 1105 **Vials, Thomas Henry.** *Wood Hill, Northampton.* 1764, *Pr.G.O., Northants and Hunts.* March, 1891.
- 1106 **Vincent, William Wilkins.** *Houghton House, Stoneygate, Leicester.* 1391, W.M., 279, 1560. January, 1890.
- 1107 **Vint, William Harold.** *White Swan, High Street, Deptford.* 140, 140. June, 1890.
- 1108 **Vivian, Hugh Phillips.** *Pengeon House, Camborne, Cornwall.* 589, 1544, P.M., 450, *P.Pr.G.W., Cornwall.* September, 1887.
- 1109 **Vizard, Major-General W. J.** *Enderby House, Dursley, Gloucestershire.* 761, W.M. March, 1888.
- 1110 **Waddy, Benjamin Owen.** *Bank of New Zealand, Picton, Marlboro', New Zealand.* 1236, 2036, P.M. October, 1891.
- 1111 **Wade, Henry Greensmith.** *Liverpool Street, Auckland, New Zealand.* 689, P.M., 348 (I.C.), P.K. *P.Dis.G.Sec., Dis.G.Treas., Auckland.* June, 1888.
- 1112 **Waison, Sergeant-Major Jonathan Albert.** c/o. *S. C. Depass & Co., 101, Harbour Street, Kingston, Jamaica.* 773. October, 1890.
- 1113 **Wakeford, George William.** *Charlottetown, Prince Edward's Island, Canada.* 1, 11. **Grand Lecturer, Past Grand Secretary, Past Deputy Grand Master of Prince Edward's Island, Grand King, Grand Chapter of Nova Scotia.** March, 1888.
- 1114 **Waldron, Frederick Hemingway.** *Newhaven, Connecticut, U.S.A.* 79, P.M. **Past Grand Master, Grand Lodge of Connecticut.** October, 1888.
- 1115 **Walker, Alfred William.** *York and East Riding Bank, Malton, Yorkshire.* 660, P.M., *Pr.G.D.C. (Craft and R.A.), N. and E. Yorkshire.* May, 1888.
- 1116 **Wallace, William John.** 3, *Belgrave Place, Edinburgh.* 44, W.M., 40. January, 1890.
- 1117 **Walls, Captain Thomas Charles.** *East Temple Chambers, E.C., London.* 60, 141, 1381, 1503, 1512, 1656, 1745, 1793, P.M., 3, 185, 1381, 1423, 1503, 1589, P.Z., *P.Pr.G.W., P.Pr.G.Pr.So., Middlesex.* March, 1890.
- 1118 **Walsh, Albert.** *Port Elizabeth, South Africa.* 711, P.M., *P.Dis.G.D., Eastern Division, South Africa.* Local Secretary for Eastern Division, South Africa. June, 1887.
- 1119 **Wands, Frank L.** 201, *Phœnix Block, Bay City, Michigan.* 129, 59. October, 1891.
- 1120 **Ward, Charles Edward.** *King's Lynn, Norfolk.* 107, 985, P.M., 107, *Pr.G.W., Pr.G.Charity Steward, Lincolnshire.* Local Secretary for Norfolk and Cambridgeshire. March, 1890.
- 1121 **Ward, Dr. Charles Samuel.** 18, *West 30th Street, New York.* 8. January, 1888.
- 1122 **Ward, Horatio.** *Canterbury, Kent.* 31, 586, 662, 1112, P.M., 586, 662, 1273, 2099, P.Z., *P.Pr.G.W., Pr.G.J. (R.A.), Kent; P.Pr.G.W., P.Pr.G.H. (R.A.), Wilts.; P.Pr.G.Sc.N., Dorset.* October, 1889.
- 1123 **Warden, George R.** 1221, *Euclid Avenue, Cleveland, Ohio.* 229, 14. October, 1891.
- 1124 **Warner, Rev. Thomas Davenport.** *St. James's Rectory, Toowoomba, Queensland.* 775 (S.C.) May, 1891.
- 1125 **Warner, Hugo.** 17, *Hatton Gardens, E.C., London.* 2265. October, 1889.
- 1126 **Warner, William Thomas.** *Imperial Bank, High Street, Peckham, S.E., London.* 1297, 2272. May, 1890.
- 1127 **Watson, William.** 28, *East Parade, Leeds.* 61, 2069, P.M., 304, 734, P.Z., *P.Pr.G.S. of W., P.Pr.G.So., Honorary Librarian, West Yorks.* February, 1887.
- 1128 **Waugh, William James.** *Ingfield, Baildon, Shipley, Yorks.* 1545, P.M., 600. March, 1889.

- 1129 Way, The Hon. Chief Justice S. J. *Freemasons' Hall, Flinders Street, Adelaide.* 3, P.M., 4, P.Z. Past and Pro-Grand Master, Past Grand Zerubbabel, South Australia, January, 1891.
- 1130 Weatherilt, Henry Charles. *Johannesburg, Transvaal.* 1417. October, 1889.
- 1131 Webb, Frederick Owen. *Ice Establishment, Port of Spain, Trinidad.* 231 (S.C.) November, 1888.
- 1132 Webb, George. *P.O.B. 447, Johannesburg, Transvaal.* Star of the Rand Lodge. March, 1890.
- 1133 Webb, Joseph. *P.O.B. 447, Johannesburg, Transvaal.* Star of the Rand Lodge (D.C.), W.M. October, 1889.
- 1134 Webster, Reginald Thomas. *Claremont, Margate.* 1608. June, 1890.
- 1135 Weeks, William Self. *Clitheroe, E. Lancashire.* 369. March, 1891.
- 1136 Weigall, Rev. Edward Mitford. *Frodingham Vicarage, Doncaster.* 2078, P.M., 297, *P.Pr.G.Chap., Pr.G.So., Lincolnshire.* March, 1889.
- 1137 Weiss, Felix, L.D.S., R.C.S. 7, *Montague Place, Russell Square, W., London.* 1491, P.M., 2. January, 1890.
- 1138 Welchans, George Reuben. *Lancaster, Pennsylvania, U.S.A.* 43, P.M., 43, P.H.P. June, 1888.
- 1139 Wells, Harry. *Northumberland Court, Blackett Street, Newcastle-on-Tyne.* 1676, P.M., *P.G.A.D.C., Northumberland.* February, 1887.
- 1140 Welsman, John Robert. *Simon Street, Bradford, Yorkshire.* 600, P.M., 600, P.Z. March, 1888.
- 1141 Wentzell, Charles David. *Hartebeestfontein, South African Republic.* November, 1891.
- 1142 West, George. *Ballstone Spa, New York.* 90, 23. October, 1891.
- 1143 Wheelwright, John Bolland. *Woodstock, Cape Colony.* 2220, 2379, P.M., 334, *Dis.G.D.C.* October, 1891.
- 1144 White, Herbert William, M.D. *Godwin Street, Bradford.* 1648. October, 1889.
- 1145 White, Richard Wentworth. 26, *St. Giles' Street, Norwich.* 52, 943, 52. March 1891.
- 1146 White, Thomas Charters. 26, *Belgrave Road, S.W., London.* 63. May, 1891.
- 1147 Whiteley, Frederick. *Corn Market, Halifax, Yorkshire.* 61, 448, P.M., 61, P.Z. March, 1888.
- 1148 Whiteside, Walter Charles. *The Exchange, Bowl Alley Lane, Hull.* 250, P.M., 250, P.Z., *P.Pr.G.St., P.Pr.G.A.So., North and East Yorks.* March, 1889.
- 1149 Whitley, Edward Forbes. Mem. R.I., Cornwall. *Penarth House, Truro, Cornwall.* 331, 1529, P.M., 331, P.Z., *P.Pr.G.O. (Craft and R.A.), Cornwall.* Local Secretary for the Province of Cornwall. March, 1887.
- 1150 Wiarda, Karl. *Port Elizabeth, South Africa.* 711. June, 1886.
- 1151 Wilbur, Newell L. 37, *Dudley Street, Providence, Rhode Island.* 36, 1. June, 1889.
- 1152 Wildie, George Hunter. *Charlesville, Queensland.* 1137, 2393, P.M., 1137, P.Z. October, 1891.
- 1153 Wilkes, John James. *Larchfield, Darlington, Durham.* 111, 1379, 1650, P.M., 111, 124, 1650, P.Z. March, 1890.
- 1154 Wilkinson, Henry Ogden. *Milwaukee, Wisconsin, U.S.A.* 13, 7. October, 1891.
- 1155 Wilkinson, James. *Herberton, North Queensland.* 1978, W.M. January, 1890.
- 1156 Wilkinson, Samuel Blaize. 32, *Hazelwood Road, Northampton.* 360. Local Secretary for the Province of Northampton and Huntingdonshires. November, 1888.
- 1157 Wilkinson, Thomas Marshall. 7, *Lindum Road, Lincoln.* 297, P.M., 297, P.Z., *P.Pr.G.W., P.Pr.G.J., Lincolnshire.* January, 1890.
- 1158 Wilkinson-Pimbury, Charles James. 60, *Marmora Road, Honor Oak, S.E., London.* 65, 1997. March, 1887.
- 1159 Willey, W. Lithgow. 17, *West Cedar Street, Boston, U.S.A.* Mass. Lodge, St. Andrew's Ch. March, 1889.
- 1160 Willey, William Henry. *Toowoomba, Queensland.* 775 (S.C.) May, 1891.
- 1161 Williams, Alfred H. 52, *Princes Street, Manchester.* P.M., *Pr.G.O., E. Lancashire.* May, 1891.
- 1162 Williams, Arthur Herring. *Kokstad, East Griqualand.* 1886, P.M. November, 1889.
- 1163 Williams, Charles Frederick. *Admiralty, Spring Gardens, S.W., London.* 72. March, 1890.
- 1164 Williams, Frank. *Kimberley, South Africa.* 1409, 153 (S.C.) March, 1889.
- 1165 Williams, Frederic Bessant. 46, *Leicester Square, W.C., London.* 162, 1538, 2087, P.M., 1538, P.Z. March, 1890.
- 1166 Williams, Henry William, M.D. 7, *Chapel Place, Cavendish Square, W., London.* 2029, W.M. March, 1891.
- 1167 Williams, Josiah. *P.O.B. 658, Johannesburg, Transvaal.* 139. October, 1890.
- 1168 Williams, S. Stacker. *Newark, Ohio.* Past Grand Master, Ohio. January, 1889.
- 1169 Williams, T. D. *Johannesburg, Transvaal.* March, 1890.
- 1170 Williams, Major William Edward. 46, *Leicester Square, W.C., London.* 162, 1275, 1538, P.M., 140, 1275, 1538, P.Z. March, 1890.
- 1171 Williamson, Thomas Austin. 51, *Plain Street, Albany, New York.* 452, 5. June, 1891.

- 1172 Williamson, Captain William Blizard, J.P. *Sunny View, Battenhall, Worcester.* 529, P.M. 280, Z., *P.Pr.G.W., Worcestershire.* May, 1888.
- 1173 Wills, Thomas H. *Market Street, Torquay.* 1402, P.M. October, 1891.
- 1174 Wilson, Alexander. 70, *Fountainhall Road, Aberdeen.* 93, 155. November, 1888.
- 1175 Wilson, George Abraham. *Public School, Stockport, South Australia.* 5. November, 1889.
- 1176 Wilson, James. 16, *Byrom Street, Deansgate, Manchester.* 317, P.M., 317, P.Z., *P.G.P.So., East Lancashire.* March, 1889.
- 1177 Wilson, Robert Fisher. *Kimberley, South Africa.* 591 (S.C.) June, 1888.
- 1178 Wingham, Walter. 2, *St. George's Circus, S.E., London.* 25, P.M., 25. March, 1889.
- 1179 Wirth, T. C. 12, *Second Avenue, Albany, New York.* 737. October, 1891.
- 1180 Wood, Rev. Charles Henton, M.A. 13, *Tichborne Street, Leicester.* 1560, P.M., 279, P.Z., *P.Pr.G.Ch., P.Pr.G.W., P.Pr.G.R., Pr.G.See., Pr.G.Sc.E., Leicester and Rutland.* March, 1888.
- 1181 Wood, Frederick. *Bostol Hill School, Abbey Wood, Kent.* 1973, P.M., 1973, P.Z. June, 1888.
- 1182 Wood, John. *Whitstable College, Whitstable, Kent.* 1915, W.M. January, 1889.
- 1183 Woodhouse, William. *Attleborough, Wimborne Road, Bournemouth.* 195, P.M. March, 1889.
- 1184 Woodman, William Robert, M.D. 38, *Christchurch Avenue, Brondesbury, N.W., London.* 33, 66, 444, P.M., 33, 444, P.Z. **Past Grand Sword Bearer, England.** June, 1887.
- 1185 Woollan, Frank Montgomery. *Kimberley, South Africa.* 1574. January, 1889.
- 1186 Woolley, A. S. *Barkly West, South Africa.* 1574, W.M. October, 1890.
- 1187 Wordsworth, John E. *Union Bank, College Street, Rotherham, Yorkshire.* 904, P.M., *P.Pr.G.D., Pr.G.Treas. (R.A.), West Yorks.* October, 1890.
- 1188 Wray, Samuel W. 137, *Price Street, Germantown, Philadelphia, U.S.A.* 121, P.M. September, 1887.
- 1189 Wright, Charles Edward Leigh, B.A. *Burtonfield Hall, Stamford Bridge, York.* 236, 357. March, 1889.
- 1190 Wright, Francis William. *Highlands, Maidstone, Kent.* 1725, 2046, P.M. May, 1891.
- 1191 Wright, William. *Pittdown, near Uckfield, Sussex.* 311, 1303, P.M., 311, *Pr.G.St., Sussex.* January, 1891.
- 1192 Yarker, John. *Burton Road, Withington, near Manchester.* 163, 430, P.M., 430, 361, P.Z. **Past Grand Warden, Greece, etc.** May, 1887.
- 1193 Yockmonitz, A. *Kimberley, South Africa.* Peace and Harmony Lodge, (D.C.), P.M. October, 1890.
- 1194 York, Francis Colin. *F. C. Pacifico, Junin, Buenos Ayres.* 617. October, 1890.
- 1195 Young, George Lewis. *Princes Wharf, Port Adelaide, South Australia.* 2, P.M. May, 1889.
- 1196 Zehetmayr, Ferdinand. 85, *Gracechurch Street, E.C., London.* 238. March, 1891.

ASSOCIATE.

Murray-Aynsley, Harriet G. M. (Mrs. T. C.). *Great Brampton, near Hereford.* March, 1891.

DECEASED.

<u>Barrett, William Alexander</u>	<i>Late of London</i>	<u>17th October, 1891.</u>
<u>Cooper, Charles Partington</u>	<i>„ Dundalk</i>	<u>29th May, 1891.</u>
<u>Craig, Robert</u>	<i>„ Leeds</i>	<u>2nd February, 1891.</u>
<u>Des Geneys, Count</u>	<i>„ Gosport</i>	<u>24th August, 1891.</u>
<u>Earnshaw, Edmund</u>	<i>„ Bradford</i>	<u>24th April, 1891.</u>
<u>Escott, Albert</u>	<i>„ Greenwich</i>	<u>28th October, 1891.</u>
<u>Finlayson, John Finlay</u>	<i>„ Nice</i>	<u>18th March, 1891.</u>
<u>Firth, Harrie</u>	<i>„ Baildon</i>	<u>28th February, 1891.</u>
<u>Goddard, John Hawksley</u>	<i>„ Dublin</i>	<u>22nd September, 1889.</u>
<u>Patterson, John</u>	<i>„ Newcastle-on-Tyne</i>	<u>— October, 1891.</u>
<u>Swithenbank, John Swaine</u>	<i>„ Bradford</i>	<u>24th July, 1890.</u>

LOCAL SECRETARIES.

GREAT BRITAIN AND IRELAND.

Channel Islands	Dr. J. Balfour Cockburn	Elm House, Guernsey
Cornwall	E. Forbes Whitley	Truro
Devonshire	W. J. Hughau	Dunscore, Torquay
Durham	G. W. Bain	Thornhill Gardens, Sunderland
Glasgow and Vicinity	E. Macbean	97, Hill St., Garnet Hill, Glasgow
Halifax and Vicinity	H. Crossley	63, Cecil Avenue, Bradford
Hampshire and I.W.	Alex. Howell	Talfourd House, Solithsea
Lincolnshire	W. Shephard	Fernbank, Louth
Middlesex and North London	F. W. Levander	30, North Villas, Camden Sq., N.W., Lond.
Norfolk and Cambridgeshire	C. E. Ward	King's Lynn, Norfolk
Northampton and Huntingdonshires	S. B. Wilkinson	32, Hazelwood Road, Northampton
Sheffield and Vicinity	J. Binney	15, Southbourne Road, Sheffield
Shropshire and Staffordshire	J. Bodenham	Edgmond, Newport, Salop
Yorkshire, North and East Ridings	G. L. Shackles	7, Land of Green Ginger, Hull
Yorkshire, West Riding	J. L. Atherton	21, Fairfield Road, Bradford

EUROPE.

Denmark	S. H. Simonsen	Copenhagen
Gibraltar	Cavendish Boyle, C.M.G.	Gibraltar
Greece	N. Philon	Piraeus, Greece
Hungary	L. de Malczovich	Belügyministerium, Budapest

ASIA.

Burma	G. F. Travers-Drapes	Rangoon
Penang	G. S. H. Gottlieb	Penang
Punjab	H. J. Whympers, C.I.E.	Murree
South India	Rev. C. H. Maldeu	Madras

AFRICA.

Gold Coast	J. R. Holmes	Accra
Griqualand West	John Hampton	Kimberley, South Africa
Natal	R. I. Finnemore, District Grand Master	Durban, Natal
South Africa, Eastern Division	A. Walsh	Port Elizabeth, Cape Colony
South Africa, Western Division	Dr. H. W. Dieperink	Somerset West, South Africa
Transvaal	J. E. Green	Johannesburg, South African Republic

AMERICA.

Argentine Republic	Rev. A. G. Leunox Robertson	Calle Flores, 53, San José de Flores, Buenos Ayres
District of Columbia	W. W. Barrow	Box 53, Richmond, Virginia
North Carolina	Ditto	Ditto
Virginia	Ditto	Ditto
West Virginia	Ditto	Ditto
Louisiana	R. Lambert	Masonic Temple, New Orleans
New York	Loyal L. Davis	Glens Falls, N.Y.
Pennsylvania	W. Allison Cochrane	501, Chestnut Street, Philadelphia

AUSTRALASIA.

New Zealand, Canterbury	Charles Hull	Lyttleton Times Office, Christchurch
New Zealand, Wellington	G. Robertson	Wellington
New Zealand, Marlborough	C. C. Howard	Picton, Marlborough
Queensland	James Spiers	Toowoomba
South Australia	S. G. Jones	Charles Street, Adelaide
West Australia	G. Gordon	Union Bank of Australia, Geraldton



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- Yorkshire, North and East Ridings.** Hull, 28, 84, 189, 246, 909, 994, 1073, 1148; Malton, 66, 1115; Middlesborough, 380; Scarborough, 92, 671; Wensley, 848; York, 12, 38, 109, 124, 175, 260, 280, 569, 911, 964, 1086, 1189.
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Buenos Ayres, 10, 62, 85, 182, 186, 495, 574, 670, 809,
827, 873, 945, 1194; Monte Video, 81.

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Jamaica. Kingston, 1112.

Trinidad. Port of Spain, 1131.

UNITED STATES OF AMERICA.

Arkansas. Fort Smith, 200; Little Rock, 346.

Colorado. Denver, 640; Leadville, 301, 781; Pueblo,
376.

Connecticut. New Haven, 418, 1114.

District of Columbia. Washington, 174, 1008.

Georgia. Augusta, 576; Savannah, 843.

Illinois. Chicago, 1017; Morris, 404.

Indiana. La Fayette, 435; Plymouth, 1074; South-
bend, 857.

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Iowa. Cedar Rapids, 13; Weldon, 329.

Kentucky. Brooksville, 1037; Covington, 798;
Louisville, 14.

Louisiana. New Orleans, 225, 275, 293, 363, 623, 688,
858, 889, 914.

Maine. Portland, 15, 438.

Maryland. Baltimore, 177, 980, 999.

Massachusetts. Boston, 16, 541, 588, 610, 701, 842,
1012, 1159; Somerville, 565.

Michigan. Bay City, 753, 1119; Grand Haven, 973.

Minnesota. Fosston, 962.

Missouri. Oronogo, 458; Rolla, 988.

New Jersey. Elizabeth, 806.

New York. Albany, 192, 210, 349, 514, 561, 727, 959,
1056, 1062, 1070, 1171, 1179; Ballstone Spa,
1142; Brooklyn, 869; Glens Falls, 408; New
York 17, 442, 603, 617, 738, 762, 822, 863,
1121; Waterloo, 305.

North Carolina. Wilmington, 162, 699

Ohio. Cleveland, 969, 1123; Cincinnati, 203, 317,
1042; Dayton, 331; Granville, 1051; Newark,
1168.

Pennsylvania. Avondale, 641; Bradford, 362;
Columbia, 665; Easton, 595; Hanover, 997,
1049; Hazelton, 756; Lancaster, 633, 734,
801, 1138; Merion, 399, 948; Philadelphia,
229, 353, 422, 499, 567, 716, 737, 790, 866,
970, 974, 1005, 1029, 1050, 1188; Ridgway,
334; Sadsburyville, 276; Towanda, 359.

Rhode Island. Providence, 206, 304, 471, 491, 673,
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South Dakota. Yankton, 421.

Tennessee. Chattanooga, 368; Knoxville, 646.

Vermont. Orwell, 306.

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West Virginia. Huntington, 937.

Wisconsin. Milwaukee, 308, 1154.

CANADA.

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ilton, O., 769; Montreal, 49; Navarino, V.C.I.,
874; New Westminster, B.C., 1002; St. John,
N.B., 229; Toronto, 946; Winnipeg, Ma.,
984.

STATED MEETINGS OF THE LODGE IN 1892.

Friday, the 1st January.

Friday, the 8th Jan. (*Emergency*)

Friday, the 4th March.

Friday the 6th May.

Friday, the 24th June.

Friday, the 7th October.

Tuesday, the 8th November.



Abbreviations.

MASONIC.

A.	Arch, Assistant	G.S.B.	Grand Sword Bearer
A.G.D.C.	Assistant Grand Director of Ceremonies	G.Sc.E.	Grand Scribe Ezra
A.G.Pt.	Assistant Grand Pursuivant	G.Sec.	Grand Secretary
A.G.Sec.	Assistant Grand Secretary	G.Std.B.	Grand Standard Bearer
B.	Bearer	G.So.	Grand Sojourner
C.	Ceremonies, Constitution	G.Sup.	Grand Superintendent (R.A.)
Ch.	Chaplain	G.Sup.W.	Grand Superintendent of Works
Chap.	Chapter	G.Treas.	Grand Treasurer
Com.	Committee	G.W.	Grand Warden
D.	Director, Deacon, Dutch	G.Z.	Grand Zerubbabel
D.C.	Director of Ceremonies	H.	Haggai, High
(D.C.)	Dutch Constitution	H.P.	High Priest (<i>American R.A.</i>)
Dep.	Deputy, Depute (<i>Scotch</i>)	I.	Irish, Inner
Dep. Dis.	Deputy District	(I.C.)	Irish Constitution
Dep. Dis. G.M.	Deputy District Grand Master	I.G.	Inner Guard
Dep. G.D.C.	Deputy Grand Director of Ceremonies	J.	Joshua, Junior
Dep. G.M.	Deputy Grand Master	J.D.	Junior Deacon
Dep. Pr.	Deputy Provincial	J.W.	Junior Warden
Dep. Pr. G.M.	Deputy Provincial Grand Master	K.	King (<i>American R.A.</i>)
Dis.	District	L.	Lodge
Dis. A.G.	District Assistant Grand	M.	Master, Most
Dis. G.	District Grand	Mem.	Member
Div.	Division	M.E.	Most Excellent
E.	Ezra, English, Excellent	M.W.	Most Worshipful
(E.C.)	English Constitution	N.	Nehemiah
G.	Grand, Guard	O.	Organist
G.Ch.	Grand Chaplain	Or.	Orator
G.Chap.	Grand Chapter	P.	Principal, Priest (<i>American R.A.</i>), Past
G.D.	Grand Deacon	P.Dep.	Past Deputy
G.D.C.	Grand Director of Ceremonies	P.Dep.Dis.	Past Deputy District
G.H.	Grand Haggai	P.Dep.Pr.	Past Deputy Provincial
G.H.P.	Grand High Priest (<i>American R.A.</i>)	P.Dis.	Past District
G.J.	Grand Joshua	P.Dis.G.	Past District Grand
G.L.	Grand Lodge	P.G.	Past Grand
G.M.	Grand Master	P.H.	Past Haggai
G.O.	Grand Organist	P.H.P.	Past High Priest (<i>American R.A.</i>)
G.P.	Grand Principal (R.A.)		
G.Pt.	Grand Pursuivant		
G.R.	Grand Registrar		

MASONIC.—*Continued.*

P.J.	Past Joshua	Sc.N.	Scribe Nehemiah
P.K.	Past King (<i>American R.A.</i>)	S.D.	Senior Deacon
P.M.	Past Master	Sec.	Secretary
P.Pr.	Past Provincial	So.	Sojourner
P.Pr.G.	Past Provincial Grand	St.	Steward
Pr.	Provincial	Std.	Standard
Pr.A.G.	Provincial Assistant Grand	Sub.	Substitute (<i>Scottish</i>)
Pr.G.	Provincial Grand	Sup.	Superintendent
Pt.	Pursuivant	Sup.W.	Superintendent of Works
P.Z	Past Zerubbabel	S.W.	Senior Warden
R.	Registrar, Right	Treas.	Treasurer
R.A.	Royal Arch	W.	Warden, Worshipful, Works
R.W.	Right Worshipful	W.M.	Worshipful Master
R.W.G.	Right Worshipful Grand	V.	Very
S.	Senior, <i>Scottish</i> , Sword	V.W.	Very Worshipful
S.B.	Sword Bearer	Z.	Zerubbabel
(S.C.)	<i>Scottish</i> Constitution		
Sc.	Scribe		
Sc.E.	Scribe Ezra		

SOCIAL, ACADEMIC, MILITARY, &c.

A.I.N.A.	Associate of the Institute of Naval Architects	G.C.M.G.	Knight Grand Cross of the Most Distinguished Order of St. Michael and St. George
A.R.I.B.A.	Associate of the Royal Institute of British Architects	Hon.	Honourable
B.A.	Bachelor of Arts	J.P.	Justice of the Peace
B.A.A.	British Archæological Association	K.C.B.	Knight Commander of the Most Honourable Order of the Bath
C.I.E.	Companion of the Order of the Indian Empire	Lic. Mus.	Licentiate of Music
D.D.	Doctor of Divinity	LL.D.	Doctor of Laws
Dr.	Doctor	M.A.	Master of Arts
F.C.A.	Fellow of the Institute of Chartered Accountants	M.B.	Bachelor of Medicine
F.C.S.	Fellow of the Chemical Society	M.D.	Doctor of Medicine
F.G.S.	Fellow of the Geological Society	M.I.C.E.	Member of the Institute of Civil Engineers
F.L.S.	Fellow of the Linean Society	M.I.N.A.	Member of the Institute of Naval Architects
F.R.A.S.	Fellow of the Royal Astronomical Society	M.R.A.S.	Member of the Royal Asiatic Society
F.R.C.I.	Fellow of the Royal Colonial Institute	Ph.D.	Doctor of Philosophy
F.R.C.S.	Fellow of the Royal College of Surgeons	Prof.	Professor
F.R.G.S.	Fellow of the Royal Geographical Society	R.A.	Royal Artillery
F.R.H.S.	Fellow of the Royal Historical Society	Rev.	Reverend
F.R.I.B.A.	Fellow of the Royal Institute of British Architects	R.I.	Royal Institute of Painters in Water Colours
F.R.S.	Fellow of the Royal Society	R.I.B.A.	Royal Institute of British Architects
F.S.A.	Fellow of the Society of Antiquaries	R.N.	Royal Navy
F.S.I.	Fellow of the Institute of Surveyors	S.C.L.	Student of Civil Law
F.S.S.	Fellow of the Statistical Society	V.P.	Vice President
F.Z.S.	Fellow of the Zoological Society		



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